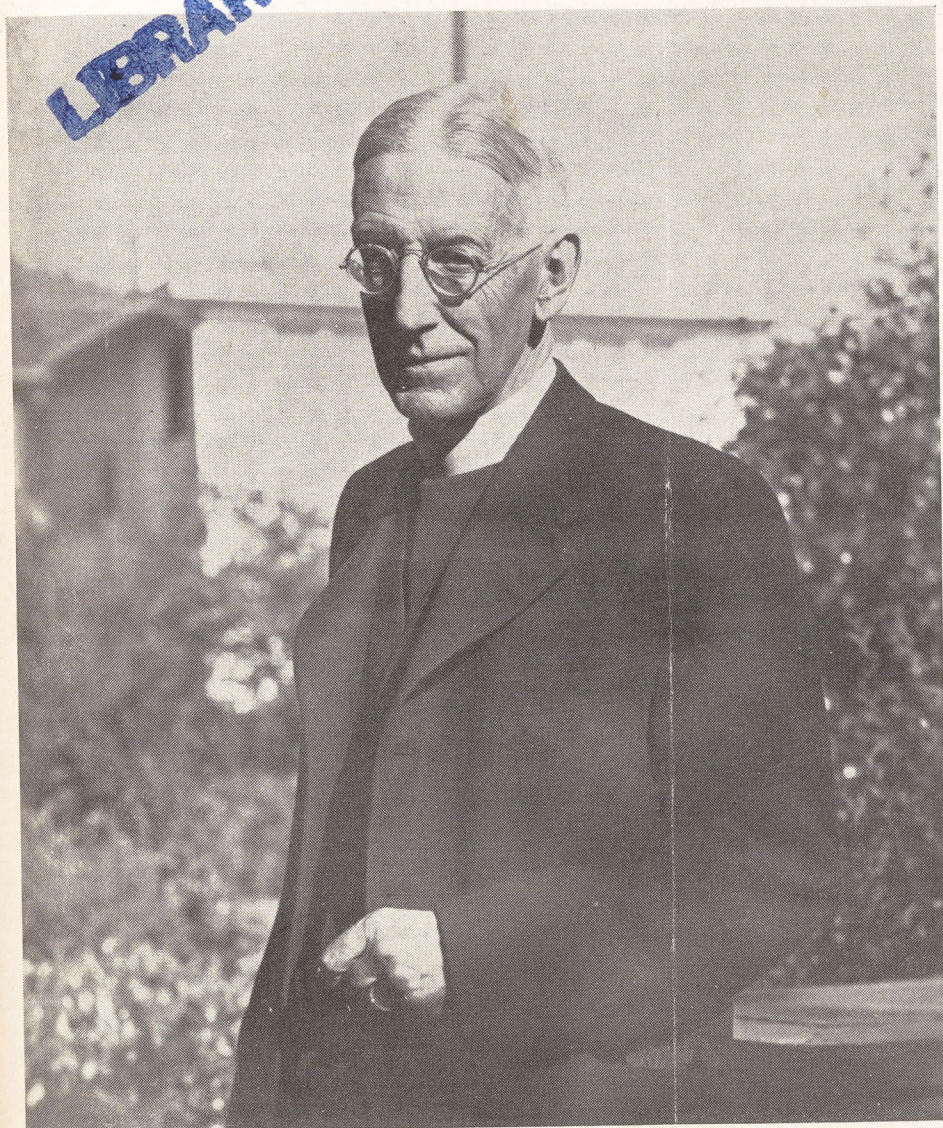


The WITNESS

10¢
A COPY

LIBRARY COPY



JULY 12, 1945

EDWARD L. PARSONS
AN OUTSTANDING
CHURCH LEADER . . .

BISHOP EDWARD L. PARSONS

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.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
Weekdays: Holy Communion at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
11:00 a.m. Morning Service and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion: 5:30 Vespers.
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
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: F. C. Grant, chairman. W. B. Spofford, managing editor; Beverley M. Boyd, G. C. Graham, Vance Hayes, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, Hugh D. McCandless, H. C. Robbins, W. M. Sharp, S. A. Temple Jr., J. T. Titus, W. M. Weber.

CONTRIBUTING EDITORS: D. B. Aldrich, J. A. Bell, T. S. Carruthers, Adelaide Case, G. K. Chalmers, E. M. Cross, G. M. Day, Angus Dun, A. W. Farlander, T. P. Ferris, J. F. Fletcher, John Gass, C. H. Gesner, C. L. Glenn, J. M. Groton, G. I. Hiller, I. P. Johnson, C. S. Martin, R. C. Miller, Walter Mitchell, A. T. Mollegen, P. E. Osgood, E. L. Parsons, E. L. Pennington, Rose Phelps, L. W. Pitt, Otis Rice, Cyril Richardson, Paul Roberts, Louisa Russell, V. D. Scudder, W. B. Sperry, C. W. Sprouse, D. S. Stark, W. B. Stevens, J. W. Suter, S. E. Sweet, Alexander Zabriskie.

THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January, and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Church Publishing Association, Inc. Samuel Thorne, president; Willard Dix, vice-president; Mrs. Henry Hill Pierce, treasurer; Charles A. Houston, secretary.

The subscription price is \$3.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we bill quarterly at 5c a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the act of March 3, 1879.

JULY 12, 1945

VOL. XXVIII

No. 45

CLERGY NOTES

ASHBURY, M. D., formerly rector at Bristol and Abingdon, Va., has accepted the rectorship of St. Mary's, Baltimore, Md., effective July 31.

BOND, J. S. JR., has resigned as rector of St. George's, Fredericksburg, Va., to become the rector of Christ Church, Mobile, Ala.

BRUMMITT, HOWARD W., rector of Holy Trinity, Pueblo, Col., has resigned, effective August 1.

COOK, WILLIAM R., was ordained deacon on June 21 at St. James, Painesville, O., by Bishop Beverley Tucker. He is assistant at Christ Church, Pelham Manor, N. Y.

CREWE, B. H., rector of Calvary, Saginaw, Mich., becomes the rector of the Ascension, Detroit, September 1.

DeGRAFF, GEORGE H., ordained deacon on May 25 by Bishop Creighton, is now in charge of St. James, Sheboygan, Mich.

DORST, F. W., formerly of the staff of St. Paul's Cathedral, Detroit, is now the rector of St. Mark's, Newark, N. Y.

JONES, DAVID, recently retired from naval service, is now the vicar of St. Mark's, Mesa, Arizona.

KING, LEON C., formerly vicar of St. Mark's, Durango, Colo., becomes rector of St. Matthew's, Grand Junction, Colo., on August 1.

LINDGREN, EDWARD M., formerly rector of All Saints', McAlester, Okla., is now the rector of St. Paul's, Freeport, Texas.

McCLANE, JAMES L., has resigned as rector of the Ascension, Denver, to accept the rectorship of St. Matthias, Los Angeles, August 1.

MILLER, A. C., formerly rector of St. John's, St. Johns, Mich., became the rector of St. Thomas, Trenton, Mich., on June 15th.

MORGAN, TALBERT, has resigned as rector of All Saints, Mobile, Ala., effective August 1.

MORRIS, LEON E., formerly in charge of churches at Trinidad, Raton, N. M., and Walsenberg, Colo., becomes the vicar of St. Paul's, Ft. Morgan, Colo., on August 1.

MOSS, TOM, vicar of St. George's Chapel, Schenectady, N. Y. was ordained priest on June 27th by Bishop Oldham.

NASH, WILLIAM B. JR., was ordained deacon by Bishop Stevens on June 20 at St. Paul's Cathedral, Los Angeles. He is in charge of the Redeemer, Los Angeles.

NICKLE, O. W., formerly in charge of churches at Clifton, Morencie and Safford, Ariz., is now the assistant at Christ Church, Coronado, Calif.

(Continued on page 18)

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
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

SUMMER SERVICES

Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

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
Rev. Peyton Randolph Williams
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.

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill.

Editorial Office, 135 Liberty Street, New York 6, N. Y.

Bishop Parsons a Great Leader In Social Relations

*Has Been the Champion of Unpopular Causes
From the Very Beginning of His Ministry*

By William Scarlett

The Bishop of Missouri

St. Louis: — The contributions which Bishop Parsons has made to the life of our Church are many and varied. Not the least of these has been his leadership in the field of Christian social relations. The Church usually has had such a prophetic leader, one who is considerably ahead of the Church of the day, but not too far ahead for his voice to be heard and his influence felt. Franklin Spencer Spalding, Bishop of Utah, was such an one in his day; Charles David Williams, Bishop of Michigan, in his time; in these latter years Edward Lambe Parsons. Few indeed who were present at the opening service of General Convention in the stadium at Cincinnati will ever forget the preacher of that occasion, or the edge which came into his voice as he said: "There isn't much chance of touching men and women fighting for their very bread in the coal fields or the cotton fields, with the message of love; nor to help the migratory worker ranging up and down our valleys in his rickety Ford car, with his wife and four or five children, hating the unsanitary camps where he must refuge, with sullen anger at the owners (who likewise need our sympathy in this impossible world); there isn't much chance to raise him up to God. Shall we say to him: 'Read your Bible, pray, have your quiet time'? Go and try it in the burning sun-baked valley, with bad water, no sanitation, a thousand quarreling children, no shelter, no privacy, and the hourly dread of being let out. Go try it! You will never again say that Christ has no concern with the social order."

It is out of his religious experience and convictions that his social thought and action has sprung. For one who believes in God and that

God is concerned for human personality cannot himself escape concern for the social order which conditions human personality either for good or ill. And Bishop Parsons is, as Plotinus would have said, one who has "been there." And from having "been there" arises his social concern. "When thou seest thy brother thou seest thy Lord."

Over 21 years ago he had something to say about the point of view which every clergyman who has addressed himself to social problems has met in some troubled parishioner, "Why do you not stick to the simple Gospel?" In his Convention address of 1924 he said, "The faith once delivered to the saints has always been a comfort to the timid soul when he thought of it as nicely wrought creedal system and a round of religious duties. But . . . that faith is no comfort but rather a terror to him when it is suggested that it is the faith to follow Christ wherever he leads. The Lord Christ leads us face to face with terrifying questions. . . . We often hear men talk about the need of preaching the simple Gospel. It is a favorite view that the Gospel if properly presented is a simple, quiet exhortation to a moral life and comforting withal. . . . The simple Gospel is really a terrifying thing. It is Christ . . . who calls us to search to the root of our problems, who tells us that the way of salvation is by a new birth, a complete change of direction. It is Christ who challenges us to follow the Holy Spirit's guidance into all the truth. That is a challenge to think clearly about all the problems of life."

At the diocesan Convention in 1936, he said: "We must recognize that 'the world for Christ' is no easy achievement. It is not many years

since men talked hopefully of the evangelization of the world in a generation. The great Student Volunteer Movement was born of the kind of enthusiasm which that faith produced. We have come to see that it is not the achievement of a generation but of long generations of hard work. . . . Nor is the social order fundamentally very different from those which have encompassed the individual ever since men emerged from primitive or patriarchal society. The ultimate trouble with capitalism is precisely the same as that which wrecked feudalism or swept away the ancient civilizations.



Bishop Scarlett of Missouri, chairman of the commission on social reconstruction, writes of the great contribution in that field made by his friend Bishop Parsons

It is an order taking shape to guard and increase the privileges of the strong. It rides ruthlessly over the weak. It is on the defensive the moment the 'humble and meek' begin to claim their place as children of God, and in that fundamental respect it is one, I say, with every social order which has gone before. I am referring, of course to the system and not to individuals who constantly rise above its limitations" . . . He speaks of the rise of mass movements: "for in this age we have unquestionably reached the time when the upward movement of the disinherited and underprivileged classes can no longer be stopped. That

page three

movement is part of men's striving for the Kingdom of God." He is concerned, however, about "the linking of this great movement to lesser aims and false foundations." And he adds, "Our goal is clear . . . Christ's way is the only way out. The Kingdom of God is the only goal worth striving for . . . Kagawa, the great Japanese Christian, has lately come among us preaching of the Kingdom of God, calling upon Christians to enlist in the Kingdom of God Movement. It is a worthier enlistment than in the ranks of communism or fascism or any other movement of the day . . . But what it means for you and for me is that we must judge every movement in the light of the Kingdom of God. However we vote, whatever economic views we take, we must always make our choice in the light of the Kingdom."

At the General Convention in 1933 Bishop Parsons helped to draw up the pastoral letter which stated that Christ demands a new Order. In 1937 he said: "It is not the business of the Church, I am sure every hearer of my words would agree, to espouse any specific economic theory, nor to identify the Gospel with any specific social legislation; but it is the business of the Church and of the Christian who is part of the Church to appraise all social and economic theory in the light of its effect upon the individual. Does it help or does it hinder his reconciliation to God?"

All through his life he has been closely associated with groups and movements having to do with social problems and conditions. For many years he has been President of the Church League for Industrial Democracy, which seeks to open the mind of the Church to the full social implications of the message of Christ, and to place before the Church a concrete program of social action. For many years he has been a vice-president of the American Civil Liberties Union, a rugged movement which seeks to secure the rights of men just as men without regard to the accident of antecedents. He has been one of the editors of *Christianity and Crisis*, a small journal which has made an invaluable contribution to the thinking of the Church in these years of decision.

In his own community he has engaged in many activities seeking to improve social conditions. In Berkeley he was the first president of the

city's charity commission, and organizer and president of the charity organization society. He was a member of the Alameda County welfare board. He opposed the criminal syndicalism law, and was a member of the committee which endeavored to have it repealed and which defended those who were charged under this law. He was also prominent in the movement to free Tom Mooney. In fact it was supposed that he had "wrecked his usefulness forever" when he published a statement on the Mooney case. In the 1934 strike he took the lead in



Bishop Parsons looks on as Lt. Commander A. M. Lampen of the British navy signs the register following his marriage earlier this year to Miss Elizabeth Grubb of San Francisco

organizing the group which condemned the vigilante work then going on. He became interested in the Harry Bridges case and helped to organize the clergy who importuned the President on Bridges' behalf. He was the head of the anti-fascist committee which backed the Spanish Republicans in the civil war. *Time* recently said that the three Bishops in America who had been the most outstanding friends of labor are Bishop Oxnam, Bishop Sheil, and Bishop Parsons. "I've had," he writes, "many amusing and interesting brushes with conservative friends both in and out of the Church; but on the whole they have been pretty nice!"

But beyond what he has thought and done perhaps his greatest contribution has been in what he himself is. To a multitude of people Bishop Parsons is the symbol of all

that is best and highest in the Christian ministry. It is impossible to measure the influence of such a person; it would be like trying to "follow the flight of a song." But there are many ministers in our Church today, men on the firing line in out of the way places and men at grips with the problems of great cities who would testify that in the light of Edward Parsons they have seen the light, and at the fire of his courage and devotion their own has begun to blaze. May he continue for many years to contribute to the Church the leadership which only he can give.

NEW CHAPLAINS APPOINTED

Boston:—The army and navy commission announced on July 1st the appointment of the following men to serve as chaplains: W. B. L. Hutchinson, W. T. Waterhouse, Edwin L. Conly, Kline Engle, S. C. W. Fleming. Captain Clifford Chadwick and Captain John W. Hardy have been promoted to rank of major, and the following first lieutenants have been made captains: T. P. Ball, Angus Dun Jr., N. S. Howell and J. B. Williams.

NATIONAL COUNCIL BUYS BONDS

New York:—The National Council announced June 21 that it had bought \$1,135,000 of the 7th war loan bonds for its endowment funds and an additional \$215,000 for other accounts.

Bishop Declares Roman Church Does Not Allow Freedom

He Issues a Sharp Warning that They Must Allow Religious Freedom in All Countries

By Religious News Service

New York:—A sharp warning to the Roman Catholic Church that they must stop discriminating against non-Catholics in countries where they are numerically the stronger, was issued by Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, at a meeting of the Protestant Council here. At the same time he pointed out that there is increasing fellowship between the Protestant and the Orthodox Churches. The "surest way" to develop religious conflict in the United States "is for the Roman Catholic leadership to continue its policy of discrimination against non-Catholics as is now practiced in certain countries."

Bishop Oxnam said it had been hoped that chaplains serving together in the army and navy would become a force for greater understanding between the faiths when the war is over, but "the policy of the Roman Catholic Church in the matter of religious liberty seriously hindered the cooperation that should characterize religious groups in the United States."

"Individual chaplains of different faiths have come to respect one another, and the respect has deepened into affection," he declared. "But church policies, if unwise, may destroy this fellowship. It is a Protestant principle that religious liberty should be maintained. The Protestant will fight for the liberty of the Roman Catholic to worship, to educate, and to serve in accordance with the dictates of his conscience."

Asserting he had talked with 500 chaplains on his recent visit abroad, and that "no single subject was discussed at greater length," Bishop Oxnam stressed that "the Protestant asks very simply that the Golden Rule be applied in the realm of religious liberty and that the Roman Catholic Church in every land in which it serves do unto others as it would be done by."

He hailed increasing cooperation and understanding between Protestant and Eastern Orthodox churches as "a fact of profound significance

to Christian leaders," and expressed the opinion that "the peoples who will in large measure determine the course of the next century are Protestant or Eastern Orthodox."

"In Great Britain," he said, "the population is overwhelmingly Protestant, the Roman Catholic population constituting but 7 per cent of the total. In the United States, there are two Protestants for each Roman Catholic, and the Protestant churches are growing at a rate slightly faster than that of the Roman Catholic Church. The church in Russia is Eastern Orthodox."

Citing instances of closer fellowship, Bishop Oxnam said "these facts are evidence of the Protestant and Eastern Orthodox recognition of their new responsibility."

Meanwhile the story is wirelessly from London of the special service held in Westminster Abbey in honor of the first official delegation of the Russian Orthodox Church to visit England. Here the Archbishop of Canterbury spoke feelingly of the "comradeship which gloriously sustained our two nations through the war" and said that peace depends "not a little" on the contribution which the two Churches could make. He said that it "mattered much" that the Orthodox and Anglican Churches, and every Church in Europe, should stand together.

ARCHBISHOP DEFENDS BRITISH COUNCIL

By SYDNEY C. LUCKNER
Religious News Service Correspondent
London (wireless): — The British Council of Churches was vigorously defended here by the Archbishop of Canterbury when critics applauded a motion before the Church of England Assembly to reduce by 250 pounds a 1,275-pound grant proposed for the Council. The motion was moved by Mrs. Eric Coombes, a London member, who was loudly acclaimed when she protested against "the vague theology" underlying the Council and complained of the "frittering of money in small ways when greater needs remain unmet."

When the dean of Chichester rose to defend the Council, his speech was frequently interrupted, but the Archbishop of Canterbury, who is president of the Council, followed with an uncompromising address that commanded attention. "It is true," the Archbishop said, "that there will not be found in the documents of the Council a full statement of the Anglican doctrine at its highest. That is not the purpose for which the Council exists. It exists to tell people, in an age when atheism is rampant, that there are



Bishop William Remington of Eastern Oregon was elected Suffragan Bishop of Pennsylvania on the second ballot at a special convention held in Philadelphia on June 27. He received 111 clerical and 87 lay votes while the Rev. Chauncey Snowden of Overbrook received 68 clerical votes and 42 lay votes

certain common convictions shared by Christians of all kinds and which have a certain effect on the kind of social life that people lead. It is a simple fact that the people of this country are prepared to listen to the Christian churches when they speak unitedly, whereas they will not listen to them in separation, still less in antagonism."

Remarking that Mrs. Coombes' objection was said to be based on principle, the Archbishop argued that the logical outcome of this stand would be for the Assembly to disallow any grant at all. "If the Assembly did this," he added, "I should have to consider whether I preferred being president of the British Council of Churches or Archbishop of Canterbury."

At the end of the Archbishop's address, Mrs. Coombes withdrew her motion.

page five

MILLION A YEAR FOR PUBLICITY

London (wireless to RNS):—A proposal that the Church of England spend up to a million dollars annually for an educational and publicity campaign to "convert England to the Christian faith" was submitted to the Church Assembly by the commission on evangelism appointed in 1943 by the Archbishops of Canterbury and York. Action on the report was deferred by the Assembly until its fall sessions. The report, which has been widely hailed as one of the most important documents ever received by the Assembly, painted a gloomy picture of religious life in Britain and called for an unprecedented effort to combat irreligious tendencies.

Increased use of modern propaganda media was recommended including the cinema, stage, radio, television, and the press. It was proposed that the campaign be extended for five years.

Calling attention to the numerical inadequacy of the clergy, the commission stated that between the two wars the population of England increased by 4,000,000, but the clergy decreased by 3,000. During this acute post-war shortage, it warned, the temptation will be for the laity to demand, and bishops to permit, a lower standard of training and personal qualification in order to save parish priests from breaking down under an impossible strain. "We are convinced," the report said, "that were the Church to succumb and to lower instead of raising the ordination standard, fatal and far-reaching damage would be done to the cause of true religion, above all, to the cause nearest the Savior's heart—evangelism."

The report suggested, as a means to relieve the clergy, recruitment and fuller use of women and also greater use of laymen, declaring that "the clergy are far too few to do more than touch the fringe of the problem of evangelizing the whole country," and that "it is only possible for the Gospel to reach the whole population through the active co-operation of all church people."

Commenting on ecumenical co-operation, the commission said that in a divided Church evangelism can only be conducted on one of three grounds: ignoring divided fellow Christians; ignoring vital dogmatic differences; and the ecumenical method. Commenting on the third

method, the commission stated: "If the ecumenical method itself is not to degenerate into undenominationism, it calls for continuous integrity, training, and critical self-awareness, none of which is at present widespread."



An earlier photograph of Bishop Parsons taken soon after he became the Bishop of California

NEW CARDINALS EXPECTED

Rome (wireless to RNS):—Pope Pius is expected to convene a consistory later this year when about a dozen cardinals will be appointed, among them Archbishop Spellman of New York. Reports that the New York churchman will also become papal secretary of state are given credence in some quarters here because of the European political situation. While the choice of a non-Italian to the important office is a departure from Vatican tradition, it is felt that the expansion of the influence of the Russian Orthodox Church in Europe would force Rome to look to the western hemisphere and particular to the United States for a large part of its support.

BISHOP JAMES BAKER HITS PAPERS

Los Angeles (RNS):—Newspaper editorial and articles calculated to cause ill feeling against Russia were described as the "poisoned press" by Methodist Bishop James C. Baker,

who was a consultant at the San Francisco Conference. "To accuse Russia of insincerity in her desire to help establish and maintain peace, in view of her leaders' statements and actions, is a betrayal of the spirit of humanity."

CHURCH PENSION FUND REPORTS

New York:—Assets of \$38,992,676 and an annual pension roll of \$1,378,528 are reported in the 1944 report of the Church Pension Fund, just issued. The increase in assets during the year was \$1,363,253 while the market value of the Fund's investments is now \$2,635,508 in excess of their book value. Since the inception of the Fund in 1917 it has paid out approximately \$25,000,000 to beneficiaries.

A Christian Gentleman

THE CAPACITY for making friends deserves little credit but the ability to keep them is another story. Propinquity, personal appearance, similarity of interests are among the adventitious circumstances which account for the beginning of a friendship, but when friendships last for a lifetime they cannot be explained by any accidental factors.

Edward Lambe Parsons is a man with many friends. Still retaining the regard of college mates and keeping up such intimacy with them as differing responsibilities permit, one might say that he has walked through life acquiring and keeping friends. His notable ministry has been marked by a keen understanding of its opportunities and a wise solution of its problems, but its usefulness has been due less to his fine mind and quick perception than to the facility with which the people in the communities in which he lived have been drawn into the circle of his friendliness.

Bishop Parsons has never disguised his convictions. He is able to differ theologically from his fellow churchmen without losing their confidence. He has not hesitated to espouse the unpopular side of an issue, as when he pleaded for justice for Tom Mooney whom he believed to have been condemned for a crime he did not commit. Those who thought him mistaken honored his courage and sincerity. His economic principles are well known, but many who oppose them are warmly attached to him. He has had enemies of course, as every positive character must, but they have been astonishingly few.

What explains the unanimity with which so many have valued his friendship? Perhaps the first characteristic to notice is his unfailing courtesy. Social training does not guarantee that conduct. Experts in social usage can be unbelievably rude. Respect for the personality of one's associates, acquaintances, or those with whom one comes in casual contact, is the secret of true courtesy. Without that respect one neither makes nor keeps

friends. Suspicion that this attitude, which we commonly take for granted, is lost, embitters the closest and strongest of ties. Finally an undemandingness, a forgetfulness of self and a readiness to promote the comfort and well-being of another, creates a loyalty which has every prospect of enduring.

Such qualities — courtesy, respect, selflessness — are not the products of environment nor inheritance however much these factors may influence behaviour; they are created by faith in him who showed us the worth of the individual soul and the love of a universal Father. A Christian gentleman makes and keeps friends. Edward Lambe Parsons is such a gentleman.

"QUOTES"

A NEW ORDER is coming whether we like it or not. We are living in the twilight of the gods of capitalism. We cannot help the coming night but we can do our part in trying to make the new order, whose dawn a not far distant generation will welcome, one which approximates more closely the commonwealth of love. Its goal must be that commonwealth. The dedication of its citizens must be to the common good. Freedom must be a reality in order that men may really grow toward the measure of Christ and indeed that there may be any kind of free fellowship at all.

—Edward L. Parsons

From *Christ Demands a New Order*, a leaflet of the Church League for Industrial Democracy of which he is president.

A Civic Leader

SOME clergymen never seem to break out of the confining walls of a parish church and some bishops become so involved in diocesan affairs that they have no time for community interests. Edward L. Parsons, either as rector or bishop, never could be that kind of a Church leader. By temperament and conviction he has had to be always a part of the life of his home community in its broadest aspects.

His interest in civic affairs stems from his profound conviction that religion is concerned with all of life. The ivory tower philosophy is abhorrent to him because it denies our Lord's concern for the physical and social

welfare of one's fellows. Bishop Parsons is still an unreconstructed liberal and unashamed of the label. Further than that he has a real love for people — all kinds of people — which overcomes the natural shyness and reticence that often makes such men withdraw from their fellows. And there is also a surprising fearlessness in him which offers one of the best modern examples of the strength of the terrible meek.

Of course, he has been criticized bitterly by powerful reactionaries in the Church and out. It all started when as the new Coadjutor of California he came out in defense of Tom Mooney

in the days when to say anything on Mooney's behalf was the rankest sort of heresy. Some have never forgotten nor forgiven that. And when to his initial "mistake" one adds his well-known sympathy with labor, his defense of Harry Bridges, and his willingness to sponsor any cause which he believes to be right on the liberal side, in a city and diocese where these issues have been exceedingly hot, it is not difficult to understand why he was a prophet without honor in his own country during the latter years of his active episcopate.

Not that there were not those who honored him. There were and are thousands without the Church as often as within who still think of him as the leader of the liberal cause. He is much in de-

mand as a speaker and adviser to many groups. He is an active and important member of the Commonwealth Club — that unique San Francisco organization which does a remarkable job in resolving controversial issues and molding public opinion.

Not often does a prophet outlive the criticisms of his enemies, but Edward L. Parsons is one of those favored few. One of the great satisfactions those of us feel who have always admired and believed in him, is to see him full of years, yet full of physical and mental vigor, and honored as a great citizen of the city to which he has given so much for so long.

Bishop Parson's Liturgical Work

by Bayard H. Jones

Professor at the University of the South

IN 1894, EDWARD LAMBE PARSONS, newly ordered deacon at the age of 26, became curate at Grace Church, New York, under the Rev. William R. Huntington. Dr. Huntington, then rightly celebrated as "the First Presbyter of the Church," had been the mainspring of the revision of 1892. The richness and power of his mind are convincingly preserved to us in his *Short History of the Book of Common Prayer* (Whitaker, N. Y., 1892). This little book is remarkable for a heartiness and humanity, an urbane humor and a sort of relishing gusto, which clothe with vigor and grace the author's scholarly grasp, and his profound awareness of the needs of the Church of his day.

Young Mr. Parsons had the benefit of hearing Dr. Huntington discourse often and at large on the issues of the worship of the Church during the movement for Prayer Book revision from 1878 to 1892. But Huntington also remembered vividly the great days of the Muehlenberg Memorial of 1853 — that frustrated attempt toward comprehensiveness of the Church, and flexibility of its liturgy, which was nevertheless a prophecy of good things to come, and an inspiration of movements still working mightily in our Church to this present day. Thus Mr. Parsons was made the heir of a living tradition, his historical perspective enriched by a vital inherited memory of times anteceding his own actual lifetime.

The particular interest in the Church's worship as determining its faith and expressing its life which was thus implanted in Mr. Parsons' early days, remained as an important preoccupation of the future Bishop's parochial ministry. He was a broad and assiduous scholar, reading every year

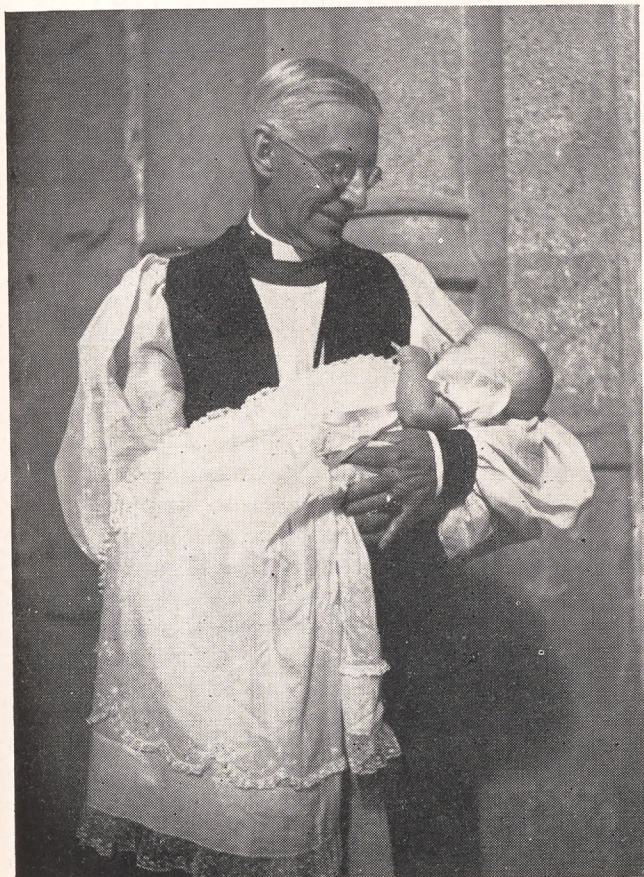
all the principal current contributions to every department of sacred learning, assimilating them in his lucid mind, and applying them effectively in his preaching and teaching. The field of liturgics was by no means neglected. As rector of two large parishes in California, St. Matthew's at San Mateo and St. Mark's at Berkeley, his services were models of dignity and propriety. Without any assumption on his part, he gradually became known as a diocesan authority on the history and use of the Book of Common Prayer. When a movement for another revision appeared in the diocese of California, the tactical direction of the undertaking was by common consent committed to him.

The occasioning cause of the movement was the act of the Rev. Clifton Macon, who still, at 77, is in active service, and a vigorous champion of Prayer Book revision; but who then, as the new rector of Trinity, Oakland, innocently introduced the service of shortened Evensong, which had been legal in England since 1871. This proved too much for the ritual conscience of Dr. Bakewell, the rector emeritus, who solemnly but tenderly brought the case of ritual disobedience to the attention of Bishop Nichols. The result was a memorial from the Diocese of California, requesting a new revision of the Prayer Book.

At the General Convention of 1913 this memorial was formally presented on the floor of the House of Deputies by Archdeacon Emery, as senior deputy from the diocese; but the task of advocating it was performed by Mr. Parsons, so simply and cogently that the resolution was adopted in that House, and subsequently by the Bishops. When the joint commission for the revision of the

Book of Common Prayer was appointed, Mr. Parsons was one of its charter members, and is now the sole survivor of that original group. When in 1931 a permanent standing liturgical commission was set up by canon, Bishop Parsons was elected its chairman, and still presides over its deliberations.

Those who are concerned with tracing the literary history of the Book of Common Prayer have cause to regret that no contemporary record has been preserved of the exact source of the al-



Bishop Parsons smiles at Stephen Adams following a baptism held earlier this year

terations and additions of the last revision. Long and close association with the Bishop makes me think that I see his hand at a number of significant places; but it is only fair to say that in every such case he has disclaimed personal authorship. Of course the fact is, as I found later in the framing of the new lectionary, that in a great cooperative undertaking, there is no such thing as a personal pride of authorship; and after the work is completed, it is no longer possible even for the participants to say precisely who was responsible for each constituent. It is definitely known that Bishop Parsons wrote the collects for Independence Day, and for *The Family of Nations*. These are perfectly typical of his mind, in their simplicity, lucidity, forcefulness, and entire originality. But beyond that, it happens that I can

bear witness to the nature of his liturgical work by inferences drawn from the privilege of collaborating with him in writing the book on *The American Prayer Book* (Scribners, 1937), which is still the principal standard treatment of the Prayer Book of 1928.

SHORTLY after the completion of the revision of 1928, a number of interesting and attractive little books were published, treating of the new Prayer Book in a popular manner. But W. L. Savage, religious editor of Charles Scribner & Sons, conceived the idea that all the older systematic manuals on the Book of Common Prayer had been made out of date by the revision: and specifically, that it was desirable to have a book to replace that of the Rev. Samuel Hart, and to spread before the Church all the new knowledge of the history and meaning of Christian worship which had been brought to light since Dr. Hart wrote, and which had so largely inspired the revision itself.

Mr. Savage first offered this task to Bishop Charles L. Slattery, the last chairman of the revision commission. Unfortunately, Bishop Slattery died before he had fairly made a beginning on this project. Then Mr. Savage patiently brought the matter to the attention of Bishop Parsons, as Bishop Slattery's successor as first chairman of the liturgical commission. Bishop Parsons accepted; planning to write the book with the invaluable collaboration of Dr. John W. Suter, Sr., who had been secretary of the revision commission since 1916. Dr. Suter assisted in drawing up a structural outline of the task; but found that his advanced age made it impossible to take part in the actual writing. The Bishop knew that with his diocesan responsibilities it would be indispensable to have some help in an undertaking of this size; and did me the signal honor of inviting me to share the work, knowing that for twenty years I had been making an intensive study of the history of Christian worship, though with the unusual restraint of not having published a word on the subject.

Of the many things I might say about my experiences in this fruitful and most enjoyable collaboration, there are three that seem worthy to go on record, as revealing the quality of Bishop Parsons' mind.

He said to me at the beginning, "Now if our book is to have any value, it must contain a *critical* estimation of the Prayer Book. No doubt this will mean sometimes that we think some mistakes were made, especially in comparison with other Anglican revisions. But while another revision must come, and perhaps soon, nevertheless we don't want to provoke another *instantaneous* revision by what we write now. So when we do

disapprove, let us put the matter as impartially as possible; or remark artlessly that, say, 'the English book offers an attractive feature' in this or that; or if we have to be really severe, let us put the stricture in a foot-note, where no one but a competent scholar will read it!"

Then I represented to him that while I was utterly unknown in the Church, he was very well known, and would be held personally responsible for every expression appearing in the book. Therefore if we happened to hold divergent opinions on any point, we would discuss it through to a common agreement if we could: but if we could not, he must have an absolutely final editorial veto on every statement. He said, a little reluctantly, "Yes, I suppose you are right. I would be held so responsible." After the book was in print, I reminded him of this conversation — and also of the fact that we had always succeeded in finding a statement to which we could both subscribe, *ex animo*, so that he had never had to exercise his right of veto. "No!" he said: "I had never thought of that conversation from that day to this. But we always did get together, didn't we?"

But most of all I remember the extreme care with which the Bishop considered every expression, to make perfectly certain that not even any inadvertence would give gratuitous offence to any Churchman of any party. Even when he thorough-

ly agreed with me in something incisive I had written, he would not suffer a barb of even mildly malicious humor to remain. He had mastered the principle of James Russell Lowell's reproach of those who "leave the *r* out of *sprightfulness*!" I have always considered him one of the First Gentlemen of Christendom — possibly the only man I ever met who really lived up to Theodore Roosevelt's challenging definition: "A gentleman is a man who never hurts any one else's feelings *unintentionally*!"

From all this I absorbed from Bishop Parsons a principle which I am certain governed all his contributions to the content and use of the Prayer Book, and which I am convinced should be the fundamental charter of any future revision: a principle of *trusteeship* for the whole Church, and every party therein: a resolve that no proposed change should be partisan, in the sense of tendentious or propagandist, and an insistence that new liberties in one direction should be balanced by others in the opposite direction: so that in the result, no party should feel that it had lost ground, but that every party should feel its own position strengthened, its devotion enriched, and its witness enhanced. Precisely this spirit was basic to every liturgical contribution of Bishop Parsons: and I count it his most valuable legacy to the Church which he so richly serves.

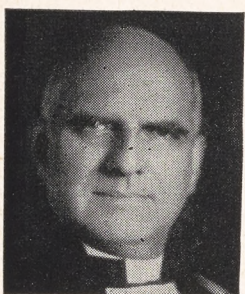
Bishop Parsons and Unity

by W. Bertrand Stevens

The Bishop of Los Angeles

BISHOP PARSONS tells this story on himself.

His small grandchild was taken once by her mother to a service at the Church of St. Mary the Virgin in San Francisco. The Bishop appeared



in the pulpit garbed in the white sleeved rochet and black chimere at which the perplexed grandchild asked in a very audible tone, "Mother, why does grandpa preach in his shirt sleeves?" Perhaps this is a parable. When Bishop Parsons goes at important subjects it may be said that, with all his well

known urbanity and courtesy, he goes at them in his shirt sleeves — as if he were really in earnest.

Young Edward Lambe Parsons, a Yale graduate, just out of the Episcopal Theological School and the Rt. Rev. Joseph Horsfall Johnson, the first Bishop of Los Angeles arrived in California at

approximately the same time. Bishop Johnson used to lament that Ned Parsons chose to go to the San Francisco area rather than to come to the newer Church atmosphere of Southern California. Bishop Johnson (who, by the way, was one of the earlier American Tractarians) said southern California needed what Ned Parsons had to give. It is too late to do anything about that now except to say that as the years have passed, the diocese of Los Angeles has been proud and insistent in claiming a share in Bishop Parsons' life and influence. We have regarded him as one of California's first citizens and the fact that his appearance in the state goes back to the same year that the first Bishop of Los Angeles came gives him the right to be called a pioneer. Incidentally, in the early days of Stanford University, Dr. Parsons was the *entire* Philosophy department of the university. President Jordan placed his emphasis chiefly on the sciences, and when there came an insistent demand for philosophy he called in the young neigh-

boring rector who for some time taught all the philosophy that was offered in that university, which was great even in its infancy.

Bishop Parsons' interest in unity is no recent development. Those who associate him only with the existing commission on approaches to unity forget that his two great passions have always been Christian unity and liturgics. In his early days he was also a doughty champion of the cause of the deaconess and of the education of deaconesses. He was for many years one of the very constructive members of the commission on faith and order and had given careful study to the causes that underlie the disunity of Christianity. But naturally the present generation knows him best as the leader and chairman of the commission on approaches to unity. The pastoral letter of the House of Bishops for 1928, a letter for which he was largely responsible, gives the key to his whole approach to the problem of unity. To him unity was no subordinate matter. "If the unity of society is the goal of man's striving, it is obvious that for the Church which foreshadows that goal and has to lead society to it, unity is no subsidiary or chance idea. It is essential." Nor is it to be any easy matter. "No commission in Christendom has in respect to unity a more complex task than ours. . . . We have in the good providence of God succeeded on holding together in some fashion two fundamental types of religious expression. But the extremes are far apart and often seem impossible to reconcile." But difficulties are not to discourage us. "We must move. We cannot wait for a day when through some miraculous divine intervention unity will drop upon us like a new Jerusalem from the heavens. We will seek for unity where the response is likely."

WHEN Bishop Brent proposed a "joint commission to act with similar commissions from the Methodist and Presbyterian Churches in the study of matters of Christian morality, looking toward organized unity" and Bishop Parsons was appointed he rubbed his eyes over the cumbersome and obscure title and accepted membership, feeling that somehow the commission might be an instrumentality in the furtherance of unity. (This was the famous commission that was to be made up of "younger theologians" and had only two men under sixty.) The late Bishop Fiske was convenor but he almost immediately withdrew and Bishop Parsons was elected chairman.

The committee largely dropped its cumbersome title and became for all practical purposes the "commission on approaches to unity." Early overtures towards the Methodists revealed the fact that because of their internal program for unity they were in no position to hold conferences with out-

side groups. That left the Presbyterians as the first body with which the commission would work and for such contacts Bishop Parsons was admirable. He had been a Presbyterian, in fact he had studied for the ministry of the Presbyterian Church and was highly regarded by the leaders of Presbyterianism.

Those of us who have set with him in committees and especially in the commission on approaches to unity, have always been impressed by the boundlessness of his courtesy and kindness. The most trivial suggestions received his close attention and respect. He had the rare gift of presiding in such a way as to make everyone feel that he was having an important share in the proceedings. It would be a mistake, however, to regard him as mere coordinator and pacifier. He can explode if an explosion is required — never at persons, however, only at error and falsehood.

Nevertheless the predominating quality of Bishop Parsons as presiding officer is courtesy. It is no mere urbanity. It is always courtesy with fairness and he strives to understand the other man's point of view. On the commission on approaches to unity he sought to have represented those views that were the exact antithesis of his own. Fairness is native to him and he knew furthermore that it would not be just to the Church to secure a partisan victory in any matter so close to the core of the Christian religion as unity.

Bishop Parsons' kindness and fairness, however, are shared by others who could be mentioned. Not so his passionate faith in the possibility of unity. It is his hope, but it is also his deep seated conviction, that it is not too remotely realizable. Some of his critics have suspected him of deliberately ignoring difficulties. Those of us who know him best can testify that if at times he seems a jump or two ahead of the rest it is only because of that profound belief that if unity is God's will, mountains of difficulties can be removed. Withal he tries to think and act in concert with his more cautious brethren. Whatever history may say of the three tentative "approaches" of the commission on approaches to unity up to the time of the 1943 General Convention it must admit that Bishop Parsons, with rare statesmanship and fine Christian spirit, moved from one to the other with adaptability and a ready will to work experimentally.

Unrecognized by many there is in Bishop Parsons, as in all great religious leaders, much of the mystic. He feels thoroughly at home in ecumenical conferences when the clergy of the Orthodox Churches of the East speak frequently and insistently of the function of the Holy Spirit. He works at the task of creating the conditions that

will make unity possible. He works in those figurative shirt sleeves. But he does so with the conviction that there is a spirit that broods over the troubled waters of our disunity that will ultimately guide us into all truth, not the truth of the spoken word alone but the all embracing truths of God's purpose.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

IN MEMORIAM: WILLIAM PALMER LADD

May 13, 1870 - July 1, 1941

IT IS four years since William Palmer Ladd entered into life eternal. Those who were not blessed with his friendship "face to face" have at least the good fortune of some acquaintance with his spirit and thought in the papers which he published in *THE WITNESS*, then gathered together, when at death's door, in the volume *Prayer Book Interleaves*. This is his last will and testament to the Church whose heritage he so dearly loved and for whose integrity, honesty and boldness of witness he so courageously fought. Few men have equalled him in so complete an understanding of the centrality of worship in religion, in so thorough a translation of its revelation into social action. He was a single-minded, but an open-minded man, with an indomitable will tempered by humility, patience and candor. He was never afraid of the truth, and he never stopped seeking it.

My own friendship with Dean Ladd began in the winter of 1938 and grew in intimacy until his death. I want to record here a few unforgettable memories. When I first wrote to him about making a visit to Berkeley he sent me a letter of urgent welcome (he always wanted to know young people), to which he added, characteristically, that the seminary had but one rule for visitors — they must be faithful in attendance upon morning chapel services. In this way, he said, visitors were made members of the School family. I have never known a more rare school regulation, nor a more proper one.

But my memory of Dean Ladd is associated with two chapels in New Haven, chapels unlike any others I have ever seen. One is the inimitable "upper room" of the seminary, where one discovered a worship formal without formality and artful without artificiality. In it we sang plain-song and prayed for social justice, a combination in worship not in the least incongruous. For plain-song is the communal folk-song of a once united Christendom. The other chapel was in the Yale Museum, the house-church from Dura on the Euphrates, the oldest extant place of Christian

worship outside the catacombs. Dean Ladd literally made all his visitors go to see it. The two chapels, so distant in age and clime, united to describe the Church as the home of the family of God.

One of Dean Ladd's most passionate convictions was that the reunion of Christendom must center in the Eucharist and not in the ministry. To this end he bent every bit of his unfailing energy to get Christians of all persuasions to meet together and discuss the meaning of the Holy Communion. I recall a meeting he gathered in Newark, with the help of Dr. Douglas Horton, a Congregationalist and old friend of Middletown days. There were nine of us, two Episcopalians, a Lutheran, a Baptist, a Methodist, and two Roman Catholic Benedictines recently come to this country from Maria Laach Abbey in Germany, besides Dean Ladd and Dr. Horton. The Dean wanted to make this a permanent discussion group; but we came to grief when the Lutheran objected to the Dean's proposal that this type of discussion be encouraged among Young People's Groups. He said he did not think the liturgy a fit subject of consideration among "catechumens." This hit the Dean in a very tender spot; for he had already had great success in New Haven with his Liturgical League, an interdenominational project organized for young people, with the hearty cooperation of the local ministers.

Not only did Dean Ladd see the liturgy as the unifying principle in the Church Catholic, but he believed that the Liturgical Movement was the earnest of unity within our own Episcopal fold. He had a scorn of partisan churchmanship especially in matters liturgical which was truly prophetic, and his acid criticism cut into the prejudices of high, low and broad alike. He rightly saw that adoption of the principles of the Liturgical Movement would modify the traditions and usages of all parties. The liturgy is a living thing, and needs constant adaptation to be made relevant to the issues of human society. No greater tribute to Dean Ladd's truly 'catholic' and 'liberal' spirit, and to the ministry of Christ which he lived, has been paid than that of the congregation of all sorts and conditions of men, white and black, rich and poor, who gathered at his Requiem to thank God for one who so served in his generation as to be gathered unto his fathers, "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope, in favour with . . . God, and in perfect charity with the world." And we all sang his favorite chorale:

Wake, awake, for night is flying:

The watchmen on the heights are crying,

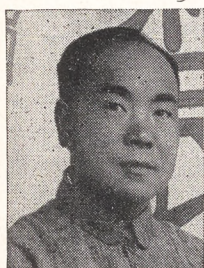
Awake, Jerusalem, arise!

Kimber Den Expresses Thanks For Generous Support

*He Tells of Fifty More Families Joining
His Christian Rural Service Union Station*

By W. B. Spofford

New York:—An air mail letter dated April 14, that cost him thirteen Chinese dollars to send, has just been received from the Rev. Kimber



Den, thanking WITNESS readers and CLID members for the support you are giving to his Christian Rural Service Union at Kiangsi,

China. "I am anxious to let you know that I am still surviving in spite of all experiences of trials and dangers," he writes. "For a short time last winter we were threatened with the danger of immediate invasion, but by the grace of God we were again spared the horrors of fighting near us. Now we are again enjoying peace which gives us cause for much praise and thanksgiving. Since the winter refugees from all corners in this province flocked to us. The whole staff of our mission in Southern Kiangsi has also come to us after their evacuation in January. Our field service center has recently been made one (here three lines were cut from the letter by the censor of the U. S. army.) I do hope that we have the strength and resources to develop our religious work in proportion to the vast developments of other activities of life.

"As to my own work I am still on the go as usual in spite of our financial difficulties which seem to have no end. So we are in need of your help more than ever before. Without the help that has come to us from America, and particularly that given so generously by WITNESS readers and CLID members, we would hardly have been able to carry on at all. I can tell you that it is highly appreciated. I have no idea when and how this letter will get to you but if it does arrive by some miracle at some remote future it will surely bring to you and all my many friends in America my best love and greetings."

Also on June 22 the Presiding

Bishop released a letter he had received from Den, telling of the arrival at his center of a new group of fifty refugee families. He has put them to work on his land-reclamation project in a new colony about four miles from the field service center at Lichwan. Mr. Den said that these people all migrated from the South China Seas, chiefly from the Malaya Peninsula where they had lived for many generations. "Since the Japanese invasion," he said, "they were driven out by hunger and starvation. Not long ago I visited their colony on a short inspection tour. As I watched a group of them working in the hot sun, barefoot and knee-deep in muck, their bronze skin glistening with sweat, I could not help marveling at the spirit of their hard toil and also the epochal transformation that this war has wrought in them. Even the white-haired women were wielding spades and shovels on the farm with a vigor and steadiness that would have done credit to any worker anywhere. Owing to lack of funds, we did not provide them with any cattle to help them in their farming. However, they work very happily under many handicaps. By this time next year they expect to raise a crop of rice and other agricultural products that will help them to live on and to stand on their own feet financially. Nothing gratifies me more than to help this group of hard-working refugees to rehabilitate themselves on a new basis of life both physically and spiritually. Should I have ever accomplished anything in this work of relief it is truly, 'The Lord who has made me fruitful in the land of my affliction.'"

We have not yet received acknowledgement of the receipt of the last \$1,000 sent to Kimber Den which was forwarded to him by cable. That is the way things are these days in China. There have been times in the past when it has taken nearly a year to get cash into his hands. But so far it has always arrived. We are now planning to send him another \$1,000 not later than the first of August. And as readers undoubtedly know a thousand Ameri-

can dollars is multiplied many, many times when exchanged into Chinese currency.

There are those, we feel sure, who will wish to make a thank offering for the great leadership given the Church by Bishop Parsons to whom this number is so largely devoted. Among his many activities he has for years been the president of the Church League for Industrial Democracy which in the past five years has raised many thousands of dollars for Kimber Den's work. If you are one so disposed kindly make your check payable to "Treasurer, CLID" and mail it to the CLID, 155 Washington Street, New York 6, N.Y. Incidentally the letter we received from Kimber Den written last October stated that \$15 would still care for a refugee child for an entire month. Whether this is still true we do not know. In any case we know that we speak for Kimber Den and his many refugees when we say that they will be grateful for any donations, large or small.

Fire Pastors

Oslo, Norway (wireless to RNS):—A total of 107 pro-nazi pastors of the Norwegian Lutheran Church have been ousted as the result of action taken at a recent conference of bishops. They had been appointed to their posts by Quisling during the German occupation.

FOR SUMMER

★Because of the difficulty of securing and cutting stencils during wartime we will appreciate it if you do not ask for summer address changes. You are permitted to leave stamps at the Postoffice for the forwarding of your copy. If that is not convenient we will send an extra copy to your summer address, in which case kindly send us both your permanent and summer address and mark the notice "For summer only." As in former years THE WITNESS will appear every other week during the summer, resuming weekly publication the middle of September. All mail should be addressed to

The Witness
135 Liberty Street
New York 6, N. Y.

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.

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

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.

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

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

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. 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; Wed. at 12:30; 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; Rev. W. Armistead Boardman, Assistant. 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. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 A.M.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D., Rector; Rev. Wayne Parker, Sun.: 7:30, 11, 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz. Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

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

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

CHURCH OF THE ADVENT, 20th St. at 6th Ave., No. Birmingham, Ala. Rev. John C. Turner, rector. Sundays: 7:30, 11 and 6. Church school, 11. Wed. and Holy Days, 10:30. Prayer vigil at the war shrine 4 P.M. daily.

Buys More Bonds

New York:—The Church Pension Fund and its affiliates have bought \$375,000 of the 7th war loan bonds. This increases its holdings in the various war bonds to \$9,655,000.

Religious Education

Boston:—The Rev. Charles F. Lancaster, who has done exceptional work as executive secretary of the department of religious education in Massachusetts, has resigned in order to devote all his time to his parish at Reading. He is to be succeeded by the Rev. David R. Hunter of Matapan whose resignation as rector becomes effective August 1st.

Interracial Services

Detroit, (RNS):—An interracial church, called The Church of All Peoples, was inaugurated here on July 1st, sponsored by the local council of churches. St. John's, a downtown Episcopal Church, had offered one of its chapels for the experiment. The church will be staffed by five clergymen: two Negro, one Japanese-American, two white.

Joins CIO

Oberlin, O. (RNS):—Declaring that "the CIO has proved itself to be the friend of the oppressed," the Rev. Orville C. Jones, professor of practical theology at Oberlin graduate school of theology, has resigned to take charge of CIO church-labor relations in Ohio. He will also work to eliminate racial discrimination in industry.

Condemn Franco

New York (RNS):—The Methodist Church through its executive committee last week called upon the United States government to withdraw its recognition of the Franco regime in Spain because of "its long record of active sympathy and practical cooperation with the Nazi regime in Germany."

Seminaries Hit

Chicago (RNS):—Seminaries need a drastic overhauling because ministers are receiving little liberal arts and professional training and in some cases are not as well educated as members of their congregations, declared Dean E. C. Colwell of the Chicago Divinity School at a meeting of the university's citizens committee last week. He stated that white ministers average 1.6 years in college and 1.6 of professional education. He expressed pessimism

When you want popularly-written, basic information on the Episcopal Church—get these inexpensive, handy-sized booklets which have been designed for your convenience—

The Wilson "Outline" Series

Size—3 3/4 x 6"

Price: 35 cents each,
\$3.50 per dozen



AN OUTLINE OF THE CHRISTIAN YEAR

An explanation of the meaning and significance of each season.

AN OUTLINE OF THE ENGLISH REFORMATION

A logical presentation of the tangled events of this period of Church history.

AN OUTLINE OF THE CHRISTIAN SACRAMENTS

What the seven sacraments should mean to the reverent Christian. Illustrated.

AN OUTLINE OF PERSONAL PRAYER

Answers the questions of when, where, why, and how to pray. Illustrated.

AN OUTLINE OF CHRISTIAN SYMBOLISM

Gives the purpose of symbols, and indicates uses in Church. Illustrated.

AN OUTLINE OF THE OLD TESTAMENT AND APOCRYPHA

Explains the Books and gives a short history of the prophets. Illustrated.

AN OUTLINE OF THE NEW TESTAMENT

Studies the background, writers and literature of the New Testament. Illustrated.

AN OUTLINE OF THE PRAYER BOOK

Explains early history and various sections of worship of the Prayer Book.

AN OUTLINE HISTORY OF THE EPISCOPAL CHURCH

Covers the history of the Episcopal Church in the United States. Illustrated.

WHAT A CHURCHMAN OUGHT TO KNOW

The meaning, history, organization, teaching and worship of the Church. Special Price—25 cents



Postage Additional

Morehouse-Gorham Co.

14 East 41st Street
New York 17, New York

about any improvement because of "ecclesiastical control, the emphasis on skill courses and the rapid growth of sects with prejudices against education. American Protestantism is amazingly fertile as far as the multiplication of denominations are concerned but unfortunately most of the sects which have sprung up during the past 50 years are anti-intellectual and anti-education."

Albany Coadjutor

Albany:—The Rev. Frederick L. Barry was consecrated bishop coadjutor of the diocese of Albany on June 29th. The Presiding Bishop was consecrator with Bishop Oldham of Albany and Bishop Stires, retired bishop of Long Island, the co-consecrators.

Franco Praised

London (wireless to RNS): General Franco, in a recent address to provincial religious councillors, thanked them for the part they played in the rebirth of Catholicism in Spain, according to a broadcast from the Vatican. He and his adjutants recently made a retreat and retreats were also held for the staffs of all government ministries. The retreat for the army ministry was attended by 40 generals and all high ranking officials.

Moody Elected Bishop

Lexington, Ky.:—The Rev. William R. Moody, rector of Christ Church, Baltimore, was elected bishop of the diocese of Lexington at a special convention on June 26th.

Seeks Fund

Quebec:—The Church of England in Canada is to seek \$4,000,000 for mission work at home and abroad and for accrued liability for a clergy pension fund.

Youth Protests

Buenos Aires (RNS):—The decree of the Argentina government enforcing the teaching of Roman Catholicism in the schools is protested by the evangelical youth groups in a resolution sent to President Farrell. Other demands called for the establishment of constitutional rights in Argentina and the liberation of political prisoners.

Enthroned Leader

Moscow (wireless to RNS):—The newly elected patriarch of the Armenian Georgorian Orthodox Church was enthroned last week in the Etchmiadzin Cathedral here. Taking the name of Catholicos Georg VI, he

was elected by more than 100 representatives of the Armenian clergy and laity from fifteen countries of Europe, America, Asia and Africa. A large number of Church dignitaries from many countries attended the elaborate service. The Dean of Canterbury represented the Church of England.

Withdraw from Council

New York (RNS):—The Reformed Episcopal Church with about 60 congregations and 8,000 members, has withdrawn from the Federal Council of Churches. No reason is given for the action. The Church split from the Episcopal Church in 1873.

Opposes Church Party

London (wireless to RNS):—Proposals that the Church of England form its own political party brought a vigorous protest from the Archbishop of York who warned that "the pulpit must never be used for party purposes." He termed the proposal "madness" but at the same time urged Church people to engage in party politics "carrying into their own party their Christian convictions and seeking to find expression for them in its program and policy. I

hope there will always be churchmen of every political view who won't be silent yes-men but vigorous and influential members of the party to which they belong. Only so will all political parties be permeated with Christian ideas."

New Parish House

Cambridge:—Christ Church here raised \$106,000 in ten days during June for a new parish house. The campaign was carried on by 100 workers who met together at five dinner meetings at which reports of their success was presented. The rector of the parish is the Rev. Gardiner M. Day.

United Nations

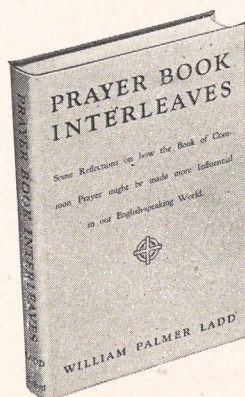
Philadelphia:—Bishop Hart urged the people of the diocese of Pennsylvania to attend a meeting on the San Francisco Conference that was held at Holy Trinity on June 27th. The topic was "what the Churches can do about it" and the headliner was the Rev. O. F. Nolde who was a consultant to the U. S. delegation at the conference. The meeting was sponsored by the various departments of the diocese.

Prayer Book Interleaves

By William Palmer Ladd

Late Dean of Berkeley Divinity School

Some Reflections on how the Book of Common Prayer might be made more influential in our English-speaking world.



"A wealth of liturgical and historical scholarship is here provided in support of the principles of the Liturgical movement"—Canon Cyril E. Hudson in *The Guardian* (Eng.)

"The Anglo-Catholic and the Liberal Protestant will each find much that is pleasing, some things that are shocking, but everywhere a point of view that is fresh and stimulating."—*The Churchman*.

"The late Dean Ladd was a scholar of insight and independent judgment. He was perhaps our greatest liturgist. . . . The book is full of wise suggestions which any clergyman, young or old, can well take to heart."—*The Chronicle*.

"The 80 little essays contained in this volume reveal the wealth of his historical knowledge, together with his sound common-sense in drawing practical conclusions from his research. . . .

Should be read and meditated by every clergyman."—*The Living Church*.

"It was said of him by an English scholar that he was the only man in the Anglican Communion, as both a historian or a liturgiologist, to write the history of the English liturgy. . . . Scholarly, unconventional, acute."—*The Church Times* (Eng.)

"Scholarly in substance, popular in form and filled with the spirit of sturdy, simple devotion."—Dr. F. C. Grant.

"The most stimulating book on the Prayer Book that I have read in many years . . . the very thing needed to revitalize the worship of our Church."—Rev. Lane W. Barton.

Cloth, 188 pages. \$1.25 All all booksellers.

Oxford University Press

New York

Convocation Cancelled

Sioux Falls, S. D.:—The annual Niobrara convocation which is held usually in June was cancelled this year because of transportation rulings. This is but the third time since 1870 that the convocation has not met.

Goes to Geneva

New York:—The Rev. Samuel Cavert, general secretary of the Federal Council of Churches has been granted a year's leave of absence to serve the World Council of Churches in Geneva, Switzerland. He will leave in September to assist on major matters of organization and policy during the period of Church reconstruction in Europe.

Cold Weather Helps

Manchester, N. H.:—New Hampshire can be cold in the winter so steps toward unity may result. In any case the council of churches has called for the conservation of fuel next winter and suggests that union services be held on the cold Sundays.

FEPC Defeated

Boston:—A Fair Employment Practice bill has been defeated in Massachusetts by a vote of 117 to 103, with 12 Democrats joining with the Republican majority in voting against it. Meanwhile the Church League for Industrial Democracy, which worked actively in support of the measure, has sent a bulletin to Church people urging them to continue to work for the passage of such a bill both in the state and nationally.

Laymen Organize

San Francisco:—Laymen of the diocese of California have started an organization called the Guild of the Holy Faith to spread knowledge of Church doctrine, art and music. It is stated that the guild may eventually be established on a national basis.

Population Shifts

New York (RNS):—Protestant churches should plan now for an expanded religious ministry to the rapidly increasing migrant population of America caused by the readjustments resulting from the end of war in Europe, Mark A. Dawber, executive secretary of the Home Missions Council, told its executive committee here. "Protestant home missions are facing a real revolution in their service to needy people," Dawber said. "We need to prepare now to give

religious ministry to greater numbers of shifting families in the next few months, and to those who will need our help in the economic depression which is sure to come within a few years."

Eligible for Synod

Halifax, N. S. (RNS):—Women are now eligible for election to the synod of the Church of England in Canada in the province of Nova Scotia. The ban on women becoming members of vestries remains in effect however.

Aid China Missions

Chungking:—The American soldier's generosity is famous in China and no one knows this better than the Christian missions, reports Richard T. Baker of the Religious News Service. During a recent month a single chaplain reports gifts totaling \$475 in U. S. plus \$87,825 in Chinese currency to missions and missionary institutions in the Kunming area.

Bishop of London

London:—Bishop William C. Wand of Bath and Wales has been appointed Bishop of London. Sixty years old, he was for nine years Archbishop in Australia.

Visit Moscow

Moscow (wireless to RNS):—A six-man delegation of the Bulgarian Orthodox Church has arrived here to confer with Russian Orthodox leaders and to review Church activities in the Soviet Union.

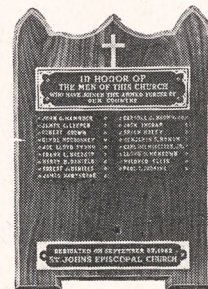
Catch-Up Service

Detroit:—Bishop Creighton each year has a unique service at St. Paul's Cathedral which he called the "Catch-up" service. It is for the convenience of those who missed the annual parish visitations and wish to be confirmed without waiting for another visit. This year a dozen rectors presented candidates.

Seeks Parish Status

Dalton, Mass.:—Steps toward becoming an independent parish were taken by Grace Church when they called the Rev. Maxwell Rice as vicar and applied to the standing committee of the diocese for advancement to parish status. Mr. Rice has been rector of Zion Church,

NOW! HONOR ROLLS of Genuine Bronze



New government rulings again permit the use of Bronze for decorative purposes... and what more fitting tribute to the servicemen (and women!) of your Church than a solid Bronze plaque, affectionately inscribed with their individual names.

Write today for illustrated literature, showing the various styles and sizes of Honor Rolls available.

U. S. Bronze Sign Co., Inc.
570 Broadway, at Price St.,
New York 12, N. Y.

ST. JAMES LESSONS FOR CHURCH SCHOOLS



A Nine Course Series of Church School instruction including illustrated work books and teacher's manuals.

Prices: pupil's and teacher's books .60 for all except first three teacher's manuals which are .40.

Postage paid in U.S.A. only. No orders sent on approval. Payment must accompany order. Make checks payable to:

ST. JAMES LESSONS, INC.

865 Madison Avenue

New York City 21

Wappingers Falls, N. Y. for the past twenty-four years. The present vicar is the Rev. William B. Sperry who also has charge of St. Martin's Church, Pittsfield and St. Luke's Church, Lanesboro. Mr. Sperry will devote his time to these two parishes after the change is effective on October 1st. When Grace Church has met the diocesan standards for a parish for a period of one year their application will be placed before the convention for final action. The Rev. Robert S. S. Whitman, recently commissioned lieutenant in the chaplain's corps was formerly assistant to Mr. Sperry and minister-in-charge of St. Martin's.

Toward Unity

Livingston, N. J.:—When the Rev. Joseph Walsh, pastor of St. Paul's Presbyterian Church at Morris Plains, N. J. goes on a month's vacation his services are to be taken by the Rev. Jay Seacord, rector of St. Peter's Episcopal Church here. More: St. Peter's will be closed that month and the congregation will go with their rector to the Presbyterian Church where the service will be according to the Presbyterian form of worship. The month following the process is to be reversed, with Mr. Walsh taking the Episcopal services at St. Peter's, bringing his congregation with him. It is all done of course with the approval of Bishop Washburn.

Fund Nears Goal

New Orleans:—The \$250,000 campaign in the diocese of Louisiana is within \$50,000 of its objective, Bishop Jackson recently announced. The money is to be used largely for educational work.

Visits Students

New York:—Helen Turnbull, director of the Auxiliary's student center, Windham House, is on an extended tour visiting students in their various fields of work. She will visit Virginia, South Carolina, West Missouri, North Carolina, Wisconsin, South Dakota and Maine.

Support for Charter

New York (RNS):—The United Nations Conference performed "a great task of creation" in fashioning a charter which can be a "Magna Carta for the world," John Foster Dulles told the executive committee of the Federal Council of Churches meeting here last week.

Because Church agencies had

criticized the Dumbarton Oaks security proposals, Mr. Dulles stressed that "the charter which emerges from San Francisco is a totally different instrument than the draft of Dumbarton Oaks."

"To a very large extent the specific recommendations made by our church groups have been given effect," he stated.

The basic conception of Dumbarton Oaks, he pointed out, was that a few great powers would wield overwhelming military might to repress violence, but at San Francisco the emphasis was shifted.

"The Charter," he declared, "was rewritten to make the organization one which would promote justice and human welfare. There was a tremendous development of what our Commission has referred to as 'curative and creative' processes."

He added that the "result will be

an organization which is subjected to principles of justice and of international law and which is designed to recommend the change of any conditions which might impair those principles or the general welfare or friendly relations among nations."

"It will be an organization which is dedicated to protect human rights and fundamental freedoms without distinction as to race, sex, language or religion; to create conditions of stability and well being and, through international cooperation, to promote higher standards of living and cultural and educational cooperation," he said.

"It will be an organization which binds members to treat the administration of nonself-governing peoples as a sacred trust: to protect those peoples from exploitation and to develop self-government and free political institutions."

EDWARD LAMBE PARSONS

President

THE Church League for Industrial Democracy welcomes this occasion to salute Bishop Parsons who has been the President of the organization for many years, succeeding the late Bishop Williams of Michigan.

Bishop Parsons writes of the League as follows: "The CLID exists only to help the Church and its people to go forward with more complete devotion to the mission of making the whole world Christian. Its appeal for a thorough-going discipleship is no new appeal. It is but the re-emphasis of the age long appeal of Christ. It asks us to think again and yet again what our discipleship means and then go out and live as the new realization of God and Christ demands. The appeal is to honesty and purity and self-control—yes—but it is also to love and service; and love and service will not be satisfied until the Kingdom of God, the cooperative commonwealth, has come among us."



Literature of the League may be had for the asking.



CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street

New York 6, N. Y.

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

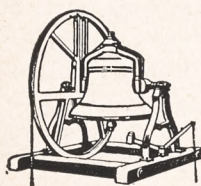
Memorial Windows

In accordance with the best traditions of the craft. Notable installations in forty states and five foreign countries.

Illustrated material on request
The D'Ascenzo Studios
founded 1896

1604 Summer Street Philadelphia 3, Pa.

ALTAR ORDERS PROMPTLY FILLED
BREADS SAINT MARY'S CONVENT
KENOSHA • WISCONSIN



MENEELY
BELL CO.

22 RIVER ST.,
TROY, N. Y.

BELLS



R. GEISLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS • WINDOWS

VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloaks - Rabats - Collars
Custom Tailoring for Clergymen

1873 Church Vestment Makers 1945
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Need a LAXATIVE?

Black-Draught is

- 1-Usually prompt
- 2-Usually thorough
- 3-Always economical



25
to
40
doses
only
25¢

Get
BLACK-DRAUGHT

CAUTION: USE ONLY AS DIRECTED

United Nations Studied

West Roxbury, Mass.—The women of Emmanuel Church here formed four study groups while the United Nations Conference was in session; one to study and report on the work of the U. S. delegation; one on the British; one on the Russian and one on the Chinese. Once a week, following a service, they met for lunch and studied the results of the conference to date. According to Rector Paul T. Shultz the plan awakened deep interest.

CLERGY NOTES

(Continued from page 2)

PATTERSON, LEO K. D., formerly rector of St. James, Goshen, Ind., is now in charge of St. Alban's, East Chicago, Ind.

PEDERSEN, Arthur G., recently ordained deacon, took charge of the church at Williams, Ariz., on July 1.

PRENDERGAST, G. H., has resigned as rector of St. Thomas Church, Denver, effective August 1.

RIDLEY, HENRY E., rector of the Ascension, Detroit, is to retire September 1 from the active ministry.

ROBERTS, WALTER L., was ordained deacon on June 24 at St. Paul's, Macon, Ga., and is now in charge of St. Andrews, Fort Valley, Ga.

SELBY, C. A., formerly assistant at St. Paul's, Lansing, Mich., is now the rector of Christ Church, Flint, Mich.

SELWAY GEORGE A., Toledo, Ohio, becomes the rector of St. Paul's, Lansing, Mich., on August 1.

SILVA-WHITE, CYRIL, British Columbia, is to be the vicar of churches at Clifton, Morencie and Safford, Ariz.

SMITH, ERIC A. C., has resigned as rector of St. Matthew's, Grand Junction, Colo., to be the general missionary of Colo.

SWIFT, ROBERT C., was ordained deacon by Bishop Casady on June 20 at Trinity, Tulsa, Okla., and is now in charge of churches at Durant, Hugo and Colgate, Okla.

TRELEAVE, RICHARD M. JR., was ordained deacon on June 27th at St. Paul's, Kansas City, Mo., by Bishop Spencer. He is to go to Honolulu to be assistant at the cathedral.

TUCKER, HERBERT N., retired priest of Southern Virginia, died at his home in Suffolk, Va., on June 22 at the age of 57.

TUCKER, JOSEPH B., was ordained priest on June 12 by the Presiding Bishop. He is the rector of St. Peter's and St. Mary's in Washington Parish and St. James, Montross, Va.

TYNDALL, F. W., was ordained priest on June 16 at Brems Bluff, Va. by Bishop Goodwin of Virginia.

WASHINGTON, J. M., was ordained priest June 13 by the Presiding Bishop. He is the rector of the parish at Goochland, Va.

NOTICE TO RECTORS, MISSIONARIES

If you know of a young boy who is interested in working his way through college would you have him write Box T, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

ASSISTANT WANTED

For mid-western city parish as director of religious education, young people's and general organizational work. State age, experience, abilities and salary expected. Address Box B, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Everything for the Episcopal Church

but vestments

A broad statement but we'd like to prove it.

Ammidon and Company

Horace L. Varian

31 South Frederick Street
Baltimore 2, Maryland

VESTMENTS for CLERGY and CHOIR

Altar Linens . . . Embroideries
Materials by the Yard . . . Tailoring
Episcopal Church Flags. Send for Catalog

J. M. HALL, INC.

14 W. 40th St., New York - Tel. CH 4-3306

Office & Salesroom

American Distributor of Stained Glass Windows for James Powell & Sons, Ltd., London, Eng.

PURE IRISH LINEN

Limited quantities available to Parishes needing replacements. Prices under O.P.A. rules. Samples Free.

MARY FAWCETT CO.

Box 146

Plainfield, N. J.

CATHEDRAL STUDIOS

Washington & London, England. Linens and materials by the yard, surplices, exquisite Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$4.67. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington 15, D.C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

SURPLICES — STOLES

VESTMENTS

CHURCH HANGINGS

ALTAR LINENS

CASSOCKS

CLERICAL SUITS — CLOAKS

RABATS—RABAT VESTS—COLLARS—SHIRTS

Choir Vestments in All Styles

Inquiries Invited

C. M. ALMY & SON, INC.

562 Fifth Avenue, New York 19, N. Y.

ERNEST W. LAKEMAN

designer and worker in

STAINED GLASS

1210 YONKERS AVENUE
YONKERS, NEW YORK

The Payne-Spiers Studios Inc.

Studios at New Jersey

Paterson, N. J.

Carved Wood

Chancel Renovations Church Furnishings

Murals Memorials Tablets

Stained Glass

.. Inquiries Solicited ..



LLOYD
WALL PAPERS
ARE LASTING.
INSIST ON SEEING THEM
WHEREVER LOCATED
W.H.S. LLOYD CO., INC.
NEW YORK • CHICAGO • BOSTON • NEWARK

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.

THE REV. F. RICKSFORD MEYERS
Rector of St. Matthew's, Detroit

Three cheers for the churchwoman of St. Paul, Minn., who suggested in THE WITNESS (May 17) that we need a Fair Employment Practice Committee in the Episcopal Church.

* * *

MR. F. L. KERSHAW
Layman of Spokane, Washington

I believe THE WITNESS is giving a very useful help to those desiring to live a modern Christian life. Things worthwhile are presented in your columns in which you urge your readers to become interested.

* * *

MR. JOHN KREMER
Layman of Philadelphia

Your editorial *Victory in Europe* is very fine and very timely. My own pastor has repeatedly warned us of the corporate sin of this nation and I hope we realize it before it is too late.

* * *

ROSE PHELPS
Contributing Editor of THE WITNESS

Returned from the Philippines, the Reverend Clifford Nobes ended his recital of tortures by putting thumb and finger close together and saying, "My Christian charity and forgiveness has narrowed to about that as far as the Japs are concerned. And I say that deliberately as a minister of the Gospel." (WITNESS May 31)

One can easily sympathize for a moment before one feels ashamed of oneself, as no doubt Mr. Nobes did when he saw his statement in print. And the shame is more nearly true than the sympathy.

Either Christ died for sadists, for monsters of cruelty, for perverts, for corrupters of young people, or else the religion he founded is just pale pink eyewash. He said he came "to save sinners"—a declaration no mere man would think, or dare, to make. We stack up our cold hearts, our narrow, rigid minds, our ungenerous actions, our self-serving instincts, confess such of our faults as we can permit ourselves to see, receive him at the altar, and fondly consider ourselves saved. Then we go out eager to exterminate men whose more obviously dreadful sins, weighed against their background and experience, may cause the scale to dip less sharply than our own familiar, politely covered, "civilized" meanness and selfishness weighed against our own background and opportunities.

Have we never lynched a man, or drenched his clothes with gasoline and lighted them? Have we never tortured prisoners with "sweat-boxes" or live steam? Have we never thrown young girls into the oldest profession or taught high school kids to take drugs? Who shall say which is worse: to club a man to death or to ruin a young fellow's life?

Condemnation slips easily into the mind, even more easily from the tongue. It makes us feel fine. We forget the truth stated by Oswald Chambers in approximately these words: "Discrimination is given us not for criticism, but for intercession."

Christ died to save sinners. Would we?

THE WITNESS — July 12, 1945

THE REV. J. BURT WEBSTER
Staff of Army and Navy Commission

Would you be kind enough to insert a request for 1945 Living Church Annuals? We have been asked to furnish many to the various redistribution centers so that chaplains will have easy access to the addresses of our churches and priests. Anyone who is kind enough to let us have an annual will be doing the commission a great favor. Address: 1 Joy Street, Boston 8.

* * *

MR. EUGENE P. WHITTIER
Layman of Winthrop, Mass.

Many churchmen, like myself, enjoying so much more privilege and comfort than is the lot of most in this crazy world, tend to become smug and even resentful when "one of their own" like Henry Wallace speaks out for the common man. I await with anxious interest their reaction to the recent noble utterances of our greatest of generals, Ike Eisenhower, in behalf of the meek and lowly throughout our world; the millions of men, women and children who have suffered cold, hunger and death while we grouch about the inconveniences of rationing etc. even while we become more prosperous as the result of world's more dire need. I subscribe in numerous periodicals but none is more welcome than THE WITNESS.

* * *

THE REV. WALTER S. POND
Rector of St. Barnabas, Chicago

Permit me to thank you for *Talking it Over*. Since I have been remembering the San Francisco Conference in our daily intercessions from the beginning it was most helpful to have these personal observations. The reports have been excellent and stimulating.

ST. STEPHEN'S SCHOOL FOR BOYS

Alexandria, Va.

Grades 3 Thru 9 (Day School)
Under the Church School System of the Diocese of Virginia

THE REV. EDWARD E. TATE,
Headmaster

2405 Russell Rd. Alexandria, Va.

HOWE MILITARY SCHOOL

Training young Americans for leadership. R.O.T.C. Accredited college preparatory, business courses. Junior School. Small classes. Every boy participates in sports. Balanced program. Episcopal. Established 1884. Summer Camp, boys grammar school age. Catalogue:

COL. B. B. BOUTON
13 Academy Place, Howe, Indiana

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Riding. Board and Tuition \$750. For catalog, address: Mother Rachel, O.S.A., Box A, Versailles, Kentucky.

SCHOOLS

The Hospital of Saint Barnabas and the University of Newark offer a full course in **NURSING**

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to

Director of Nursing

HOSPITAL OF SAINT BARNABAS

685 High Street

Newark, N. J.

DE VEAUX SCHOOL

1852-1944

Niagara Falls, New York

A military boarding school for boys. Grades six through twelve. Small classes. Thorough preparation for college. Chapel services of the Episcopal Church. A large proportion of recent graduates now officers in United States service. Valuable scholarships for fatherless boys who have good school records.

For catalogue, address

Reverend William S. Hudson, Headmaster

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W. Plymouth, N. H.

All Saints' Episcopal College

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. C. Christian, Rector

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President

CARLETON COLLEGE Minnesota

KEMPER HALL

KENOSHA, WISCONSIN

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. For catalogue, address: Box WT.

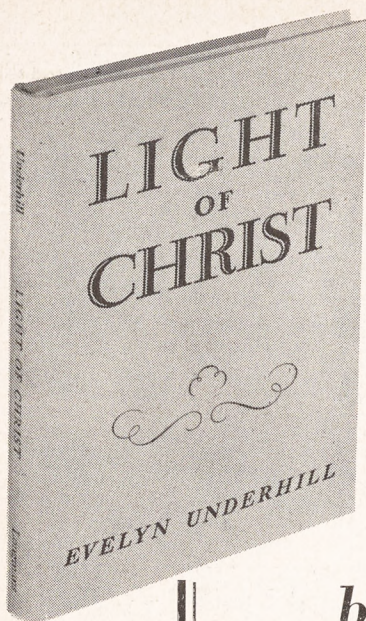
Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

George L. Barton, Jr., Ph.D., Headmaster, Box 408



To share the radiance of faith—

LIGHT OF CHRIST

The addresses are the fruit of long thought and mediation growing, as they do, out of the author's daily life and practice; they represent the spoken rather than the written word. To her friends they give a picture of Evelyn Underhill as she was, revealing unconsciously her inner life. She takes her readers in imagination into a great Cathedral and stands with them before the various windows of Christ's Mysteries, windows which transmit the very radiance of Eternity.

The book is prefaced by a memoir of Evelyn Underhill from the pen of Lucy Menzies who writes with charming simplicity and an intimate knowledge of her subject.

by
**Evelyn
Underhill**

107 pages - \$1.75

LONGMANS, GREEN & CO.

55 Fifth Ave., N. Y. 3

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place

New York