

The WITNESS

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JUNE 15, 1944



THE COLONIAL CHAPEL
ST. BERNARD'S SCHOOL
GLADSTONE, NEW JERSEY

ORDER FOR A MEMORIAL SERVICE

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

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NEW YORK

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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. Roelof H. Brooks, S. T. D. rector

Sunday Services: 8 and 11 a.m.
Daily Services: 8:30 a.m. Holy Communion.

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

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett

Associate Rector in Charge

Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square

The Very Rev. Edward R. Welles,
M.A., Dean

Sunday Services: 8 and 11 A.M.
Daily: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS

For Christ and His Church

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

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JUNE 15, 1944

VOL. XXVII

NO. 49

ALLIN, JOHN M., was ordained deacon by Bishop Mitchell at St. John's, Helena, Ark. He is to continue his studies at the theological school at Sewanee, Tenn., after which he plans to become a navy chaplain.

BERG, OTTO B., was ordained priest on May 27th by Bishop Powell at St. Michael and All Angels, Baltimore. He is missionary to the deaf in the area of Maryland, District of Columbia and Virginia.

CRISAP, WILLIAM K., was ordained deacon on May 30 by Bishop Powell in the cathedral, Baltimore. He is to be in charge of All Soul's Chapel, Baltimore.

EDWARDS, GEORGE W., vicar of St. Andrew's, Hartsdale, N. Y., was ordained priest by Bishop Manning on Trinity Sunday.

GRIFFEN, ROGER, was ordained deacon on Trinity Sunday by Bishop Manning. He is to work in the diocese of Nassau.

JUHAN, A. D., in charge of churches at Tazewell and Richlands, Va., is on leave to serve as a chaplain in the army.

MALLET, FRANK J., retired priest of Indiana, living in Baltimore with his son, the Rev. Reginald Mallett, died on May 27th at the age of 86.

MARVIN, E. F., assistant at St. Mary's, Manchester, Conn., was ordained priest by Bishop Manning on Trinity Sunday.

MATTHEWS, W. J., was ordained deacon on Trinity Sunday by Bishop Manning. He is on the staff of Lawrence Hall, Chicago.

MIDDLETON, C. N., formerly of Canada, is now in charge of St. John's, Dickinson, N. D.
MORTIMER, FREDERIC, rector of St. Mark's, Jersey City, N. J., since 1881 died on May 31st in his 90th year.

SANFORD, BISHOP L. C., retired bishop of San Joaquin, now living at Los Gatos, has been made honorary associate to the rector of Trinity Church where he is giving assistance.

SMITH, L. K., has resigned as rector of St. Paul's, Newport, Ark., because of ill health.

WALTERS, FRANK E., formerly rector of St. John's, Helena, Ark., is now the rector of St. Mark's, Shreveport, La.

WILD, F. C. H., resigned as priest of the district of North Dakota, effective June 30th to become the rector of St. Paul's, Marinette, Wis.

WILLIAMS, JAMES W., was ordained deacon by Bishop Bratton at St. Andrew's, Jackson, Miss., on June 2.

ZIMMERMAN, HAROLD L., was ordained deacon on May 29th by Bishop Powell at St. Timothy's, Catonsville, Md. He is now assistant at Emmanuel, Baltimore.

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.

GETHESEMANE, 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

SUMMER SERVICES

Sundays 8 and 11.
Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12 Noon Wednesdays, Holy Days 11:15.
The Cathedral 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

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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Clergy Study Mental Hygiene At a State Hospital

*They Sit in on Interviews and Seminars
And Learn of Job with Mental Patients*

By Hugh McCandless

Suffern, N. Y.:—One out of every two hundred persons in this country today is in a mental institution or has been in one. This ratio is growing rapidly. The Church can do something about it. At the invitation of Dr. Hiram Johnson of Rockland state hospital, New York, members of the Rockland County ministerial association have been attending an externship course at this hospital, which has a population of six thousand patients. They have sat in on interviews and seminars and the purpose of this article is to record some of the impressions gained as to the Church's job in this matter. They are impressions and not findings, because at present the group has not assembled sufficient data to prove anything; but the members have no doubt that such strong impressions as they have received will be supported by statistics when they have secured them.

The job of the Church in this matter, to use the old cliché which events constantly strengthen, is to be the Church. The Church should teach. It should relate theology to life. Of hundreds of patients interviewed, almost none had any idea of the philosophy of religion as it applied to his thoughts and his life. Many cases of religious repression were apparently among those who were interviewed, and it seems to be just as dangerous as sex repression. There were some patients with delusions of a religious nature, but all these delusions were extremely unorthodox in character. In each case it looked as if the patient had wanted to make up his own religious system or had been forced by circumstance to do so. But outside of these, most of the patients were quite blank about this subject.

This is not to say that a healthy religious life will prevent a person from going to an asylum if he is hit

on the head with a brick, or if a purely physical disease attacks his brain, as it would attack any other organ of the body. But it is remarkable how few people suffering from diseases of the imagination know anything about the vocabulary of the religious life, not to mention the



Members of the Rockland County ministerial association attending the course: Front row: Ackerman, Presbyterian; Maynard, Methodist; Churchill, Episcopalians; Dr. Johnson, Episcopalian; Lutz, Reformed; McCandless, Episcopalian. Back row: Hamilton, Presbyterian; Freimoth, Lutheran; Jones, Presbyterian; Hollister, Presbyterian; Katz, Jewish. Picture taken on steps of the main reception building of the Rockland State Hospital

spirit which lies back of it, or the practices which it nurtures and which nurture it.

The Church should teach the regular daily practice of religion. While we all know that there are "queer people" who haunt our churches, who disturb our Vestry meetings, our choir rehearsals, or perhaps cause some gentle amusement at Auxiliary meetings, they are not found in mental institutions. It is quite possible that the church life of these people saves them from complete mental collapse.

The Church should teach the sanctity of the family. Most of the

children in mental institutions are the product of broken homes or barracks-like "welfare" agencies. But we should teach that the Church itself is a super family. With most adults in mental hospitals the family ties have been maintained too tightly or too long. Many of the patients lack initiative or self-reliance. Many patients had mothers who took their calling not wisely but too well and warped their motherhood into smotherhood. There is case after case of a courtship or marriage forced or interfered with.

The Church should dignify mental illness, which in the popular mind is too often considered something to

laugh at or to run away from. Most patients are neither bizarre nor dangerous. They are usually rather sensitive, non-aggressive human beings who have been hurt by the complexity of modern life.

The Church should attempt to interest its finest young people in the career of psychiatric nursing and attendance. This field, which has more of an element of sharing in salvation than any other, is now manned by a mixed group of saints and tramps. The saints are too much in the minority.

The Church might do well to revive the ancient minor order of ex-

orcists: people willing to study this problem and befriend individuals. Many people in mental institutions would not have gone there had they known someone gifted with superior skills in the art of friendship and willing to give them some time. Perhaps the most enlightened mental treatment in the world is given in the village of Gheel in Belgium. Here for centuries people have been coming to the miraculous shrine of St. Dymphna. As perhaps in the case of the loaves and fishes, the miracle is effected by the attitude of the townspeople. Mental patients there are treated as pilgrims, as welcome guests. They visit the shrine and their doctors and live in hotels and boarding houses. They do not become "institutionalized," as many of our patients do in the regressive atmosphere of asylums, which become in turn for the patient a prison, a nursery, and finally a sort of womb.

Groups of clergy located near mental institutions should seriously consider this externship proposition. By it, they will become acquainted with the basic problem, and the problems entailed in attempting to solve it, and they may be able to show to medical men the attitude and the potentialities of the Church in this matter.

G. WARFIELD HOBBS RESIGNS

New York:—The Rev. G. Warfield Hobbs, since 1921 a member of the staff at national headquarters of the Church, has resigned effective September 1st. Following a career as a newspaper man, he first became editor of the *Spirit of Missions* and later director of the department of publicity of the National Council. For the last few years his work has been in the field of radio and motion pictures.

PHILADELPHIA DEAN RESIGNS

Philadelphia:—Bishop Oliver J. Hart of Pennsylvania, acting for the joint boards of the Philadelphia Divinity School, announced on June 5th the resignation of the Rev. Allen Evans as dean. The resignation becomes effective one year from today, June 15. Bishop Hart issued the following statement: "When Dr. Evans accepted the deanship in 1937 it was the definite understanding that he would not live at the school. There has been a growing conviction on the part of the members of the

board that the dean should live at the school and, when that conviction was made known to Dr. Evans, he presented his resignation. In accepting the resignation the board paid high tribute to the contribution Dean Evans had made in the field of theological education in his seven years and his unusual ability in placing the school in a financially sound position."

CHAPLAIN LESLIE GLENN GOES TO SEA

New York:—Chaplain C. Leslie Glenn, who has been chaplain of the Prairie State, naval training ship here, has been assigned to a battleship. The name of the ship or the theater of its operations of course is not stated. No announcement has yet been made as to who will succeed him as chaplain of the Prairie State. Prior to becoming a chaplain, Glenn was the rector of St. John's, Washington, and he plans to return to the parish following the war. He is an associate editor of *THE WITNESS* and a member of the executive committee of the Church Publishing Association for whom the paper is published.



CHURCH UNITY IN VIRGINIA

Richmond:—The council of the diocese of Virginia has approved a proposal to establish a training center for girls who are interested in Church work as a professional career in cooperation with the Presbyterian Training center located here. It will be a temporary arrangement to start immediately and will continue until plans have been perfected to meet the needs of our Church.

ST. BERNARD'S SCHOOL CHAPEL

Gladstone, N. J.:—The chapel of St. Bernard's School, pictured on the cover, has an interior that is as beautiful in its simplicity as the exterior. It also contains many interesting relics and memorials. They are all described in a little leaflet that is well worth your reading. It may be had by sending a postal to the headmaster, Dr. H. D. Nicholls. Incident-

ally the announcement has just been made that the School will have a full time chaplain commencing in the fall.

HIGH CHURCHMEN PROTEST

London (Wireless to RNS):—Officials of the Church Union here have formally protested against recent use of St. Paul's Cathedral for centenary celebrations of the "conversion" of General William Booth, founder of the Salvation Army. Objection was made on the ground that approval of a non-creedal and non-sacramental type of religion was implied. Joining in the protest were Sir George Arthur, president of the Church Union; the Rev. Harold Riley, secretary; and Prebendary E. D. Merritt, executive chairman. They disassociated themselves from a "dangerous innovation" in allowing the cathedral to be used by the Salvation Army. The Church Union is an unofficial Anglican organization which favors high church tendencies.

PRESBYTERIANS DEAL WITH POST-WAR

Chicago (RNS):—Warning the United States "against any tendencies in public opinion or policy leading toward the maintenance or extension of imperialism," the general assembly of the Presbyterian Church in the U.S.A. adopted a resolution urging that "military security, economic well-being, and political power be sought through the collective security of an international organization." The usefulness of such a body in settling international disputes, the report of the standing committee on Social Education and Action declared, "will depend greatly upon the scope of responsibility entrusted to it." The organization, it added, "must be given responsibility broad enough to exercise a constructive influence upon the life of the nations." In approving the recommendations of the committee, the Assembly asked the government to insist "that reliance for victory be placed not alone on means of physical destruction, but upon all moral-political strategy" which shall emphasize that "we have a positive program for reconstruction which shall offer a genuine hope of a new world order." Opposition to peace-time military conscription was also voted in the resolution when the assembly recorded its conviction "that no decision should be made during the war which commits this nation to a post-war policy of peace-time military conscription."

Student Gives Her Impressions Of Editors' Meeting

*Finds that the Discussion of Editorials
And Articles is Lively and Stimulating*

By Lois Remmers

Editor's Note: Employed in the New York office of THE WITNESS is eighteen-year-old Lois Remmers, a student at Antioch College. Attending a meeting of the editors for the first time it was thought that her reactions might interest readers. She was asked therefore to write her story and to send it direct to the printer without editing or blue-pencilling by anyone to insure complete freedom of expression.

New York: — Having worked for more than two stimulating, sometimes hilarious months as Jill-of-all-trades and general hired girl for Bill Spofford, blunt, humorous, dynamic managing editor of THE WITNESS, and having become fairly well acquainted with the magazine's liberal, informal, anything but pompous policies, I happily imagined myself prepared for the probable atmosphere of the June 5th dinner meeting of the editorial board. Sidling, nervous, windblown, and fifteen minutes late, into the park room of the Hotel Parkside, I anticipated no aura of gloom, super-sobriety, eyes-to-the-heavens other-worldliness; the very worst that could happen, I told myself, was boredom, and at least I'd get a good dinner. As it developed, I was right in all points but the second: the atmosphere was not tomb-like, the dinner was good, and neither was I bored.

If, however, I had also imagined that Mr. Spofford's machine gun energy and direct, word-conserving conversation would set the pace of the meeting, I was in for some slight disappointment. The meeting began with an informal, though spasmodic discussion of previous issues of THE WITNESS, under the tactful, soft-spoken, but commanding leadership of Frederick Grant, chairman of the editorial board and professor at Union Seminary, and punctuated by terse, to-the-point, often humorous interjections from Mr. Spofford—do you detect a note of prejudice? Some time was devoted to a general expression of discouragement with the printer in Chicago over his persistent use of three dots instead of

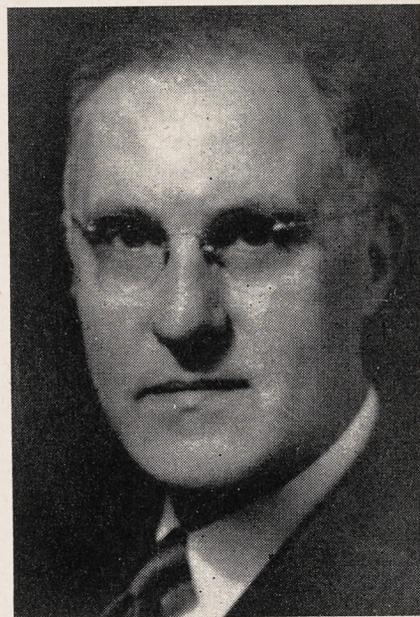
three dashes to separate and thus weaken parenthetical remarks. This discussion was ultimately closed on Mr. Spofford's suggestion that the board sue the printer and be done with it.

From there, the meeting proceeded to and remained until nearly 6:30 focussed upon an editorial presented for consideration at the meeting. The article dealt clearly and fairly with the refusal of many army chaplains, Episcopalians among them, to relinquish sectarianism and sectarian prejudices in the face of army and navy regulations and the emergency of war. The editorial protested the insistence of some chaplains in maintaining closed communion, and it was on this point that dissension arose in the meeting. William Weber, rector at Arlington, N. J., maintained quite justifiably that the article would be in no sense weakened by dropping the reference to closed communion, except as specifically practiced in the armed forces; he felt, as a high churchman that the editorial implied general disagreement with closed communion as a Church principle. The majority of the board with the exception of Weber and the Rev. G. V. Barry also a high churchman, found no such inference, however, and the editorial was adopted as written. To Mr. Barry's dogmatic and solitary nay vote, Mr. Spofford remarked: "This democracy—it's wonderful, isn't it?" Personally I thought it much ado about nothing, a remark which doubtless will be attributed to my youth and inexperience in the whys and wherefores of the Church. Following this, an article by a 17 year old girl, to be used in the coming youth number was read and approved, and the editorial board retired to their mashed potatoes and peas.

The remainder of the meeting concerned itself with the reading and discussion of more editorials and articles, among which was an editorial dealing with the problem of post-war conscription. The article opposed wholesale post-war military preparedness, and suggested as an

alternative world-wide cooperation and dispute settlement through an international organization. After some discussion, during which two or three of the editors urged that the reference to an international organization be dropped, the editorial was accepted as written, to appear in the issue of June 22.

A question arose as to whether or not THE WITNESS should print an article received from the Archbishop of York on his recent trip to the U.S.S.R. Some felt that the magazine had waxed sufficiently enthusiastic previously concerning the Soviet Union, and saw no necessity for reiteration. The general opinion of the board was, however, that in view of the anti-Soviet prejudice still prevalent in this country to an unhealthy degree, too much could not be said



"Under the tactful, soft-spoken, but commanding leadership of Frederick Grant"

in Russia's favor, and the article was accepted for use in a forthcoming number. The Rev. Joseph Titus, rector at Jamaica, L. I., suggested at this point that Winston Churchill be called for his back-handed support of Franco, to which the board unanimously agreed, only to be subsequently killed because of the invasion. It was also decided that a short editorial be written attacking the Pope's recent address made just previous to the Nazi's surrender of Rome, appearing in this number. Following this, Mr. Grant read an article by Daisuke Kitagawa, Japanese priest now in this country, who

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protested the unfair treatment of loyal Japanese-American citizens, and urged immediate remedial measures. After some discussion, during which a few protested the article's length and others expressed disagreement with its content, it was accepted, and will appear in a future number. Mr. Grant then outlined tentative plans for the publishing of several new pamphlets on such subjects as *The Meaning of Jesus*, *The Bible as Poetry*, etc., and the meeting plunged triumphantly to a close.

Taken as a whole, the meeting and the people present interested me. Among those in attendance, aside from the men I have mentioned, were: Arthur Lichtenberger, Dean of Newark, who spoke seldom, but intelligently and entertainingly; Elliott Robbins, layman, who spoke often and volubly; Samuel Thorne, president of the Church Publishing Association, a charming man, with bright blue eyes, a goatee, and sideburns, so completely the opposite of the robustly ruddy, stogie-smoking caricature I had until then envisioned, that I almost laughed in his face. To be trite but truthful, it was an evening well spent.

COURAGEOUS ACTION URGED BY DEAN SWEET

Cambridge, Mass.: — "Unless we show a great deal of social imagination and social leadership after the present conflict, there is a very real danger that the Church visible will become the Church invisible," said Dean Sidney E. Sweet of the St. Louis cathedral in his sermon at the commencement of the Episcopal Theological School on June 1st. Speaking to a graduating class of twelve and a large congregation of alumni and friends of the school, Dean Sweet stated that "the Church must be more courageous in providing leadership and must be more definitely and actively concerned with human welfare and more sincerely dedicated to the freedom of all men from want. . . . The Church in the past decade has made many mistakes in many places because it has not been sufficiently conscious about the material welfare of men. It will either speak with greater clarity in the post-war world on this subject or find itself discredited." He then went on to condemn any form of thinking or acting which had as its aim a return to the so-called good-old-days and called for some straight-forward, hard-hitting thinking and speaking by the Church

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on the question of racial prejudice and discrimination.

At a special alumni service in the afternoon, the Rev. Charles L. Taylor Jr. was installed as the dean of the school, to succeed Bishop Angus Dun of Washington. Participating in the impressive service were Bishop Dun, Bishop Sherrill, Robert Amory, president of the school's board of trustees, and Dean Edwin J. van Etten of St. Paul's Cathedral, Boston, who preached the sermon.

In his sermon, Dean van Etten stated that events and history have reached the "point of no return. We are in the grip of forces greater than we can commandeer. We cannot turn back." Urging a spirit of progress, he said "the most damning thing that can be said about organized religion is that it is too reactionary."

The commencement exercises began with Holy Communion at 8 a.m. and also featured the annual alumni meeting and banquet.

Those receiving the certificate of graduation were H. Russell Barker, Richard S. Knight and Hillman B. Wiechert. Those receiving bachelor of divinity degrees were Thaddeus Clapp, Edward H. Cook, Albert E. Jenkins, J. Edison C. Pike, O. Robert Riemenschneider, Richard P. Coombs, Donald L. Davis, Henry B. Getz and John C. Ruback Jr.

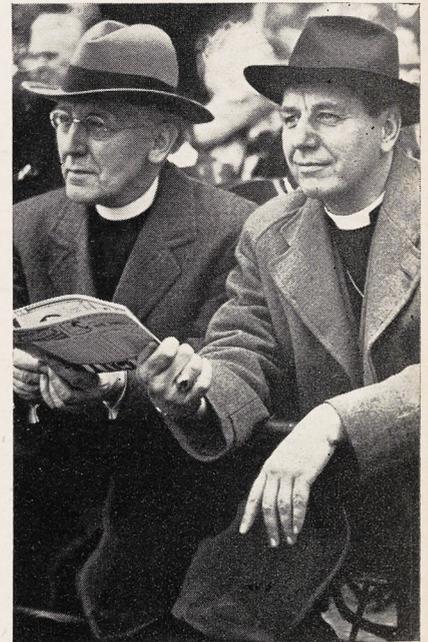
COUNCIL TREASURER VISITS CUBA

New York: — Treasurer Lewis B. Franklin of the National Council leaves this week for a visit to Cuba. He goes at the request of Bishop Blakingship who wishes to discuss plans for some contemplated real estate transactions.

HOW TO DEAL WITH GERMANY

New York (RNS): — Calling for firm but not vindictive treatment of Germany, a Christian study group composed of prominent educators and churchmen declared in a statement here that a special responsibility of the Christian Church is to prepare the minds of Americans for right relations with the German people after the war. Called together by the commission on a just and durable peace to make an independent study of Europe in the post-war era with particular reference to Germany the ten members of the Protestant group made four major recommendations: 1. Discipline of Germany because of the crimes she

has committed should not be controlled by a spirit of vindictiveness but by concern for European recovery and peace. 2. The dismemberment of Germany into separate states should not be imposed on the Germans. 3. Allied policy in dealing with Germany should be calculated to strengthen the forces inside Germany which are committed to freedom and international cooperation. 4. While corrective and precautionary measures are taken to end the menace of Naziism and militarism in Germany, efforts should be made to enable the people of Germany to find for themselves the necessary economic conditions for a good life.



When Austin Pardue (right) was consecrated Bishop of Pittsburgh the Rev. William Porkess of St. Stephen's made a date for a ball game. Not much rooting on this chilly afternoon since the Pirates were taken over by the Cincinnati Reds

CHINESE BISHOP DIES

New York: — Bishop Yu En-su of Kiangsu died in April following an operation, the National Council announced June 7th. Bishop Yu was consecrated in Shanghai May 31, 1942 as assistant bishop and at the request of Bishop William Roberts of Shanghai (Kiangsu) he assumed full ecclesiastical authority in the diocese. His election and consecration in 1942 was reported in THE WITNESS fully a month before even officers at Church Missions House were aware of the events.

THE WITNESS — June 15, 1944

EDITORIALS

The Big Push Is On

WITH millions of young men of the United Nations locked in what we are confident is the final stage of the struggle against the Nazis, we would make petitions in the D-Day prayer of our Presiding Bishop our own: "Draw to Thyself the hearts of those who struggle and endure . . . comfort all who suffer pain and wait in the agony of uncertainty . . . enter into this struggle that out of its anguish there may come a victory of righteousness. May there arise a new order which shall endure because in it Thy will shall be done in earth as it is in heaven. . . . Forgive us and cleanse us that we may be fit instruments of Thy purposes."

We would likewise admonish everyone, as has Elmer Davis of the Office of War Information, to beware of the flood of Nazi propaganda that will increasingly sweep over us; fearsome reports of death and destruction in an effort to create panic among us; threats of secret weapons, and, most dangerous of all, the technique that Goebbels has always most relied upon, divide and conquer. He will tell the U.S.A. that we are fighting England's war; he will tell the British that they are suckers for American imperialism; he will seek to stir-up old anti-British emotions among the French. More particularly he will use the red bogey. Indeed our troops had hardly landed on the shores of France before Berlin broadcasters were shouting that the invasion was undertaken only "to please the Russians" and simultaneously proclaiming the Nazis as the last bulwark against "red barbarism" in a last feverish effort to turn us and the British against the Soviet Union. The enemy is fascism. Never for one moment to forget it; never for one moment to be diverted from the task of completely destroying it, is the way to stand behind our boys and those of our allies on the fighting fronts. "A new order which shall endure." May fascism be crushed that this prayer may be fulfilled.

Narrow Chaplains

ONE of the good things which come out of this war is the breaking down, under the stress of stern reality, of some of the barriers that separate men in the easier environs of peace. Our soldiers moving about the country cannot help being broadened in their contacts with all sorts and conditions of men and ideas. All the more regrettable, then, are the reports that some chaplains, of our own branch of the Church be it admitted, have carried their sectarianism with them into the army. Incidents are authenticated in which the Holy Communion has been refused to men in service who have not been confirmed in the Episcopal Church, who have not made their "confession," or who have not fasted before receiving the communion.

In regard to the first, no less an authority than the Archbishop of Canterbury, who is not exactly lax in defense of the faith, has asserted what to many of us is obvious—that the rubric at the end of the confirmation service is to be interpreted in no such narrow sense as refusing communion to the unconfirmed adult. The latter two requirements have not the slightest foundation in our Prayer Book, which is the standard of doctrine and discipline, and to insist on them is the sheerest impertinence. Moreover a chaplain is required by army regulations to minister without discrimination or favor to those entrusted to his charge. As most of us know, the religious

oversight of the army is divided into three sections: the Jews, Roman Catholics, and Protestants. No chaplain is drafted into the army; in accepting a commission it is taken for granted that he is honest in agreeing to abide by the rules and regulations of the army. If he cannot do so conscientiously he should not be wearing a uniform. It is an outrage that the Protestant Episcopal Church should be brought into disrepute by a few of its clergy. Such narrow-minded and narrow-spirited actions, to put it mildly, will undoubtedly have

"QUOTES"

LET us pray for all those who are suffering violence and injustice, for all who have lost their freedom, for our deported compatriots, for those who, because of the war, are away from their homes and from us; let us pray for all those who are risking their lives in the fulfillment of their duty and the service of our people, for all those who are in distress or in despair and for all those whose conscience is disturbed. May the spirit of Christ be victorious over all the forces of evil so that the day of peace may soon rise over the whole suffering earth. May God lead justice to victory and may He give us the spirit of reconciliation in order that we may be prepared to receive Him who will come to judge the living and the dead, and to realize a new heaven and a new earth in which justice will reign.

—Pastoral of Bishops
of the Danish Lutheran Church

their repercussions when peace comes and the men return to their homes. It is up to the army and navy commission to investigate and to see that such practices are stopped promptly.

Matricide?

IT IS water over the dam now—the Pope’s radio address before the Nazis gave up Rome. Yet it is a haunting memory. *Matricide* is a strong term for describing the possible destruction of Rome. It places the idolatry of a city firmly beside the Romish tendency towards Mariolatry. The appeal for a negotiated peace — politely ignored in most of the press — must not be forgotten. It is also well to remember the statement of CBS commentator Quincy Howe, that if the Allies had found it necessary to attack Rome, the Pope had given the Nazis a powerful propaganda weapon. Retaining our respect for Roman Catholic piety, we must remember that the attitude of the Roman hierarchy is a threat to the peace of the world.

The Order for a Memorial of One Who Has Died In the Service of Our Country

Compiled by JOHN W. SUTER
Custodian of the Book of Common Prayer

Hymn 549 (all hymn numbers from THE HYMNAL, 1940): *The Son of God*.

The Sentences. Prayer Book, page 324; also:

JESUS said, Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

THEREFORE are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The Psalms: 46, 23 and 121

The Lesson: Romans VIII, 14 (Prayer Book, page 330)

Here an Address may be made.

Hymn 597: *Jerusalem the Golden*.

Then the Creed may be said.

Then, the People still standing, the Minister shall say,

Jesus said, Father, into thy hands I commend my spirit.

He that raised up Jesus from the dead will also quicken our mortal bodies, by his Spirit that dwelleth in us.

Unto Almighty God we commend the soul of,
in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; who said, Because I live, ye shall live also.

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors.

THE PRAYERS:

REMEMBER thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen*.

O GOD, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant him an entrance into the land of light, and joy in the fellowship of thy saints; through Jesus Christ our Lord. *Amen*.

HAVE compassion, O most merciful Lord, on all who are mourning for those dear to them. Be thou their Comforter and Friend, and bring them to a fuller knowledge of thy love; assuage the anguish of their bereavement, and leave only the cherished memory of the loved and lost, and a solemn pride to have laid so costly a sacrifice upon the altar of freedom; through Jesus Christ our Lord. *Amen*.

LORD, we pray thee that thou wilt open our eyes to behold the heaven that lies about us, wherein they walk who, being born to the new life, serve thee with the clearer vision and the greater joy; through Jesus Christ our Saviour. *Amen*.

O GOD, who holdest all souls in life; Cleanse our sorrow by thy gift of faith, and confirm in our hearts the knowledge of him who is the Resur-

rection and the Life, thy Son, Jesus Christ our Lord. *Amen.*

O THOU who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety, so that thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. *Amen.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil, For thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

Here may be sung a Hymn or Anthem; or else, all kneeling, a Prayer Hymn.

Then the Minister may add one or more of the Prayers following.

ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen.*

O DIVINE Creator, take into thy holy purpose all worthy sacrifices and heroic offerings which our men make in defense of the weak and the oppressed, and of thy wisdom use them for the redemption of the world in union with the self-giving of thy Son, Christ our Saviour. *Amen.*

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

O ETERNAL God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

WE THANK thee, O God, for all the goodness and courage which have passed from the life of this thy servant into the lives of others, leaving the world richer for his presence; for a life's task

faithfully and honourably discharged; for trials met without surrender, and weakness endured without defeat. Glory be to thee, O Lord Most High. *Amen.*

O LORD God of hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers, sailors and airmen of our country. Support them in the day of battle, and in all times keep them safe from evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, supreme Governor of all men: Incline thine ear, we beseech thee, to the prayer of nations, and so overrule the imperfect counsel of men, and set straight the things they cannot govern, that we may walk in the paths of obedience to places of vision, and to thoughts that purge and make us wise; through Jesus Christ our Lord. *Amen.*

O GOD, by whose quickening grace we are made fellow-citizens of the household of faith: Grant that the good endeavors of thy people in all nations, fitly framed together, may grow unto a holy temple of righteousness and truth; through him who is our peace, thy Son Jesus Christ our Lord. *Amen.*

O LORD, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. *Amen.*

BLESS, O God, all who have left their homes to fight for the world's freedom, and those who risk their lives to serve them. Give them wisdom, courage, and fidelity to the highest. Let no ordeal separate them from the love of Christ. Sanctify the strong, uphold the weak, stretch forth thy gracious hand to the dying, in mercy receive the dead. And hasten the coming of godly peace, through the power of the Holy Spirit who cometh from thee O Father, and thee O Christ, world without end. *Amen.*

THE God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

Hymn 385: *Glorious Things of Thee Are Spoken.*

(This Service is available as a Leaflet at \$2 for 100 copies, postpaid. Order from THE WITNESS, 135 Liberty Street, New York 6, N. Y.)

The Hymnal Presents

AN EVANGELICAL HYMN

IF BY "catholic" is denoted, as is often the case in popular use, the Latin heritage of the Church, then "evangelical" may with equal propriety denote its Greek heritage. It should go without saying that the two adjectives are not contradictory but complementary. The Latin tradition has done much to form the body or organization of the Church; the Greek tradition has done as much to animate the body with the indwelling spirit of the Christian evangel or Gospel. Among the apostolic fathers who made early contributions to the latter stands the unknown author of the Epistle to Diognetus. It is a Greek Christian work, apologetic in character, evangelical in tone, and of marked literary excellence. The following hymn was translated from it for the Hymnal of 1940 by the Rev. F. Bland Tucker, a member of the commission.

*The Great Creator of the worlds,
The sov'reign God of heav'n,
His holy and immortal truth
To men on earth hath giv'n.*

*He sent no angel of his host
To bear this mighty word,
But him thro' whom the worlds were made,
The everlasting Lord.*

*He sent him not in wrath and power,
But grace and peace to bring;
In kindness, as a king might send
His son, himself a king.*

*He sent him down as sending God;
As man he came to men;
As one with us he dwelt with us,
And died and lives again.*

*He came as Saviour to his own,
The way of love he trod;
He came to win men by good will,
For force is not of God.*

*Not to oppress, but summon men
Their truest life to find,
In love God sent his Son to save,
Not to condemn mankind.*

The tune, Tallis' Ordinal, is a sixteenth century tune of great simplicity and power.

—HOWARD CHANDLER ROBBINS

Talking It Over

By

WILLIAM SPOFFORD

ERIC JOHNSTON, president of our Chamber of Commerce, will return from the Soviet Union as the latest number-one champion of our ally. He has seen great production so he addresses a hundred or so leaders as "Soviet capitalists." He also told them that at first American business men have not understood Soviet socialism; "we thought it was merely to distribute whatever wealth was already existing." (Too busy apparently, these American business men, to read a book.) And the papers here reported that "the Russians first appeared non-plussed at Mr. Johnston's remarks but later they burst into gales of mirth." The inference was that the Russians were highly pleased at Mr. Johnston's forthrightness and our papers shouted, "Good old Eric, he told 'em." But my hunch is that, in a country where every twelve-year-old at least knows what socialism is, that they were laughing "at" rather than "with". Perhaps it doesn't matter. After all our ambassador-of-business urged trade and patted them on the back with "I am happy to learn that you gentlemen do not regard trade with capitalistic countries as being counter-revolutionary." So he will come back with his order-book filled. And we will send to the Soviets our machines and tools and other useful things and they will give us nice bright gold to bury at Fort Knox. So everyone will be happy. At least for a time. But I still wonder some about those "gales of mirth."



A BOY'S SCHOOL near Philadelphia recently gave a test to determine whether they knew more about popular songs or Bible quotations. Tests were given to 252 boys, from 13 to 18, each being asked to finish out the quotations. Here they are, as reported in *Time*:

Song-hits: 1) All or nothing at all, half . . . 2) Long ago and far away I . . . 3) Moonlight becomes you, it . . . 4) I'll get by as . . . 5) This is a lovely way to . . . 6) Don't throw bouquets at me, don't. . . 7) We meet and the . . . 8) Don't sit under. . . 9) If your heart goes bumpity-bump. . . 10) Sometimes I wonder why I . . . 11) Don't sweetheart me if. . . 12) She kicked out my windshield and she. . . 13) I wish that I could hide

inside. . . . 14) It happened in Sun Valley not. . . .
15) Pardon me, boys, is that. . . .

¶ Complete these Bible verses: 1) Honour thy father and thy mother; that. . . . 2) Ye are the salt of the earth: but if. . . . 3) Why beholdest thou the mote that. . . . 4) Thou preparest a table before me in. . . . 5) The heavens declare the glory of God: and. . . . 6) Consider the lilies of the field. . . . 7) Suffer the little children. . . . 8) Blessed are the pure in heart: for. . . . 9) Ask, and it shall. . . . 10) Every tree which bringeth not. . . . 11) For what shall it profit a man, if. . . . 12) When thou doest alms, let not thy left. . . . 13) Let your light so shine before men, that. . . . 14) Lay not up for yourselves treasures upon earth, where. . . . 15) And now abideth faith, hope, charity, these three; but. . . .

It might be fun as well as instructive to try this out in your Church school. They could hardly do worse than the lads of this school. The headmaster was lenient in that he exacted word-for-word accuracy on the song lines but accepted approximations on the Bible. The results: school average on songs, 56%; Bible, 23%. Forty-five boys got all the Bible lines wrong; 157 got 20% or less. Only one boy got 100 on the Bible but he got 100 on the song lines too. He is 17-year-old John S. Baker, who proposes to eventually be a Methodist parson like his dad. Excuse me if you have read this before in *Time* but it is worth handing on. Let's know your results if you try it.

SONNETS

for ARMAGEDDON

THE NICENE CREED

A Sequence of Twelve Sonnets

By

CHARLES RANN KENNEDY

Who Spake by the Prophets

God is so dumb, they say: no single word,
Although we rend the welkin with our prayer,
Escapes Him! This new gratifying care
For eloquence intrigues me! But why gird
At God for something every trilling bird,
Each roaring wave or beast, each thunder-
blare,

Can answer? Ay, and signs in sky and air,
Portentous utterances never heard!
And when at last evolves that wonder, man,
With thinking in his head of heavenly reach,
With noises in his mouth that give it speech,
Shall we not call that God? Since life began,
The poets did! And all the saints that teach
This creed do, Roman, Greek, and Anglican.

Let's Make Democracy Work!

By

W. APPLETON LAWRENCE
Bishop of Western Massachusetts

BECAUSE our Church is commonly called the Episcopal Church, some people seem to feel that it is less democratic than other Protestant Churches. As a matter of fact, in many ways it is more so. The rights of even a single lay individual are carefully preserved and protected. One person can stop an ordination or a marriage. Not so much as a comma can be changed in the Book of Common Prayer by all the bishops and clergymen of the land, except they receive the consent of the majority of lay delegations to the General Convention. The standing committee of the diocese, composed of clergy and laity, must give consent to almost every official decision of the bishop, before it becomes valid. No clergyman can spend a cent of the parish funds without authority from the laity. Our Church is just as democratic as our country. Indeed, our Church here in the United States is molded exactly on the same pattern as our government. The same men helped to write the constitution of both.

The diocesan convention is, or at least should be, an expression of this democracy in action. Each parish and mission has its representatives who can speak to any motion and are expected to vote upon all matters brought before the convention for decision. It is important that every parish and mission should be represented. If your regularly elected representative, or his alternate, is not able to be present, another person should be elected by the vestry or executive committee and given proper credentials.

The bishop of the diocese, like the governor of the state, is the chief executive, but his actions are largely controlled by the checks and balances of a representative government in which every communicant supporter, twenty-one years of age or over (and in some cases voting qualifications are even more liberal) has a share.

To strengthen and improve our government, be it in Church or in state, there must be an enlarged and more sensitive recognition of responsibility on the part of each and every communicant and citizen. As a means to this end, we suggest that you make sure your parish or mission is represented at your Diocesan Convention, and that you ask your delegates what happened at the convention. Have them report to the vestry; or to the congre-

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gation, on the Sunday following convention; or at the annual parish meeting, before you elect your delegates for 1945.

Democracy calls for a keen sense of responsibility on the part of each person. It has been well said, "The price of liberty is eternal vigilance." The philosophy of uninterest, which would "Let George do it," be it in the parish, or diocese; community, state or nation; provides the soil in which Fascism flourishes. Let's make democracy work!

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

WHY USE A LITURGY?

GOOD Christian people of the so-called non-liturgical, Protestant churches often ask us Episcopalians why we insist on using a prescribed liturgy and what is its value? The primitive Church had no uniform or official ritual; yet we all recognize its life to be the model and inspiration of a truly One, Holy, Catholic and Apostolic Church. Is not the formality of a Prayer Book a restraint upon the godly motions of the Holy Spirit as Lord and Life-Giver of Christian worship and society?



This is a fair question. We ought to be candid enough to admit its reasonable implication of danger and limitation which besets prescribed forms of prayer and praise. At their worst these perils may be summarized as: traditionalism, mechanical formalism, over-scrupulosity tending to superstition, and aestheticism (the love of beauty for its own sake rather than for God's sake). Certainly our Lord had an intense dislike for traditional formalists, people tied and bound by customs and usages of the past, considered in all their minutiae of detail as the only valid means of access to divine grace. The late Bishop Finlay once remarked to me that such people were the only ones who made our Lord angry, and the only ones He could not help. We know that kind. They confuse the substance with the accidents of worship.

Actually our Prayer Book says very little about purely ceremonial matters and leaves them flexible according to taste, discretion, or the circumstances

of the hour. Only those ceremonies which are naturally necessary or useful and obvious in meaning are required—standing, kneeling, facing the people, breaking the bread, etc. The sign of the cross in the baptism rite is a notable exception; and, in times past, it has been a cause of contention. Yet the ritual formulary which accompanies it is a magnificent statement of the purpose of a Christian life, and in no way encourages superstition. We would all agree that ceremonial has only a relative value, subject always to change, for the promotion of reverent, good manners and the symbolical expression of religious attitudes and beliefs commonly held and understood by all participants in common prayer.

The ritual, that is, the text or words said, is fixed, with only exceptional allowances of *ex tempore* utterance in connection with sermons, or the bidding of prayers. We accept whatever limitation is involved with a humility born of the conviction that we cannot command the Spirit to speak through us at our own time and place. "The wind bloweth where it listeth." Of course, a Christian should so live as to be instant in prayer and ready to give witness of his faith. At the same time we know well enough that preaching without careful preparation can be notoriously unspiritual. Why not the same with *ex tempore* prayer and praise? It is the very purpose of liturgy to recall to us and revive in us what we should pray for and how we should pray. Call it a mechanical crutch, if you like. Yet how far would our intercessions reach beyond the circle of our immediate preoccupations without a guide, such as, for example, the Litany? Would we, in these days, be so ready to pray: "That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts?" And what fulness of truth is enshrined in the liturgy, in phrases profound and refined: "Restore thou those who are penitent, according to thy promises"; "whose service is perfect freedom"; "thine inestimable love in the redemption of the world"; "from whom no secrets are hid."

The liturgy crystallizes the experience of the whole Church. It is the common vocabulary of the "communion of saints" both in time and space. We are made aware of needs, of truths, of aspirations beyond the capacity of any single individual to imagine, however gifted or spiritually minded. So it unites us to faithful men of other ages and climes, and thereby it judges our own little selves, our own little congregations in the perspective of the widest possible fellowship. For if the congregation of saints is the temple of the Holy Spirit, as we verily believe, then the liturgy, which is its speech, is a means of His life-giving utterance.

Archbishop Leads a Quiet Day For Our Chaplains

Many Episcopalians Have the Opportunity To Hear and to Meet Archbishop Temple

Edited by Lois Remmers

Somewhere in England:—In the quiet of the internationally famous, bomb-scarred sanctuary of St. Martin's-in-the-Fields, London, air force chaplains serving in the British Isles met recently for a day of devotion, conducted by the Archbishop of Canterbury. The Archbishop took for his subject: *Our Call and our Commission*. In the three addresses of the devotional periods, His Grace pointed out that *Our Call and our Commission* requires that God be first and foremost in the chaplain's life. He said: "We shall not be effectively the guides of our people into the presence of God unless first we are in the true sense representing God among them, not only in formal action, not only in our speech, but in our whole personal life. God and Christ in whom we see God, must come absolutely first, and so far as His claim cuts across any other claim, that other claim must go. In our calling our chief task is quite deliberately to influence other people. That is merely an arrogant thing to do if we are doing it in our own name. Why should they pay any attention? No reason whatever, unless we really are representatives of the One who is Lord of their souls as of ours."

The devotional day was arranged by Chaplain Walter P. Plumley upon authority of Brigadier General I. W. Ott, commanding general of base air depot area, U. S. strategic air forces. In addition to chaplains from base air depot area, chaplains from the eighth, ninth, and strategic air forces were in attendance, headed by the chief chaplain, Arthur S. Dodgson.

Episcopalians who were present were W. P. Plumley of New Jersey, R. I. Brown of South Florida, Malcolm Haight of New Jersey, James Richards of New Jersey, Robert Trenbath of Newark, M. F. Arnold of Massachusetts, R. F. Pfeiffer of Olympia; R. L. Sturgis of Alabama, S. J. Browne of Massachusetts, Lawrence Fenwick of Georgia and C. L. McGavern of West North Carolina.

Bishop Hits Out

Lexington, Ky.:—Bishop Abbott in his address to the annual meeting of the Auxiliary emphasized the need for "reality—whole souled . . . red blooded reality—in our preaching and in our living and in the whole paraphernalia of Church administration." Deploing the quarrels between Churches, in churches and their societies, the Bishop declared that we must be Christians before we are Episcopalian Christians, that convention and superficiality must be discarded and that love must be magnified in our relationship with each other and in our associations with outsiders. One of the outstanding features of the diocesan convention was the dinner, with Bishop Juhan of Florida, Bishop Clingman of Kentucky, and Governor Willis of Kentucky as principal speakers, celebrating the 15th anniversary of Bishop Abbott's consecration.

Youth Conference

Detroit, Mich.:—There will be a conference for young people at the Girls' Friendly Society Holiday House, Pine Lake (near Pontiac), from June 18-23. Young people aged 15-25, from all parishes and missions of the Diocese, will be eligible to attend the conference, which will be under the supervision of the diocesan department of young people's work, of which the Rev. Ernest E. Piper, rector of St. Matthias' Church, Detroit, is chairman.

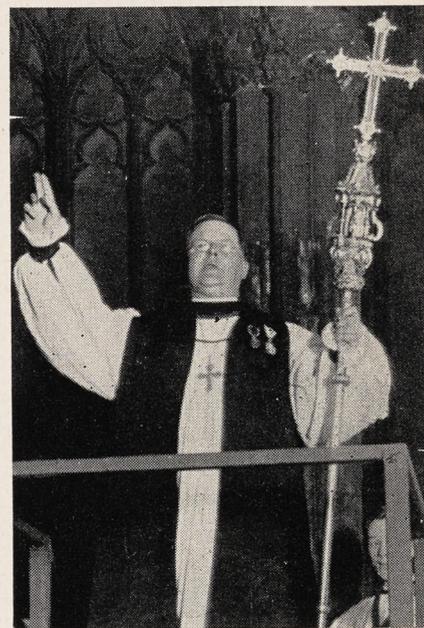
Write Soldiers Please

Boston:—Stressing the importance of mail to men in the armed forces, Chaplain S. W. Goldsmith writes the army and navy commission, urging that everything possible be done to work out a letter-writing program in every parish and mission throughout the Church.

"The Church at home needs to be made acutely aware of the job that the hour in the history of the Church now calls for," the Chaplain writes. "I would urge, and that strongly, that every parish throughout the land shall adopt a policy that for many might seem radical or even impos-

sible. It will take a lot of work, it will cost money, but whatever the cost, it will be a missionary endeavor that will mean everything."

Chaplain Goldsmith's program includes: "1. A monthly circular letter from the rector of every parish to the men and women in the service, telling of things going on in the parish, a reminder of the aspirations held, prayers offered for each individual. V-Mail is recommended for this. 2. The formation within every parish of a young people's or like group to send out chit-chat, news received from other fronts of parish friends, in personal or mimeographed form, but as from the Church and not just from the individual. This to be done the middle of each month. 3. The sending out of devotional pamphlets, such as Forward day-by-day, the Upper Room, etc., and if possible, Church programs and publications."



The Archbishop of Canterbury who conducted a day of devotions for American chaplains at St. Martin's - in - the - Fields, London

Church Unity

Cleveland, Ohio (RNS):—A unique event in the centennial celebration of the Church of the Covenant, oldest Presbyterian church in the city, was when two bishops of the Episcopal Church will participate in the anniversary as speakers. Bishop Henry Knox Sherrill of the diocese of Massachusetts and Bishop Beverly D. Tucker of the diocese of Ohio appeared on the program on June 11, with the Rev. Henry Sloane Coffin, president of Union Theological Seminary of New York City, and former moderator of the Presbyterian Church in the U.S.A.

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How About Labor?

Boston (RNS):—A national commission on industrial chaplaincies, authorized at the annual convention of the national association of evangelicals at Columbus, Ohio, is now being formed. R. F. Belson of the Arma Corporation in Brooklyn, N. Y., has been named temporary chairman of the commission, which is expected to consist of nine to eleven members, two or three of whom will be clergymen and the rest industrialists. Present plans call for a national conference of business executives at Chicago in September to discuss plans to provide industry with spiritual leadership through factory chaplains, a program that has met with considerable success in Great Britain. How about organized labor being represented?

Successful Conference

Raleigh, N. C.:—One hundred and forty-five people, many travelling long distances by bus, attended the St. Augustine conference for Church workers, May 29-June 2, at St. Augustine's College. The theme of the conference was *Life in the Christian Community* and its declared purpose was "to train and stimulate worthy and capable leaders for the work of the Church, with special emphasis upon Christian education, missions, social service, and a flexible program for the young people." The conference was sponsored by St. Augustine's College and the American Church Institute for Negroes.

Presbyterian Unity

New Concord, O. (RNS):—Consideration of a definite basis for union with the Southern Presbyterian Church, the Associated Reformed Presbyterian Church, and possibly the Reformed Church in America was urged by the Rev. W. Bruce Wilson, retiring moderator of the United Presbyterian Church, in opening the general assembly here. If the Christian Churches accept seriously the task of an aggressive evangelization and an aroused moral earnestness, he said "they will be compelled more urgently than ever to recognize the necessity for their unity."

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Lend-Lease

★ A letter from the Rev. Louis Van Ess, rector of St. James, Oneonta, New York, that speaks for itself: I reply to your notice in the May 25 **WITNESS** — We can supply a silver chalice and paten for the mission in Manning, South Carolina and also a white and purple burse and veil to go with it. For the gentleman in Yuma New Mexico who has some choir caps and wants a service book for his altar—let him keep his hats and if he can use an 1893 service book in excellent condition into which if he be ingenious he can paste in the service changes, I will be glad to oblige by sending on to him the old service book. By the way, you wouldn't know where I could get thirty good pews of good design. They would need to be straight pews at least eight and a half feet long or capable of being cut into eight and a half foot lengths. If Lichty is behaving himself, I will send him a nice brass lecturn for his cathedral. We have a cellar full of assorted ecclesiastical odds and ends not to speak of all that are left in the church.

If you have things for others or want things yourself write Lend-Lease, **THE WITNESS**, 135 Liberty St., New York 6, N. Y.

Brazilian Church

Rio Grande, Brazil:—The annual council of the Brazilian Church celebrated its 50th anniversary here, with Bishop Athalicio T. Pithan presiding. The missionary society reported increased giving, and parishes have accepted larger quotas, voting an additional 10 per cent for 1945.

Church in Poland

Buffalo, N. Y. (RNS):—More than 3,000 delegates to the reactionary Polish-American Congress here approved a report of the Polish affairs committee which in effect opposed establishment of a state Church in Poland after the war. The report included a recommendation that funds of the Congress be used to aid Roman Catholic activities in Poland after the war, but as finally approved, it recommended financial aid for "all religious organizations" and suggested that the various religious groups bear the expense of propagating their doctrines. The revision was made after a conference

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between members of the committee and the Rt. Rev. Leon Grochowski, Polish National Catholic Bishop of Chicago, who charged that the report in its original form discriminated against his Church. The Congress made no mention of Father Stanislaus Orlemanski, Polish-American priest, whose recent visit to Marshal Stalin was widely commented upon.

Commencement Speaker

Berkeley, Calif.:—Bishop Sumner Walters of San Joaquin, will be the commencement speaker at the Church Divinity School of the Pacific on June 15. Two summer terms of five weeks each will be offered, the first beginning on June 19. Both summer terms will be open to clergy and new students, but are primarily for the purpose of accelerating theological education in line with Selective Service requirements.

Democracy in India

New York:—The Anglican Church of India's general council, which corresponds to the American Church's General Convention, discussed at its recent meeting the necessity of increasing the number of bishops and of having a higher proportion Indian-born. At present only one of the 15 diocesans and two of the three assistants are Indian. Reasons stated for increasing the number of bishops are: the need of smaller jurisdictions as the Church grows, each bishop wishing to be more closely in touch with his clergy and people; plans and methods of work can be better adapted to smaller areas that are more homogeneous than the present unwieldy dioceses. "And the new bishops must be Indian," adds a report of the Council. "Great disappointment has been caused by the slow growth of the indigenous episcopate."

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Left-Wing Action

London:— Another influential Church has startled Britain by the adoption of left-wing views. The general assembly of the Church of Scotland in session at Glasgow May 30, adopted a resolution "recognizing that corporate well-being and individual initiative can only be furthered by a greater measure of common control over the main means of production." The Glasgow resolution goes considerably further than any expression of views adopted thus far by the church assembly of the Church of England. It approximates that view expressed individually by the Archbishops of Canterbury and York.

Isolationism Dying

New York (RNS):— Efforts by churches to educate Americans on world affairs are having a noticeable effect, according to the Rev. William Cecil Northcott, secretary of the London missionary society. "It is not necessary," Northcott declared, "to apologize for talking about world affairs here. I find that isolationism is much less prevalent than one might suspect, though stronger in some localities than others. Isolationism in the rampant, arrogant sense is rare,

but its seeds are still present, and it still has the possibility of coming to life." The British churchman has made an extended tour of churches throughout the United States and has talked with many leaders of the Protestant denominations. He was impressed by the growth of interfaith activity in this country, and believes the interfaith movement to have taken hold here to a wider extent than in England. This movement, he added, is one of the factors helping to give people a broader picture of what is going on in the world around them.

No Discrimination

Chicago (RNS):— Declaring that racial or creedal discrimination is "undemocratic and unChristian," the General Assembly of the Presbyterian Church in the U.S.A. urged that members of the Church labor to overcome all such tendencies in the national life. Observance of race relations Sunday and brotherhood week in February 1945, was endorsed, and local churches were asked to "encourage cooperation in religious and social activities that will bring together without compromise of principle in worship, study, and action, members of many races and

faiths." The Assembly called for full repeal of the Oriental exclusion act of 1924, and agreed to support legislation that will permit the admission of Orientals "on the quota basis now in effect with other nationals and will extend eligibility for citizenship to Orientals." Anti-Semitism was "unequivocally denounced," as the Assembly urged local churches "to cultivate understanding and friendly relations with rabbis and members of synagogues." The action also committed the Presbyterian Church to the encouragement of U. S. havens for Jewish refugees from other lands. The federal government was requested as soon as possible to resettle all eligible Japanese-American citizens now in relocation camps, and the Assembly asked "as many presbyteries and churches as possible to sponsor one or more of these relocated families, undertaking what is necessary in helping them become established in a new community." Commending the government for granting permits for Nisei soldiers to visit the west coast, the Assembly supported the announced policy "of restoring in full to these evacuees their rights of domicile and other civil liberties when consonant with military security."

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New York

Approve Bombing

Edinburgh (Wireless to RNS):—Approval of the Allied governments' bombing policy was expressed in a resolution passed by an overwhelming majority of the general assembly of the Church of Scotland here. Reactions of British churchmen to the appeal from leaders of the Roman Catholic Church in France to spare civilians in Allied bombings indicate deep sympathy with the victims, but also acceptance of the governments' pledges that bombing is aimed at the destruction of military targets only.

Religious Planning

San Jose, Calif. (RNS):—In order that the Church may contribute more adequately to the solution of present and future problems, a group of religious leaders here has formed the religious planning committee, which functions as a part of the citizens' planning council. The committee, composed of Protestant ministers, a rabbi, and members of various churches, has studied methods of bringing the church into closer cooperation with the community, and has drawn up a comprehensive outline for a survey of Protestant churches and Jewish synagogues. The outline includes the subjects of worship, church administration, religious education, service activities, fellowship, and cooperation between various churches and institutions.

Y.M.C.A. Centennial

London (Wireless to RNS):—The Y.M.C.A. was hailed here by U. S. Ambassador to Great Britain, Episcopalian John G. Winant, as "a world fellowship which has endured for a century and has enriched the lives of millions throughout the world." Winant spoke at centenary services at St. Paul's Cathedral, at which the sermon was preached by the Archbishop of Canterbury, and whose congregation included representatives of the Churches of Greece, Armenia, Russia, France, Switzerland, Germany, Denmark, Sweden, Norway, and China. The Chinese Ambassador, Wellington Koo, read the lesson. King George, in a statement cabled to Eugene E. Barnett, general secretary of the National Y.M.C.A., said: "I join with the Y.M.C.A.'s leaders and members in thankfulness to Almighty God for the world-wide service to youth which it has been able to render during the past 100 years. The record of what the Y.M.C.A. has achieved in the past and most notably in times of war justifies a confident belief that it will

have a worthy and important part in the future rebuilding of national and international life."

Danish Clergyman to Die

Stockholm (Wireless to RNS):—Sentence of death has been passed by a German court on the Rev. Tage Severinsen, pastor of the parish church at Finderup, Denmark, on the charge of harboring British parachutists. Danish Church leaders regard the court's decision as an indication of further drastic action against recalcitrant clergymen in the occupied country. It is the first time that a clergyman has been sentenced to death in Nazi-held Norway or Denmark.

Lumpkin Decorated

Washington:—The Rev. William W. Lumpkin, chaplain in the navy, and formerly the rector of the Holy Communion in Charleston, S. C., has been awarded the legion of merit for exceptional meritorious service. (See picture, WITNESS, March 30, page 6.)

Bishop of Eau Claire

Eau Claire, Wis.:—The Rev. W. W. Horstick is to be consecrated Bishop of Eau Claire on June 29th

at Christ Church Cathedral. The Presiding Bishop will be the consecrator and the co-consecrators will be Bishop Randall, suffragan of Chicago, and Bishop Sturtevant of Fond du Lac. Bishop Essex of Quincy will preach.

Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M. at Baptist Church.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts; The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4. Wed. 7:15. Thurs. and Holy Days, 10:30.

ST. PAUL'S CHURCH, 34th between Washington and Huntington in mid-town Newport News, Va. The Rev. Theodore V. Morrison, Rector. Services at 7:30 and 11. Community Hospitality House open daily and evenings for those in service of United Nations. Thousands enjoy leave-time in home-like environment.

TRINITY CHURCH, Newport, R. I. The Rev. L. L. Scaife, the Rev. L. D. Rapp. Sunday: 8 and 11 and 7:30 P.M. Tues. and Fri. 7:30 Wed. 11 A.M. Special prayers for the armed forces. Holy Days, 7:30 and 11.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H. C. first Sunday at 11. Week Days, H. C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City. Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel, Jr., Rector; the Rev. J. E. Crosbie, the Rev. E. C. Hyde, Curates. Sunday: 7 to 8; Church School, 9:30 (except August); Morning Prayer, 11. H. C. Friday and Holy Days at 10 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Evening Prayer, 6:45. Serving navy, army, civilian units equally.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday. Victory Service, 4:30 first Sunday of every month.

ALL SAINTS' CHURCH, Rehoboth Beach, Delaware. The Rev. Nelson Righmyer, Rector. Sundays: 8, 9:30 and 11. Daily: 7:45 and 5.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. The Rev. Conrad H. Gesner, Rector. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30; Holy Days at 7:30 and 11.

ST. LUKE'S CHURCH, 435 Peachtree St. Atlanta, Ga. The Rev. J. Milton Richardson, Rector. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P. M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M.

ST. MICHAEL'S CATHEDRAL, Boise, Idaho. Very Rev. Calvin Barkow, Dean and Rector; Rev. W. James Marner, Canon. Sundays: Holy Communion, 8 A.M.; Church School, 11 A.M.; Morning Prayer and sermon, 11 A.M.

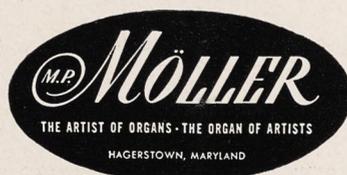
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Dangerous Bishop

Stockholm (Wireless to RNS):— German authorities in Norway are sharpening their watch over imprisoned Bishop Eivind Berggrav, primate of the Norwegian Lutheran Church, according to reports here. (WITNESS, April 6) A new detail of 18 storm-troopers has arrived to replace the previous guard of 11 men at the cottage some 30 miles southwest of Oslo where Bishop Berggrav has been detained since April, 1942. The placing of additional guards at the bishop's residence is linked to an openly rebellious situation throughout Norway as a result of recent labor mobilization moves. Nazi spokesmen charge the Church with direct responsibility for the present wave of unrest.

Youth Meeting

London (Wireless to RNS):— Marking the first gathering of its kind since the international youth conference at Amsterdam in 1939, some 5,000 young people representing churches and youth organizations in Great Britain and many parts of the world convened at the Royal Albert Hall here under auspices of the youth department of the British Council of Churches. The Arch-

bishop of Canterbury, William Temple, who presided, told the assembly: "The movement that should have gone forward from Amsterdam was hindered, but I am not sure that inspiration was not deepened rather than dissipated. The mere fact that divisions between men have exhibited themselves in some hideous form, in immediate contrast with that world fellowship, has kindled multitudes to more complete dedication to serve the cause to which they were then committed."

Sex Education

Toronto, Ont. (RNS):— The diocesan council for social service of the Church of England in Canada has issued a series of recommendations asking that a course of instruction in sex and marriage be prepared for the guidance of clergy, parents, teachers, and others interested. It specifically requests the Archbishop of the diocese to appoint a committee of specialists to prepare an outline which should "give clear and definite teaching about the nature of marriage and the place of the family in society from the point of view of the Christian Church."

The Church's neglect in this matter, says the Council, has been "a

strong contributory factor" in the spread of venereal disease, and has definite relation to the breakdown of moral standards, the decay of faith, and the widespread dislocation of society. An approach to the proper school authorities is also suggested "with a view to ascertaining the extent to which sex education can profitably be introduced into the schools, but safeguarding the Christian point of view." Certain instructions for children of confirmation age are urged.

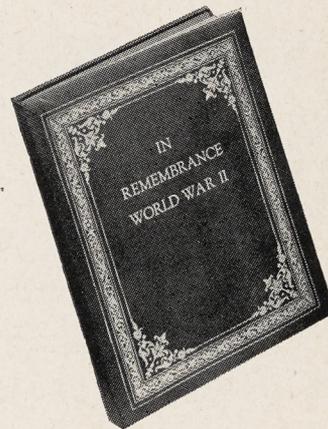
News from China

New York:— A cable from Sian, China, reports that the Church of England's Canadian missionaries have escaped from the present renewed and violent fighting in Bishop Lindel Tsen's diocese of Honan, and have arrived safely in Sian, province of Shensi. Honan has been divided into free and occupied areas, the Canadian missionaries having withdrawn early in the war to the free western portion, which is now being overrun. Bishop Tsen and his Chinese staff remained at their posts in the occupied city of Kaifeng and presumably are still there. Kaifeng has been occupied since June, 1938. Meanwhile, the first letter to come in

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page eighteen

two and a half years from Bishop Tsen, written March 5, has just reached his Canadian headquarters office. The high hopes he expresses for the early return of his cathedral have probably been postponed by current events. He writes: "The Church in spite of indescribable difficulties has been making progress in membership and in financial offerings. All my fellow workers, ordained and lay, have been most faithful in their service and equally admirable in their readiness to 'eat bitterness'. . . . I want you to be prepared to send back all my missionary fellow workers as soon as possible. There is every sign of a great and bright future for our Church out here. The Lord has taught us many lessons by means of all the unusual happenings, how to carry on His work with peace and the new order come to us."

Orthodox Join Council

Detroit (RNS):—The Detroit council of churches received its first application for membership from an Orthodox group when St. George's Congregation of the Syrian Antiochian Orthodox Church requested affiliation with the council, the Rev. Thoburn T. Brumbaugh, executive secretary, announced. The Syrian Antiochian Orthodox Church has been affiliated with the Federal Council of Churches several years, and St. George's Church and its pastor, the Very Rev. Benjamin F. Hoffiz, have been cooperating in the work of the Detroit Council. A committee has been appointed to consider the application and recommend action to the June directors' meeting.

Diocesan Conferences

Hartford:—Under the leadership of Bishop Gray a series of one day conferences for clergy were held recently in each of the six archdeaconries of the diocese of Connecticut. The subject of the day's discussion in each case was the background of the doctrinal position of the Anglican Communion. Evening meetings were also held for parents and Church school teachers at which ways of improving the religious training of children and young people were discussed. Participating in the conferences were Miss Helen R. Stevens, diocesan director of religious education, and the Rev. Ralph D. Read, assistant executive secretary of the diocese.

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A TRIBUTE TO MISSIONS

By Wendell Willkie

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THE WITNESS — June 15, 1944

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.

N. P. FRANK
Layman of Philadelphia

I have been a WITNESS reader for many years and find it a most illuminating Church paper. The new format, modern typeface and other improvements are all to the good. I am particularly interested in the article under caption *No Lipstick Allowed* (May 25). Personally I do not object to lipstick if it is used in moderation as it is sanitary. But there are so many, many reasons why the common cup should probably be dispensed with that it is surprising to some of us why its use is continued. I know of four different ways of receiving the Holy Sacrament: 1. bread and wine direct from the chalice, 2. the minister dips the wafer in wine and then places it on the hand of the recipient, 3. the recipient after receiving the wafer dips it in the wine, 4. bread only. Personally I partake of bread only. Many others as well as myself would greatly appreciate seeing an editorial in THE WITNESS on this important subject.

ANSWER: There is still another way that is practiced in some parishes. The bread is administered to all. Those desiring to receive by intinction hold the wafer in their fingers, easily seen by the priest. He then administers the wine both with the common cup and a small chalice (most priests have them for private communions) with those so desiring dipping the edge of the wafer in the wine.

* * *

MRS. E. T. ELLINGSON
Churchwoman of Minneapolis

For long we have wanted to write of the weekly treat THE WITNESS brings us. To many like myself who were young children in Gethsemane when Bishop Johnson was rector, his recent autobiography was delightful but all too short. In the general assembly of the church school after classes, any boy or girl of the several hundred might be called on by name to recite some psalm or answer some question pertaining to the catechism or the lesson just studied. We soon learned that to slide down in our seat or attempt to hide behind those in front only brought forth a command to get up and do one's best and better be prepared next Sunday. We really learned Sunday school lessons under Mr. Johnson and worked hard to be on the honor roll.

* * *

JOSEPH F. FLETCHER
Faculty of Episcopal Theological School

The editorial on the Trinity (WITNESS, June 1) is absolutely good, sound wisdom. Please tell the editorial board this and more power to somebody's pen-hand up there.

* * *

GEORGE R. BRYANT
Layman of Liberty, Missouri

The fine article on fifty best hymns by Layman Elliott Robbins (WITNESS, May 25) is by far the best thing I have ever found on the subject. Situated as this finds this old layman, far away from a church of my obedience, I am sometimes lonely and it is nice to know that there are those who also love the old familiar hymns.

THE REV. W. C. SEOTZ
Professor at Bexley Hall

Professor Shepherd's article on *Dismissing Non-Communicants* (WITNESS May 18) justifies his fear that to many it will seem a "picayune technicality." In addition its argument is based on several errors of fact.

1. If Dr. Shepherd will read the rubric on page 84 in the American Prayer Book, he will find that our "Ante-Communion" service ends with the gospel and includes neither creed nor sermon. Hence it corresponds quite well with the ancient "mass of the catechumens."

2. In medieval times the sermon, if there was one, was usually preached after the gospel. Hence the creed could be regarded as the beginning of the "mass of the faithful" or, more accurately, as an interpolation since, as Dr. Shepherd points out, the dismissal of the catechumens had long since disappeared.

As to the practical matters discussed:

1. The custom of the people's joining in the recitation of the Nicene Creed is, no doubt, pious and edifying but since this is not directed by rubric, any attendant who can not conscientiously accept the creed may remain silent.

2. The query, "Why not let people be present at as much of the service as they will?" reminds us of the question addressed to the Irish recruit by his commanding officer, "Pat, why should you be willing to die for your queen and country?" His answer was, "You're right, captain, why should I?" and our answer may be similar, "Why not?" There is no provision in our Prayer Book for any "dismissal of non-communicants" and there is no need of introducing one. If any person is obliged or thinks he is obliged to leave before the conclusion of this or any other service, since necessity knows no law, let him stay as long as he can and leave when he feels compelled to depart.

3. If any one is willing to make an offering but not desirous of receiving Holy Communion, why not let him do so? "He that is not against us is on our part."

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