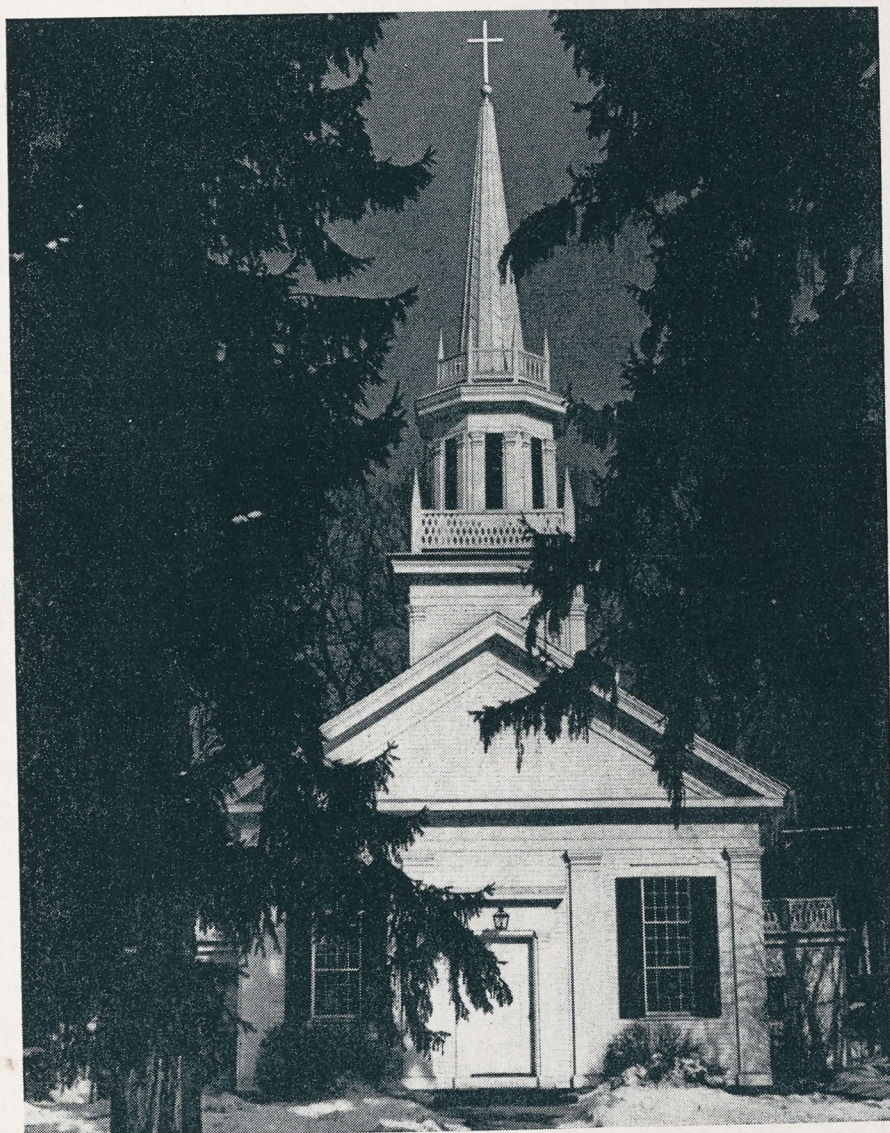


The WITNESS

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FEBRUARY 19, 1942

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SERVICES In Leading Churches

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Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

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Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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

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11 A.M.—Morning Service and Sermon.
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8 P.M.—Choral Evensong.
H. C. Wed. 8 A.M.; Thur. 12 noon.

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TRINITY PARISH

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New York

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Weekdays: 8, 12 and 3

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Thursdays: 11 A.M. Holy Communion.

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Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.

Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

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Shelton Square

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Sunday Services: 8 and 11 A.M. and 5:30 P.M.

Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.



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SERVICES In Leading Churches

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The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.;
4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion
(7:00 on Wednesdays). 11:00 A.M. Holy
Communion on Wednesdays and Holy Days.
12:35 P.M. Noonday Service.

GETHSEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

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TRINITY CATHEDRAL CHURCH

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Dean

Sunday Services: 8 and 11 A.M.; 4:30
P.M.

Daily: 12:10, except Saturday.
Wednesdays: Holy Communion, 10 A.M.
The Church is open daily for prayer.

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811 Cathedral Street, Baltimore

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School; 11 A.M. Morning Prayer and Ser-
mon (First Sunday in the month Holy
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and Sermon.

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Holy Communion; Wednesday, 10:30 A.M.
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with the Rector, 4-6 P.M.

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Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and
4 P.M.

Class in "The Art of Living" Tuesdays
at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

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Rector

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy Com-
munion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon
(Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

EDITORIAL

An Important Committee

THE following conversation took place not in Germany, where only Aryans are men, but in the United States. The scene is the employment office of an industry engaged in war work. An American citizen who is applying for a position has a foreign name. "Where were you born?" he is asked. "In the United States." "Where was your father born?" "In the United States." "Where was your mother born?" "Same place." "Where was your grandfather born?" Answer: "None of your business." He didn't get the job.

What do some of our industrialists think an all out effort means? How can we ever have total effort if part of our people are shut out from a share in that effort? And what do they think this war is about, anyway? A government official has said that "a man who is holding up construction of a bomber or a tank because he refuses to hire a Jew or a Negro is just as much a saboteur as a man who throws a monkey wrench into the machinery." And in our opinion a man who refuses to hire a Jew or a Negro even though his plant turns out many tanks or bombers for the American forces, is not on our side. The President believes that too. In an executive order last June he declared there "shall be no discrimination in the employment of workers in defense industries or government because of race, creed, color, or national origin." That there has been such discrimination and that it continues is a matter of record. Negroes are refused employment by many companies not because they are unskilled but because they have colored skin. A Jewish worker with an English name made his way into a job by overlooking the question on the employment blank: "What religion?" When the omission was discovered and his race and religion known he was immediately discharged.

Isolated cases? By no means. But fortunately something is being done about it. A committee on Fair Employment Practice has been established by the President and is holding hearings on job discrimination throughout the country. You can help by reporting cases of racial or religious discrimination in defense employment to Mr. Lawrence W. Cramer, executive secretary of the committee, 1406 G. Street, N. W., Washington, D. C. If this is a war to preserve the privileges of white, Gentile Americans, why not say so; if it is what we hope it is, a struggle for the freedom of all peoples, let's prove it on the home front.

Bombing Civilians

HOW shall we answer the people who demand that Pearl Harbor and Manila be avenged by the bombing of Japanese civilians? First, we have no reason to suppose that such attacks would hasten the coming of peace. They have not appeared to yield that result in Europe, nor in Great Britain where people have more of a voice in deciding their own actions than have the people of Japan. Second, to bomb civilians rumored to be already weary of war and its sacrifices, is to drive them willy-nilly into feeling that they must continue what their leaders have started. Third, shall the United States let other peoples determine how we shall act? Agreed that the attack on Pearl Harbor while peace negotiations continued, and the bombing of Manila after it had been declared—and made—an open city, were both acts of bad faith, shall we put ourselves in the same category as the Japanese who ordered those attacks? We say we are a Christian nation: can we pray sincerely, whole-heartedly, for the destruction, maiming, starvation of others for whom Christ died? If there is to be any decency in this war, if during hostilities any basis of confidence is to be created on which the coming peace can rest, the responsibility falls on Great Britain and the United States. Hatred and retaliation breed only more hatred, more fear, more reprisals. Let the United States therefore take the lead in treating its enemies with at least some measure of the generosity we should like to receive from them—the generosity that is a part of both our common humanity and our Christian heritage.

Joint Ordination Again

STILL another point of view on joint ordination! Bishop Johnson strikes a different note than we have heard heretofore. There is no doubt that his premises are sound; the only question is his inferences, and the application of the argument to the Presbyterians! With 90 per cent of what Bishop Johnson says Presbyterians will be in complete agreement. They believe that the Church was established as a divine institution; that it is a spiritual organism rather than a "service club"; that the laying on of hands is one of its principles; that creeds, sacraments, and canon of scripture as well as the ordained ministry are among its most inalienable possessions; and that the Church has

"had to be united and apostolic or it would not have been catholic."

But where has Bishop Johnson been all these years? Has he not read any modern Presbyterian theology? Has he not examined the official formularies of the Presbyterian Church? How then can he say that the proposal of joint ordination is "contrary to the traditions of the whole Catholic Church?" And what leads him to think that "pressure" is being "brought to bear by members of the Anglican Communion upon other members thereof?" It is just the other way about! The only "pressure group" in the Episcopal Church is the one which has consistently and continuously opposed every step in the direction of Christian Reunion—and which has sought to put the Church in a position which could be interpreted only as

one of insincerity and evasion. That group of opponents of reunion has not hesitated to use pressure, both upon institutions and upon individuals, in order to gain its ends.

The merits of the proposal of joint ordination ought to be discussed dispassionately and as one possible means of carrying out the intention of unity to which we as a church have already committed ourselves. It may or may not be the most feasible instrument of achieving organic unity. That should go without saying. In view of the utter seriousness of the situation, if there is one method of discussion that is intolerable it is playing to the gallery with an appeal for tolerance, in the name or in the interest of those who are doing their best to suppress tolerance within the Protestant Episcopal Church.

Do You Hate Lent?

LENT is here.

Many, no doubt, agree with the words of Dean Swift, who wrote, "I hate Lent. I hate different diets and furmity and butter and herb porridge, and sour devout faces of people who only put on religion for seven weeks."

If Lent means that you certainly do hate it, you hate Lent because it is a bore and a nuisance, a sort of moral manicure in which you trim off the edges of frivolity. And that is the way that some people celebrate Lent, by a little mild asceticism with which they kill two birds with one stone. There is the man who gives up smoking partly as

by J. Clemens Kolb

*Chaplain at the University
of Pennsylvania*

self-discipline and partly for the satisfaction of saying that he can smoke or leave it alone. And a woman gives up candy partly as self-discipline and partly to take off a few pounds.

But Lent is more than that. Lent is really two things. In the first place Lent is a very definite technique for dealing with sin. The Litany, the Penitential Office, the special Lenten devotion, the Three-Hour-Service, what are they but a technique and practically our only technique for dealing with our sin and its atonement? What other technique do we have in the Episcopal Church? We have rejected the confessional, saying that it is too mechanical. We have rejected the revival, saying that it is too emotional. We have sins aplenty, and what are we going to do about it?

Lent is the time set aside for concentrating on that very personal problem of our shortcomings, and if we come out of Lent morally stronger, spiritually better, Lent is not only worthwhile, but we will be grateful for the season, and we will treat Lent with the seriousness it deserves.

Secondly, Lent is a part of something much larger, a Church year that centers about the life of Christ. Too many people would like to write the life of Christ, saying, Jesus was born, the angels sang, and kings worshipped Him, and then

THE SANCTUARY

Conducted by John W. Suter Jr.

THE NATIONS

ALmighty and everlasting God, who in thy providence dost guide the histories of nations, and whose will it is to gather all into the kingdom of thy Son, Jesus Christ; Grant that nothing may hinder the contribution of each nation to the truth and civilization of the world, and that the way may be made plain for all peoples so to be joined together that they may apprehend the fullness of thy revelation, and may increase in common understanding; through the same thy Son Jesus Christ.

From "When Two Or Three",
compiled by Hugh Johnston,
published by St. Martin's
Review, London.

He rose joyously and ascended into Heaven. This is all true. But a lot happened in between—the temptation, the suffering, the crucifixion.

Lent is facing the cross and putting the same Jesus, and Him crucified, in the fore-front. And it is in this season that we see what the cross is made of. It is made not of wood but of sin upon sin and shame upon shame, that add up to a total tragedy of malignity and stupidity.

The head of the cross is not of wood. The head of the cross is a class of pious, narrow folk who think they are better than they are and despise

others. The body of the cross is not of wood. The body of the cross is a crowd made up of a callous mob and a little band of cowardly friends, including ourselves. The right arm of the cross is Pilate and his gospel of political expediency. On the left arm is just common treachery in the person of Judas. And there is something of us in the head, the body and the arms of that cross. And it was upon that cross that Jesus was crucified.

That's the cross we face this Lent. Now then, hate Lent, but hate first of all the sin that Lent recalls, and the cross to which it led.

Foundation Principles

THE character and strength of a community depends in the last resort upon the ultimate conceptions of social right which animate its customs, institutions and laws. Its common life is in peril if these conceptions are blurred or denied. It can only be recovered by referring its problems back to these ultimate standards. In a country with a long Christian tradition these are graven deeply in the public mind and conscience, however much they may be disregarded or violated for the moment.

It is therefore fundamental to any hope of true social development that in every time of important social change or crisis the Church should make clear and emphatic declarations of social right. It should refer men to the standard inherent in man's creation in the image of God and call them to repent of their forgetfulness or defiance of that standard and to avail themselves of the transforming influences now operative in the world through the redemptive act of Christ.

The required declaration is not in the first instance political or even ethical. It is the theological or religious assertion that a man should be regarded—both by himself and by his fellows—as the social and spiritual being God has made him. If Society does not regard its members so, it is doomed to early frustration and ultimate disintegration. If the man himself does not so regard himself he too suffers a similar fate.

In our own day we need to reassert the basic necessities of man's nature particularly in order to counter the encroachments of the mere machinery of his social life. Man has been wrongfully subordinated to the requirements of the State in some countries and of the Economic Machine in others. In a misguided attempt to secure the efficiency of its various institutions Society has given a primary importance to what should only

Report of English Churches on World Reconstruction

be instrumental to the well-being of man himself.

What is therefore needed to give both drive and direction to the movement for a better social order is a fundamental *Christian affirmation regarding the nature of man*. Man is made by God for responsible co-operation with his fellows in the pursuit of ends which he knows to be inherently right. He is affronted and demoralised if he is required to live in a society which does not recognise those ends nor require its members to honour the resultant rights. In spite of his proneness to claim too much for himself and care too little for his neighbours, and his consequent need of disciplinary influence and even of legal restraint, he has this recognition of right in his very make-up. He cannot be at peace with himself or with the world in a community which fails to recognise this basic condition of its true life.

MAN'S SOCIAL NATURE

In virtue of his social nature man needs to live in habitual co-operation with his fellows. The foundations of human character are laid in the experience of family life, and this provides an invaluable training-ground for life in the wider family of mankind. The full and free co-operation of the individual with the community depends upon the existence of a just standard of right as between himself and his neighbours—a right he feels he ought to accord to them and they to him. To say this is not to exalt rights over duties. Right and duty are correlative terms. My duty to my neighbour only takes on meaning when I know what are his fundamental rights. Duties remain

vague and indefinite till rights are defined. Nor can the community fairly put pressure on its individual members to fulfil their social responsibilities without at the same time safeguarding them in their essential human rights. To press my individual claim against the claim of another individual may be an anti-social act; but to acclaim a universal standard of right and defend it for all men is one of the most perfect social acts a man can perform.

This social quality in man is affronted by the assumptions on which much economic activity is at present organised. Our economic system makes a man's relation with his fellows, and not his fortune only, subordinate to the blind play of economic forces. So far as the idol of "economic man" has been allowed to influence economic practice it has tended to loosen the bonds of society and undermine the principle of responsibility in human life.

SAFEGUARDS AGAINST HIS SINFUL TENDENCIES

But whilst man is fundamentally social he is at the same time universally prone to be over assertive of his own right, and negligent and evasive with regard to his duties. And the more complex life becomes, the more subtle become the temptations to selfishness and the more elaborate the cover of evasiveness. He therefore needs the support and check of institutions and customs which hold him faithful to the rights of others at points where he might otherwise fail. Thus, in the economic field he needs to have his conduct rightly regulated by customs and standards which are animated by a true regard for the rights of human personality; and he needs deliverance from customs and standards which are animated by anti-social or non-social views of economic life. He may

WHAT'S THE IDEA?

RECTORS of three parishes in scattered parts of the country have informed us that they are making scrapbooks of the KNOW YOUR . . . columns that appear each week on page nine. In one instance, where the parish has a bundle each week, ten scrapbooks are being made for use with a senior class. In the other instances the rectors are preparing the books for their own use, one on the Prayer Book, another on the Bible, a third on the Faith and the other on Christian Classics. It is our hope that others may do this. This material has permanent value and is always presented in the second column on page nine in order that it may be more easily clipped for scrapbooks.

also on occasion need the check of law to draw a firm line below which the community will not allow his conduct to fall with impunity.

This fact of human selfishness and weakness has been already recognised in the economic sphere. Personal incentives to counteract sloth and stimulate enterprise have been made the main-spring of economic progress; and the law has attached penalties to such things as theft and breach of contract. There has, however, been no sufficient recognition yet of the extent to which greed of gain and pride of power need to be curbed and counteracted in the interests of those whom their free operation now injures.

Modern times have seen the growth of much regulation (as in the Factory Acts) to put a check on economic activity at the precise point where it inflicts palpable material injuries on the victims. There has, however, been a counter tendency (as in the Company Acts) to liberate investment from responsibility for the social consequences of the activity it promotes. The failure to make economic power responsible to any organ of the community is the third feature singled out for condemnation in the above quoted extract from the Oxford Conference Report.

To remedy this state of things it is first necessary to establish in men's minds the principle that social responsibility should be effectively coupled with economic power. Expression must then be given to the principle in the regular organisation of trade and industry and, to a certain extent also, in the realm of law.

The legal recognition of the more important human rights provides us, in this country, with the essential charter of our political and religious liberties. Our British history bears witness to the gradual amplification of the fundamental rights that are secured to us in this way. Today the need of further amplification for the protection of the weak is most manifest in the economic sphere.

The needed development is sometimes described as the establishment of economic democracy, to fulfil the promise of the political democracy of which we boast. The first essential of the democratic system is the provision of a machinery by which the claims of all concerned in a matter can be effectively presented and the right course to be taken effectively debated. Much of the procedure by which this can be suitably achieved in the industrial field has still to be hammered out. The next essential is that the conclusions thus jointly reached shall be enacted by law.

Such legal protection of the fundamental rights of men is not to be regarded as hostile to individual liberty. On the contrary it is the bulwark of liberty. The more we can establish legal obli-

gation to respect the rights of others in essential matters, the more liberty can they be allowed in shaping their conduct in every other respect. If these elementary human rights are not defined and safeguarded our economic life may be saddled with an ever increasing extension of the scope of bureaucratic regulation by departmental orders, orders in Council and the like—a development most distasteful both to our religious and our political instincts in this country. The legal obligation to respect the rights of others is the best possible device for combining freedom with order.

QUESTIONS FOR DISCUSSION

1. What is the Christian affirmation regarding the nature of man?
2. Do you think man has been subordinated to the state and to the machine?
3. Where are the foundations of character laid?
4. Discuss the relationship of one individual to his neighbor; the rights and responsibilities of each.
5. What is the mainspring of present economic life?
6. Do you think desire for gain and power should be restricted in economic life?
7. Is social responsibility coupled with economic power in industrial and economic life today?
8. Do you agree that the legal obligation to respect the rights of others is the best device for combining freedom with order?

Dobbin and Joe

By
WILLIAM B. SPERRY
Vicar of Grace Chapel
New York

DOBBIN was a horse and Joe was a boy and they lived on a farm down south. They plowed and cultivated and cultivated and plowed and grew to be great friends. They were quite different, however, because Joe was a willing hardworker and Dobbin was inclined to be lazy. "Why you work me so hard, Joe?" Dobbin would ask. "They ain't nobody lookin'."



"Got to get this field plowed 'fore night. Come up a nice spring rain, we want that seed in the ground, don't we?" and Joe would tug the reins gently.

"O.K. Boss, but I'm gettin' dizzy going round this field. What you goin' to do tonight?"

"Guess I'll go home, do the chores, have some of them chittlin's I smell cookin', read a book mebbe and go to bed. I likes my sleep."

"How come you don't go to town, sometimes," Dobbin asked him, "I heard one of the boys talkin' and he says they have a big time. You is a big, fine lookin' boy and could get you a fine gal and cut some capers."

But Joe would say, "I don't like no prankin' around."

So they continued to be good friends and plowed and cultivated. One day toward evening Dobbin looked up and said, "How come the sky look so red tonight?"

"That must be that war I hear about," said Joe, "Dobbin, I'm goin' to have to quit you and join up."

"That's other folkses war. Why you want to mess up with it?" said Dobbin, rather irritated.

And Joe said, "I got an uncle named Sam. He point his finger at me and say he want me, so I'm goin' to join up."

So Joe went away and next day some men came out to see Dobbin. He was rolling about the barn yard and really quite filthy, but enjoying himself and the men said, "Dobbin you don't like to plow. How would you like to eat oats all day?"

Dobbin said, "That sounds fine." So they took him away, gave him a bath and a physical examination, pushed some pins into him and put him in a nice stall. Dobbin thought he was lucky, but next morning he had a headache. He called one of the men and said, "Mister I got a headache."

And the man said, "That ain't all you got. You got blood poisoning."

"How come you treat me that way?" said Dobbin.

"Well," the man said, "if you get good and sick, we can take your sorry old blood and put it in folks and they get well."

"My, my," said Dobbin, "Who thought that up? Will you give some to my friend Joe if he gets sick?"

"Sure we will," the man said, "We give to all sorts of folks—black, white, brown, blondes, red heads, brunettes—anybody."

"Good," was Dobbin's reply, "I'll see what can I do for you."

Next morning Dobbin had a really terrible headache. When the man came to see him he could just say, "I've got about five pints you can have and its the sickest blood you ever saw. I feel like I'm done for. See that my friend Joe gets some if he needs it." So Dobbin died. But because he had been a good natured and generous soul he went to the horse heaven.

Up there one morning he was reading the paper, which is printed in horse language and given away free, and he saw Joe's picture. It seems

Joe was doing very well for himself. Because he didn't believe in pranking around and worked hard he turned out to be the best boxer in the army and all the generals and admirals and politicians and fine ladies and gentlemen came to watch him. So Dobbin was very proud and showed the pictures to his friends.

But Joe did not forget Dobbin either and when he heard what Dobbin had done he said to himself, "I feel pretty good. I'm in good shape and mighty strong. With all those majors and colonels and good buck privates getting shot and losing blood I think I'll give 'em some of mine." So he took a bottle and filled it up with nice good blood and went down to the Red Cross.

When he got there they said, "Sorry Joe, we can't use it."

Joe was very sad and said, "Why not?" And they told him.

"Joe," they said, "You got crinkly hair and brown skin."

"But," Joe said, "My friend Dobbin, he died of blood poisoning and he even had hoofs and a tail." And Joe went away, very, very sad.

When Dobbin heard that he smacked his hoofs on the golden pavement till the sparks flew and said, "Well I'll be—" then he happened to see a sign on the pearly gate that read "Please do not use profanity." So he did not finish what he had in his mind.

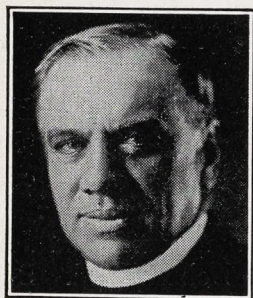
Now it has been said that this story was not true. And that is correct because horses cannot talk.

Tolerance

By
BISHOP JOHNSON

THERE is nothing more intolerant than truth. The scientist permits neither jot nor tittle to pass from the law till all be fulfilled. By the same token there is an exactness in spiritual truths.

This was clearly illustrated in the controversy which disturbed the Church in the 4th century and which resulted in the summoning of the General Council at Nicaea to determine the faith of the Church. In constructing the Nicene Creed the Council asserted the deity of Christ. He was "God of



God, light of light, very God of very God, begotten not made, being of one substance with the Father."

There were two Greek words which were con-

sidered by the Church. They were almost alike in spelling. The one word was *homo-ousios* which meant "of the same substance with the Father" and the other word was *homoi-ousios* which signified "of a substance similar to the Father." It is said that the Church was divided over the Greek letter *iota* but the real issue was whether Christians in offering worship to Jesus Christ were adoring the only begotten Son of God or worshipping a superman who after all was a creature.

For more than a century the Church was overwhelmed with this controversy. There was a time when the Unitarian position seemed to prevail but finally the *iota* was deleted from the creed and Christians worshipped Christ as the Word of God who was made flesh and dwelt among us.

It was quite the fashion in those days to accuse the orthodox of intolerance. Those whose belief was vague prided themselves on their tolerance. "After all," they said, "what differences does it make?" It makes all the difference in the world whether Christ is a mere man or the Son of God.

Since the Reformation men have been divided as to the nature of the Church. What do we mean when we say, "I believe in one, holy, Catholic and Apostolic Church?"

Once again the difference seems to be inconsequential and yet once again it is fundamental. Is the Church a vine which Christ planted in which the life emanates from the root and produces fruit in the branches? In other words is the Church an organism, or is it a service club, an organization which any group of disciples can create?

Once again those who believe in the organic nature of the Church are accused of intolerance because they will not scrap that belief and accept the alternative. But that is just the trouble with convictions—those who hold them are unable to dilute them to please those who have a vague conception of their importance.

It is not that one is claiming a sort of superiority because he believes that the Church is a divine institution. Quite the contrary! He repudiates the idea that man can create an adequate substitute for that which Christ established. Of course if He didn't establish the Church the way is open for the creation of any number of Churches, but if you are stubborn enough to believe in His assertion that He would build His Church upon the foundation of St. Peter's confession, then you have no choice other than faith in a Church that is one, holy, Catholic and Apostolic. Instead of sounding a note of human superiority it is a note of our dependence upon divine grace.

TO SOME of us the proposed Concordat with the Presbyterian Church is an effort to combine an organism with an organization, a vine with a

THE WITNESS — February 19, 1942

structure. The marks of the Church come down to us as a sacred trust. The laying on of hands is one of the principles (or a, b, c's) of the doctrine of Christ (Hebrews vi. 1-2). Through its ordained ministry the Church received the creeds, preserved the sacraments, determined the canon of Scripture. In order to do this it had to be united and Apostolic or it would not have been Catholic.

There are certain questions to be considered before pressure should be brought to bear by members of the Anglican Communion upon other members thereof. Have they any right to insist upon something which is contrary to the traditions of the whole Catholic Church? Is there any value in advocating a gesture of Church unity if in doing so we jeopardize the unity which has been secured with the Greek Communion, as well as alienate some members of our own Church? To them it would seem to be an attempt to endorse schism rather than to create any unity worth considering.

I have tried to see what value there would be in joint ordination. Certainly there would be no demand for it in the parishes of large cities. The place where it would be needed, if at all, would be in small towns where the prejudices are most prohibitive for seeking the kind of union that is proposed.

Moreover it is rather invidious for us to select one group of ministers for the experiment and not to open the door to others.

It would seem to me that the laying on of hands by the Presbytery would be a purely mechanical process for the purpose of creating a status rather than the conveyance of any grace which either would confer on the other.

Whatever argument is advanced for our participation in this quixotic movement, let not those who have definite convictions be accused of intolerance because of their belief in the divine character of the Holy Catholic Church. It is not fair to accuse men of being indifferent to Church unity because they cannot accept the particular remedy proposed.

It is not narrow to have definite convictions.

A Man of Letters

AFTER trying, for two years, to support his family on a stipend of nine hundred dollars, the Rev. Clayton Tingley, M. A., S. T. B., was abruptly told that he was not the man for the place and advised to seek another location. Ministerial locations, even at nine hundred per, are hard to find in a hurry and he could not see his family starve, so he is now the Rev. Clayton Tingley, M. A., S. T. B., W. P. A.

—THE CHURCHMOUSE.

YOUR PRAYER BOOK

By
JOHN W. SUTER JR.

THE corporate confession of sins is provided for in a number of places in the Prayer Book, for example, pp. 6 and 75. The following ideas are embodied—(1) We have done wrong. (2) We look at this wrong-doing in the light of the Eternal. (3) We ask to be forgiven. (4) We ask for power to live a good life from now on.

1. We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have left undone those things which we ought to have done; and have done those things which we ought not to have done. . . . We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed. We do earnestly repent, and are heartily sorry for these our misdoings.

What is needed in this section of a General Confession is directness, simplicity, and a choice of words which will actually make each worshipper call to mind his own shortcomings, concretely and honestly.

2. We have offended against thy holy laws . . . Against thy Divine Majesty, provoking most justly thy wrath and indignation against us.

In this section, what we need is a statement expressing our sense of the religious, which is to say the real, seriousness of our predicament in that we, who have been permitted to know God as revealed by Christ, should nevertheless have had the impudence to behave contrary to the principles of His Fatherhood, seemingly denying our sonship. To use a common expression, this part of the Confession is meant to "put the fear of God in us."

3. Spare thou those, O God, who confess their faults . . . Have mercy upon us, most merciful Father. Forgive us all that is past.

To want to be forgiven is to achieve one of the spiritual states required for forgiveness. (The others are faith, and the forgiving of those who have wronged us.)

4. Grant that we may hereafter live a godly, righteous, and sober life . . . that we may ever hereafter serve and please thee in newness of life.

We do not want merely to have the slate wiped clean; we resolve to do better. Hope and determination and a stirring up of the will toward moral improvement are the marks of sincerity where confession is concerned.

Brief News Notes of Other Churches

*Dealing with Children in Wartime
Discussed by Clergy and Doctors*

Reported by W. B. Spofford, Jr.

Children and War

★ What should parents and pastors do with the perplexing problem of how to deal with children in wartime? Should the war be kept from them as far as possible, or should it be treated in some other way? This was one of the many questions discussed January 26-30 in a mid-winter pastors' conference at Drew University, Madison, New Jersey. The conference was held under the auspices of the commission on religion and health of the Federal Council of Churches in cooperation with the New Jersey and Pennsylvania state councils of churches. Discussing the problem of how to deal with children in time of war, the Rev. Otis R. Rice, rector of St. Luke's Hospital, New York City, said, "The attitudes of children usually reflect those of parents, which means that a child is not made to feel panicky and helpless unless the parent does, even though he may be in real danger. Religion may help parents to face difficulty without fear." Mr. Rice also pointed out that the child's religious development goes hand-in-hand with his personality development. Discussing this same problem, Dr. Smiley Blanton, New York psychiatrist, told the pastors that we need to discipline children without repressing their natural emotional reactions, and warned that the latter course might result in emotions piling up underneath the surface to break out in serious trouble later on. "What the child needs more than anything else," Dr. Blanton said, "is real affection and the feeling of security which love gives him."

Bishop Francis J. McConnell, New York Methodist, discussed the problems that must be met after the war and stressed "the mass of poverty and unemployment, and the desires men will have to escape from what they have been through."

Babbitt Days Over

★ "The Babbitt philosophy, as well as the social structure that Babbitt tried to build has toppled down," declared the Rev. Dwight Bradley, director of the Congregational Council for Social Action at the con-

vention of the International Council of Religious Education, meeting last week in Chicago. Contemporary civilization is being vitalized by the revolt of democracy against capitalism, he asserted, and "it is being proved on every battle front and home front that the motives which drive modern man are adventure, self-sacrifice, social solidarity, economic equality, and political freedom." Describing unity action as the "one great hope of the United Nations," Bradley declared that the war would be lost if dependence was placed on "Victorian patriotism, with its pious nonsense of the white man's burden," to enlist the support of the masses.

Dr. Mott Retires

★ John R. Mott, chairman of the International Missionary Council since its founding in 1920, retired last week, and will be succeeded by Bishop James Baker of the Methodist Church. Dr. Mott will continue as honorary chairman. Under his leadership, the council took part in developing world church conferences and organizing the World Council of Churches.

Fly Around World

★ After a six-month journey around a war torn world, Phillips Elliott, of the Presbyterian church of Brooklyn, and Charles Leber, Presbyterian missions secretary returned safely January 27. They visited important mission fields in the Philippines, Thailand, India, Africa, and the Near East.

Religion for 15 Million

★ "The greatest religious education project, and the largest united Protestant effort in American history," was formerly inaugurated February 9, when the 21st quadrennial convention of the International Council of Religious Education set out to bring Christian education to 15,000,000 school children in a four year program. The program, known as the United Christian Education Advance, (WITNESS, Jan. 29), represents 90 per cent of the Protestants in the United States and Canada. According to Roy G. Ross, executive secretary of the council, more than

100,000 volunteer workers, 170,000 Sunday schools, and hundreds of city, county and state-wide religious organizations throughout this country and Canada will be enlisted in the campaign, with the burden of the work falling on local parishes and groups.

Quaker Convoy in China

★ The convoy of a Quaker ambulance unit has wound along the Burma road to get supplies to mission hospitals as far inland in China as Chengtu, according to a cable reaching the American Friends Service Committee headquarters. Most of the convoy of 50 men are from England, mechanics, laboratory technicians, and medical men with practical experience from work during London blitzkriegs. The convoy includes ten ambulances, two hospital trucks, one with an X-ray machine, and repair trucks. Additional trucks have been offered by the Chinese government and International Relief Committee.

Just a Durable Peace

★ A National Conference of the committee to study the bases of a just and durable peace of the Federal Council will be held at Ohio Wesleyan University, March 3-5. The purpose of the conference is to discuss the responsibility of the American churches with respect to the post-war world, and what policies they should advocate. Three hundred delegates from many religious denominations are expected to attend.

Two Kinds of War

★ That so many people now rushing to arms to preserve their ideals in a war of force have been totally numb to the class war that has been going on for over 20 years was the challenge brought to a standing room only crowd at New York's Labor Temple by Dorothy Day, editor of the liberal Catholic Worker. She described the work being done by 26 Catholic homes ministering to victims of the "class war," and declared that while many people were sentimentalizing over "blood, sweat and tears," very few could be found living with and administering to, such conditions.

National Council Approves Budget

*The Committee on Defense Areas
Is Granted \$10,000 for Its Work*

Reported by W. B. Spofford

★ A budget of \$2,524,870 for 1942 was approved at the meeting of the National Council, held at the Church Missions House, New York, February 10-12. This is \$200,000 more than last year, but it includes \$300,000 for British Missions which was not in the 1941 budget. Pay increases were given to a considerable number of staff workers at headquarters, though no increases were given to any now receiving \$2,300 or more a year. The Council also voted \$10,000 for the committee on work in defense areas, headed by Bishop Creighton of Michigan. The fund will be used for the preparation and distribution of informational material to bishops and diocesan departments; cooperation with other national boards in national and local planning; coordination of the activities of departments at the Church Missions House in so far as they touch this work; passing on the merits of local plans and recommending assistance to those considered worthy.

Treasurer Lewis B. Franklin reported a new high in the percentage of payments from dioceses. The new percentage is 100.7%, with most dioceses having paid more than what they announced they expected to pay at the beginning of the year. He also reported that the yield on invested funds in 1941 was 3.926%, as against 3.885% in 1940.

Considerable time was given to a discussion of the affairs of Good Shepherd Mission to the Navajo Indians, which is at Fort Defiance, Arizona. This institution cares for 65 Indian children, all of whom are wards of the federal government. The head of the school until recently was the Rev. J. R. Helms, now a chaplain with the armed forces. Learning that the finances of the school were in bad shape, the Council recently sent Assistant Treasurer James Whitney there to study the situation. He reported that there were debts amounting to about \$10,000 which did not even show on the books of the school. Also a new building, which was to have been completed and furnished for \$15,000, given by the Auxiliary of New York, was found to be far from complete

and without furnishings, with an estimated \$15,000 necessary to complete the job. The Council agreed to give money to clean up the debts and to aid in finishing the building, providing Bishop Walter Mitchell meets



Bishop Frank Creighton of Michigan is the chairman of the Council's committee on work in industrial defense areas, voted \$10,000 for its work.

certain stringent conditions which were contained in a resolution passed by the Council. It was also announced that the Rev. James Stoney, who has accepted election as the Bishop of New Mexico, is to be placed in charge of all Navajo Indian work after his consecration. Incidentally none of the other clergymen elected Bishops at the meeting of the House of Bishops two weeks ago have yet accepted, with the story going the rounds that the Rev. Everett Jones of San Antonio will decline his election to be Bishop of Honolulu. This is mere grape-vine rumor however and in no sense official.

St. Mark's Hospital, Salt Lake City, Utah, appealed for an unspecified sum in order to raise its standards, and enlarge its plant, to meet government requirements. The federal government has indicated a desire to use the hospital for the armed forces, but will do so only if the standards are raised. The Coun-

cil therefore recommended that the District sell Emery House, a house for students at the state university, upon which the Council holds a \$16,000 mortgage. It was estimated that the property could bring \$25,000 and that the Council would contribute the amount of the mortgage if the money realized from the sale was used at the hospital.

A committee headed by Bishop Strider reported that it was not practical to move the Bishop Payne Divinity School either to Alexandria or Raleigh. This Negro institution at present has a dean and two professors, with twelve students. The Council voted the school \$1,500 to pay the salary of an additional professor for a half year, with \$3,000 to be contributed for this purpose annually commencing next year.

The Rev. Robert W. Patton, directing the work of the Church Institute for Negroes, reported that St. Agnes Hospital, Raleigh, may be used by the government, with the plant enlarged and improved at government expense.

The Presiding Bishop stated that he would not appoint a new vice-president to succeed the Rev. Charles Sheerin, since he thinks the appointment should be made by the Presiding Bishop to be elected at the General Convention of 1943. (Bishop Tucker cannot serve another term because of the age-limit clause in the canons.) He announced the appointment of Mr. Joseph Boyle as the head of the department of promotion.

The Rev. Artley Parson, assistant, reported for Vice-President James T. Addison, ill in a Hartford hospital, and said that plans were under way for the reorganization of Iolani School in Honolulu. It was also announced that the Rev. George Weiland, secretary of domestic missions is ill, but that he is well on the way to recovery.

Layman Stoughton Bell, member of the Council from Massachusetts, stated that the Church must push forward its work in industrial defense areas, and must also look forward to a time of even greater need since millions will be out of work when

(Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

DeWolfe for Long Island

★ Dean James P. DeWolfe of the Cathedral of St. John the Divine, New York City, was elected Bishop of Long Island on February 10th on the 15th ballot. The balloting began at 3:30 and it was nearly midnight before majorities of both the clerical and lay vote, required by canon in the diocese, resulted in DeWolfe's election. How the voting went prior to that is indicated by the count on the 7th ballot when Dean DeWolfe had 65 clerical votes, with Suffragan Bishop Larned having 42. But Bishop Larned had 51 of the lay votes while DeWolfe had 32 2/3. There were 133 clerical and 100 2/3 lay votes cast, with 67 clerical and 50 2/3 lay votes necessary for election. On the final ballot DeWolfe received 86 votes from the clergy and 63 from the laity and was declared elected. The runner-up on the final ballot was the Rev. Dudley Stark of Chicago who polled 32 clerical and 27 2/3 lay votes. Bishop Larned, who received a large vote from both the laity and clergy in the early ballots, was third in the 15th ballot, with 15 clerical votes and 10 lay votes.

Dean DeWolfe is 47 years old and was born in Kansas City. He graduated from Kenyon College and Bexley Hall, theological seminary of Kenyon. He was first the rector of St. Peter's, Pittsburg, Kansas, and then St. Andrew's, Kansas City, which he served from 1922 to 1934. From then until called to be the dean in New York in 1940 he was the rector of Christ Church, Houston, Texas. He is generally considered to be a high Churchman, with considerable conversation in recent months among New York Episcopalians about him being a possible successor to Bishop Manning as Bishop of New York. At this writing his office states that Dean DeWolfe has no formal statement to make at this time. The salary of the new bishop is \$10,000 a year with an expense allowance of \$3,875.

Election of Bishops

★ When the House of Bishops meets to elect Bishops for Missionary Districts they are in executive session.

Therefore to run a box-score of the result means either that a reporter hid in the rafters or picked up a "leak." We did neither with the elections in Jacksonville (WITNESS, February 12), but since some know who was nominated we see no reason why all shouldn't. So we present the



James P. DeWolfe, Dean of the Cathedral of St. John the Divine, New York, elected Bishop of Long Island last week. Sorry we haven't a later picture—this was taken in 1934 when he became rector of Christ Church, Houston.

list without giving the number of votes each received. The first man named in each instance was the one elected; as you already know: Honolulu: *the Rev. Everett Jones of San Antonio*; the Rev. Harold Bowen of Chicago; Bishop Spence Burton of Haiti; the Rev. Lane Barton of Orange, N. J.; Dean Sidney Sweet of St. Louis; Dean Frederic Adams of Trenton, Idaho: *Dean Rhea of Boise*; the Rev. Felix Kloman of Philadelphia; the Rev. H. L. Miller of Champaign, Ill.; the Rev. Charles W. Shreiner of Glen Loch, Pa.; the Rev. Harold E. Sawyer of Utica, N. Y. Nevada: *the Rev. William F. Lewis*

of Burlington, Vt.; Bishop Spence Burton of Haiti; Archdeacon Robert Gribbon of Trenton, New Mexico; *the Rev. James M. Stoney of Anniston, Ala.*; the Rev. David Covell, at present in charge of the fund-raising office of the army and navy commission; the Rev. Berton L. Smith of Dallas; the Rev. Theodore Will of Atlanta, Ga.; the Rev. George Davidson of Los Angeles; the Rev. A. W. Farlander of Santa Rosa, Calif.; the Rev. Oscar Green of Palo Alto, Calif.; Dean Elwood Haines of Louisville; the Rev. Jerry Wallace of Springfield, Illinois. San Joaquin: *the Rev. James Lindsay Patton of Berkeley, Calif.*; the Rev. Malcolm Lockhart of Jacksonville, Fla.; the Rev. William F. Lewis (later elected Bishop of Nevada); the Rev. Mark Rifenback of San Jose, California.

On the Cover

★ The picture on the cover is of St. Christopher's - by - the - River, Gates Mills, Ohio, which is considered one of the most beautiful small churches in the country. The rector of the parish is the Rev. J. Keeney McDowell and the photograph was taken by a parishioner, Mr. R. H. Cobb Jr.

To-Do About Blood

★ There is a good bit of pother in New York, and presumably elsewhere, over the decision of the Red Cross to segregate the blood donations of Negroes in the Blood Bank. Medical authorities apparently are 100% in agreement that there is no difference between the blood of a white person and a Negro, yet the Red Cross authorities have so far given in to racial prejudice that they have ruled that Negro blood will be used only upon Negro patients. A number of clergymen condemned the ruling in their sermons last Sunday, which was set-aside as Race Relations Sunday by the Federal Council of Churches. What THE WITNESS editors think of the ruling may be gathered from *Dobbin and Joe* by the Rev. W. B. (Bill) Sperry in this number.

Church Mission of Help

★ The Rev. Don Frank Fenn of St. Michael and All Angels, Baltimore, was elected president of the Church Mission of Help at the annual meeting in New York City February 3. Other officers for this Church social case work society are: vice presidents Mrs. Kendall Emerson, N. Y.; Mrs. Bradford Locke, N. J.; the Rev. Charles Sheerin, Washington, D. C.; treasurer Lewis Conklin of N. J.

The executive committee in addition to those named above, are Mrs. W. Maxwell of New York, Mrs. Albert Meisel of Connecticut and Miss Ethel Van Benthuyssen of Albany. Service to more than 7,500 girls and young women was rendered by the organization last year, an increase of 1,500 over 1940. This was attributed to the fact of young people leaving home to take up war tasks, with a consequent disruption of family life. "In looking ahead," said Edith Balford, national executive, "it is impossible to tell what the demands will be. One English social worker says they have discarded all their rules; that they define case work as service to meet human needs, and that agency programs have to be changed almost daily to meet them."

College Work In Oklahoma

★ College work was featured at the convention of Oklahoma which met at Tulsa, with an exhibition of the work of the Church Society for College Work and an address by the Rev. Joseph S. Ewing, chaplain at the University of Oklahoma.

Conference On College Work

★ Nineteen colleges of the second province were represented by faculty members of chaplains at the mid-winter conference on college work held at the General Theological Seminary January 26-27. The theme of the conference was "The Responsibility of the College and the Church to students in this time of war." Speakers included Bishop Gardiner of New Jersey, Springfield

Barr of St. John's, Annapolis, Theodore Green of Princeton, Rev. Charles Lowry of Virginia Seminary, Samuel Hamilton of New York University, and chaplains Rev. Lewis Beissig of Fort Hancock, and Rev. John Walthour of West Point.

No Wives In Panama

★ Men will make up the congregations in Panama in the future, declared Bishop Beal the other day. "Army and navy wives are being steadily evacuated, and some civilian families are leaving, though this is voluntary as yet. Probably when spring comes in the states and the schools close down here, there will be an exodus. The Church's new responsibility will be ministering to white men in the tropics without their families." And he rather suggests it is some job.

Missionary Dies

★ Dr. Arthur P. Wakefield, medical missionary in China from 1905 to 1927, died at his home in Belmont, Mass., on February 6th. When Wuchang was seized by the soviet-nationalist army in 1927 he aided in saving the property of Boone University, and his flood relief work on the Yangtze brought him a decoration by the Chinese Red Cross.

Church Unity In Practice

★ Bishop Henry Daniels of Montana got into his office after a 250 mile automobile trip just in time to hear the phone ring. It was a request that he substitute for a Lutheran pastor who was scheduled to speak at a conference but was suddenly taken ill. The conference was at Billings, 250 miles in another direction. "Sure," said the Bishop and off he went at once to give a series of meditations at a Lutheran conference—"a most gratifying and pleasant experience," he said once he got home.

Heads Defense Council

★ Bishop Frank Creighton of Michigan heads the Church's new civilian defense council which will organize work in industrial centers with increased population due to the war.

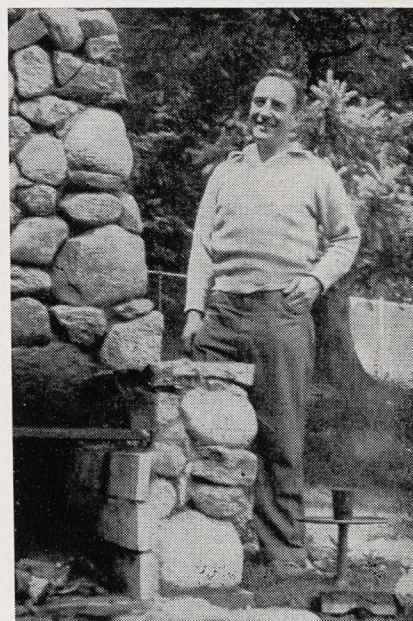
Wardwell in Baltimore

★ Mr. Allen Wardwell, secretary of Russian Relief, Inc., was the speaker at a luncheon meeting held in Baltimore, February 12th. He was the guest of Mr. William F. Cochran, treasurer of the CLID. Mr. Wardwell recently returned from a mission to Russia for the American Red Cross. He is a vestryman of St.

George's Church, New York, and a trustee of the Church Pension Fund. He is all out for the fullest cooperation with the Soviet Union in the war against fascism.

Pension Fund Change

★ A proposed change in the disability benefit of the Church Pension Fund has been submitted to the Bishop of Church Pension Fund commit-



J. Clemens Kolb, who asks you this week if you hate Lent, likes a steak broiled over an outdoor fire. So he built his own fireplace to take care of the situation. He's the chaplain at the University of Pennsylvania.

tee of each diocese by Bradford B. Locke, executive vice-president, the result of action taken by the trustees in December. What the proposed change does is to base the disability allowance on the total salary rather than on the salary for the last five years, thus removing the penalty on the man who has been working at a low salary, with a premium to the clergyman whose salary for the five years just prior to disability has been unusually high.

Bishop Gooden III

★ Bishop Robert B. Gooden, suffragan bishop of Los Angeles is reported to be critically ill.

The World We Seek

★ The Rev. Joseph G. Moore of Evansville, Indiana, just concluded a week's mission in St. Paul's, Augusta, Ga., speaking each evening on the Malvern Manifesto and the more recent report of the commission of the English Churches on world reconstruction. Following each meeting

Help! Help!

★ Just a couple of little matters: first of all we want pictures, preferably Off-Moment shots of Church people, clerical or lay, male or female. We'll print churches too and other buildings if they are sufficiently interesting. Help us out, please, and tell us just what the picture is when you send it. The other matter popped into our head again when a physician from Illinois sent us \$10 to enable us to send a bundle of copies each week to chaplains serving with the armed forces. We can send ten copies a week to a chaplain for ten weeks for \$5. Naturally we think the men, sitting around the reading room in off-time, would get something from reading THE WITNESS. If you agree and can help we are sure you will. Thanks. We get a lot of requests from chaplains so we know they want copies to place in reading rooms of camps.

discussion was carried on at various homes. Mr. Moore also met with a small group of Negro Churchmen and members of the National Association for the Advancement of Colored People. It was also reported from Georgia that the executive committee of the diocese endorsed a series of three seminars on the same subject, conducted in Savannah, Augusta and Brunswick by Mr. Stanley Matthews of Cincinnati.

Mural at Hebron

★ A fine mural on the reredos of St. Peter's, Hebron, Connecticut, was dedicated on February 15th by the Rev. Harold R. Keen, the rector. Perhaps the most noteworthy part of the project is that it provided an example of art decentralization, for the mural was made possible not by one patron but by the entire community.

Big Debt Reduction

★ No drive was involved, but St. Stephen's Church, Wilkesburg, Pa., was able to celebrate with a special Thanksgiving service last week a huge church mortgage reduction from \$60,000 at 6% interest, to \$40,000 at 3½%.

Challenge to Youth

★ The Rev. Clair Crenshaw of Connersville, Indiana, was the leader at the young people's convention of the diocese of Indianapolis, meeting February 13-14 at Terre Haute. The Rev. Joseph G. Moore spoke a number of times on what young people can do in the present world situation.

Exchange Ministers

★ Rev. Martyn Keeler of the First Presbyterian Church in Wilkes-Barre, Pa., exchanged pulpits with Rev. William Russell of St. Stephen's last week, as further example of the close and cordial relations existing between the two central city churches. Writes Mr. Keeler: "Our joint enterprises in the life of our young people, our union for services during Lent, the pulpit exchanges of our clergy, the

common tasks in which our clergy share mean more than perhaps we appreciate in a time when commissions of our churches are working toward organic union and when a united church is so much needed."

Neighborhood Service

★ Eighteen neighborhood parishes in lower Manhattan, New York City, will hold a united service the evening of February 25 at St. Mark's-in-the-Bouwerie. The congregation will gather at their respective churches and march in a body to the service, which will be led by Rev. Elmore McKee of St. George's, Rev. Otto Bostrom of Gustavus Adolphus Church, and Rev. Donald Walton of Emmanuel Presbyterian Church.

Many Faiths On Lent Program

★ A Community Lent is scheduled for the Church of the Holy Trinity, Brooklyn, New York. Pastors from Lutheran, Congregational, Methodist, Presbyterian, and Episcopal churches will speak during the six weeks, with services daily at noon.

Ousted, Takes New Job

★ Controversy over a parchment-like diploma resulted in Rev. Lockett Ballard being ousted from the air raid warden service at Greenwich, Conn. On Jan. 15, the curate of Christ Church wrote the local paper criticizing the practice of awarding diplomas to wardens who successfully completed the 15 hour course. He said that years of study had earned him two diplomas, neither on real parchment, but that after finishing the warden's course he had a fine parchment. The money, he declared, would have been better spent on first-aid kits, gas masks, helmets, and identification cards, and that "we cannot all be morons who need to be enticed with sugar candy." Indignant Chief Warden William Brainard, Jr. replied that the paper was donated, was not parchment, that the air raid supplies were ordered, and called on the parson to turn in his credentials. The minister did so, with-

holding only the diploma, which "would be most useful as scrap paper for defense," and joined the American Legion's air raid spotter service. Now he has a 2 to 4 a.m. trick thrice weekly, without diploma.

Ohio Convention

★ Bishop Beverley D. Tucker declared that the war had demonstrated the utter futility of isolationism and nationalism, and defined the re-establishing of interdependence and intercommunication between nations as a post war responsibility. He spoke at the 125th convention of his diocese of Ohio.

Union Services In Capitol

★ A series of monthly united services, bringing to the pulpit outstanding preachers, both clergy and laymen to discuss the broader usefulness and function of the Church in time of national crisis, has been inaugurated by Washington Cathedral, jointly with the Washington Federation of Churches. The first service, February 1, found the Cathedral packed with over 2,000 worshippers who came to hear Rev. George Buttrick of the Madison Avenue Presbyterian Church, and ex-president of the Federal Council. Last week William Lyon Phelps of Yale spoke, and in March Rufus Jones, distinguished Quaker from Haverford College will speak. In announcing the cooperative program of services Bishop Freeman

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of Washington said, "We believe these services here in the capitol will, by reason of their comprehensive character, provoke a spirit of comradeship and cooperation among the churches of Washington. In these trying days the Christian Churches must consolidate their ranks. While we shall not attempt to intrude upon the autonomy of the participating churches, we shall endeavor to set forward the unity of those who believe in the saviorhood and deity of Christ. This unity has never been more urgent than in the present crisis."

Detroit Mission Grows

★ The Church of the Redeemer, Detroit, which after thirteen years in stores and homes got its own building last year, is now to have a missionary-in-charge, Rev. Thomas Foster, formerly of Washington, Pa. The church has never had a resident clergyman, and its first building was the abandoned St. George's mission house, moved to a lot purchased for the Church of the Redeemer, and rebuilt to the present church. It has been administered under the direction of Ven. Leonard Hagger, with services read by trained diocesan lay readers, while super-annuated clergymen, or those whose Sunday schedules permitted, have administered Holy Communion. A farewell party was held by the congregation February 12 in honor of Miss Lydia Greedus, mission field worker, who had taken charge of calls, Church School and young people's work, and for Paul Smith, lay reader for many years.

Story of the Old West

★ The story of a \$700 donation by the manager of the principal saloon and gambling house in a Nevada boom-town for the construction of a church, was told by retired Bishop William Morehouse at the House of Bishops meeting in Florida. Bishop

Morehouse, whose diocese in those days included western Nevada and northern California, related that he went to Goldfield, Nevada, a booming gold-rush town of 5,000 and found only one church. One of the first citizens he went to for funds was the late Tex Rickard, sports promoter who was to give the boxing world its first million dollar gate. Rickard was then manager of a thriving business in the saloon, and after showing the Bishop piles of gold in a vault, and the gambling machines in operation, gave him \$700 toward building the first Episcopal church in town. "I want to lay a wreath on the memory of Tex Rickard," the Bishop said.

Tires for Clergy

★ The country's clergymen can thank the Rev. Charles Hamilton of Aberdeen, Mississippi, for their priorities in the tire-rationing program, according to an editorial in the Aberdeen Examiner. It seems that when those eligible for tires were announced, Hamilton noticed that ministers had been omitted, and wrote to a Senator, suggesting that churches were essential to national morale, and that preachers were as important as veterinarians. The Senator replied on January 10: "Please be assured that your matter will have my attention and every effort will be made to carry out your request." The Senator then introduced the resolution, passed unanimously, that allowed ministers to be eligible for tires—maybe.

Trust Funds Go to Church

★ Trust funds amounting to \$995,000 are to become available for charities and Church institutions, according to Rev. W. W. Hohenschild of St. Louis, Mo. The funds were left by Miss Wilhelmina E. Mitchell, Miss Gertrude Mitchell, and Mrs. Caroline Mitchell Phelps, parishion-

ers of the Church of the Holy Communion in St. Louis, which will receive \$200,000. St. Luke's Hospital of St. Louis will receive \$600,000; and \$65,000 each will go to the General Theological Seminary in New York City, Seabury-Western Seminary in Chicago, and the department of missions.

Church's Responsibility

★ The task of arousing the Church to its responsibility and opportunity in creating an international society was declared of paramount importance by Bishop Oldham of Albany,

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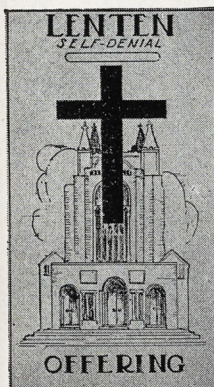
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president of the American Council, World Alliance for International Friendship Through the Churches. "We should envision now the kind of world we want, and work toward it. We need a bold, sweeping dynamic program. We must increase our activities, to help the American Churches become aroused—in time," said the Bishop. "Fighting alone cannot produce peace or good, defeating the Axis will not insure a better world, but will simply afford an opportunity to build one. If we are to win both the war and the peace, we must start thinking now. At present neither our government nor country are anywhere near ready for the sacrifices necessary to that end, which will include severe limitation of national sovereignty, much modification of our tariffs and a genuine interest in the welfare of other peoples. After the war there is the danger that we will be even less ready. The general physical and moral weariness will preclude the possibility of any idealistic or even genuinely realistic effort. Only the most resolute planning will avert the catastrophe of a succession of wars. The colossal task involves conversion of individuals and governments to thinking in terms of the welfare of all nations, for many generations to come. An inescapable duty is laid on the Church, but they are far from ready for the task, and the crucial question is whether they will be ready in time."

One On Mr. Ripley

★ Bob Ripley is bound to be wrong once in awhile with his famous "Believe It or Not," as he was in a cartoon he ran recently in which he picked on the Prayer Book, claiming that there is a grammatical error in the Marriage Service. He maintained that "Until death us do part" (which he misquotes as being "Until death do us part") should be "Until death does us part." Mr. Ripley apparently is not aware that there is such a thing as a subjunctive. But let the Rev. DuBose Murphy of El Paso,

Texas, present the letter he wrote the cartoonist: "The verb 'do' is not a plural form; it is a subjunctive. The subjunctive singular is similar to the indicative plural. For example, in the 'condition contrary to fact' the subjunctive is used: 'If George Washington were alive today . . .'. So also in classic English the subjunctive is used in clauses introduced by 'until' or 'till': 'For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till he come*' (1 Corinthians 11:26). '*Until the day break*, and the shadows flee away.' (Song of Songs, 2:17). You may verify this in any good standard English grammar, and you will find other instances of this use in classical English writings." Thus having helped Mr. Murphy put Mr. Ripley in his place we will get on with the news.

Patrick Gilmore Alive

★ Patrick Gilmore, of the British navy and former assistant treasurer of the China Mission who was reported missing (WITNESS, Feb. 5) is still in Shanghai, according to a message received this week.

Bishop Johnson Teaches

★ Bishop Johnson of our editorial board and founder of THE WITNESS, is now on his way to the Divinity School of the Pacific where he is to teach during the second semester of this academic year.

Bishop Heads Council

★ Bishop Walter Mitchell is president of the Arizona Interdenominational Council of Churches, which was organized last month with representatives of the Methodist, Presbyterian, Baptist, Nazarene, Latter Day Saints and Episcopal churches. The purpose of the organization is to cooperate in the study of problems common to all the churches. One of

the first dealt with was the so-called "marriage racket" at Yuma, where couples come from California at the rate of 2,000 a month to avoid the delay caused by the 5-day marriage law in California.

Interesting Quarterly

★ The latest number of the *Anglican Theological Review* contains an extraordinary article on, "The Chronology of Jesus' Life" in which the author, Professor Olmstead of the Oriental Institute of the University of Chicago, maintains that the Gospel of John is to be preferred to the other three and gives a chronology which can be verified in detail. Other important articles are one on the Chinese Church and the war by Bishop Tsu of Hong Kong; a very scholarly article on "Marriage and Divorce" by Prof. Bayard Jones of Sewanee; this is followed by an article "On the

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Immortality of the Soul" by Professor Houghton of Carleton College, Minnesota—a good article for parsons to read before turning to their Easter sermons. There is also a note "On Religious Cynicism" by the Rev. Joseph Fletcher of the Graduate School in Cincinnati. He begins by discussing Sidney Dark's recently-published "Confessions." Here is an article full of dynamite, brief, and to the point. It is bound to stir up reactions. All in all, the "ATR" is a journal the Episcopal Church may well be proud of. It is the joint undertaking of eight of the Church's seminaries, the Church Congress, the Hoffman Foundation, and Trinity College, Hartford. It is published at Seabury-Western Seminary in Evans-ton.

Paper for Lent

★ "Bring your old paper to church every time you come" is the suggestion found on the program of Christ Church Philadelphia. Proceeds from the sale of the paper go to the Lenten Offering of the Church school.

Calls for Positive Religion

★ Kenneth Sills, president of Bowdoin College called for a positive presentation of the claim of religion in American colleges at a special service in Trinity Cathedral, Cleveland. He declared that both colleges and churches had been guilty of negative and apologetic teaching, leaving young people with inadequate conceptions of the teaching of Christianity.

Sponsors Russian Relief

★ Bishop G. Ashton Oldham of Albany is one of the most recent Episcopalians to sponsor Russian War Relief. In accepting sponsorship the Bishop said it was a most worthy cause, and he would do all he could to help. It was also announced that the fifth shipment of relief supplies, including over 10,000 new coats,

suits and sweaters as well as drugs and surgical instruments, had left for Russia, where they will go to homeless people in devastated areas. Earlier shipments have been largely medical and surgical supplies for the soldiers. Funds, raised chiefly through community committees and cooperation with trade unions, are spent in consultation with Lend-Lease authorities and the Soviet government, to insure the urgent need of material and to prevent duplication of effort.

Supports Army-Navy Fund

★ The diocese of Michigan has voted to support wholeheartedly the effort of the army-navy commission in its campaign for \$385,000 for work with servicemen and in defense areas. The department of Christian social relations, which has Rev. Irwin Johnson of Detroit as chairman, is to take the responsibility of raising \$4,000 as Michigan's share of the fund.

National Council—

(Continued from page 11)

peace comes. Bishop Henry Hobson urged the fullest possible support to the army and navy commission, now seeking \$385,000 to aid chaplains.

Visitors to address the Council were Bishop Reifsnider, formerly of Japan; Suffragan Bishop Bentley of Alaska; Bishop Bland Mitchell of Arkansas, who reported that for the first time in at least 20 years,

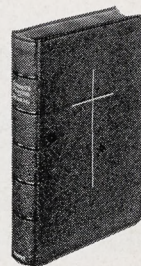
"Negroes took their rightful place in the diocesan convention, sitting with the white delegates and sharing in the work of the convention." And if you don't think this is an accomplishment, go to Arkansas some time. Bishop Nichols, formerly of Japan now in charge of Salina also spoke, as did Miss Elizabeth Williamson, head of Chicago's Brent House.

The executive board of the Auxiliary met February 6-9 and deplored any tendency to substitute war work for Church work. Defense industries are having widely differing effects on parishes, it was reported. In some instances families, formerly on relief, now have large incomes so that parish budgets are being more easily met. On the other hand families are moving out of some parishes to take up work elsewhere so that these parishes are having a hard time financially. Mrs. E. A. Stebbins of Rochester, N. Y., was elected chairman of the 1943 Triennial of the Auxiliary and Miss Edith C. Roberts of Princeton, N. J., the vice-chairman. It was announced that nearly \$350,000 is now in the bank for the 1943 United Thank Offering, a sum \$70,000 ahead of the amount in hand at the same time in the previous three-year period. Grants were voted for migrant work done by the Home Missions Council (we plan a story on this for THE WITNESS of next week); for Ginling College, China, and for the Foreign Missions Conference.

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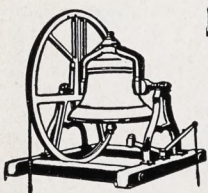
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CLERGY NOTES

ADAMS, CHARLES WESLEY, was advanced
to the priesthood by Bishop Wing in St.
Andrew's Church, Tampa, Florida, on Jan-
uary 24. He will continue his work in
Dunedin and adjacent missions.

ARMSTRONG, J. GILLESPIE, III, rector of
St. Mary's, Ardmore, Pa., and a lieutenant
in the U. S. naval reserve chaplains corps,
has been called to active duty at the U. S.
training station at Great Lakes, Ill. In the
First World War, he drove an ambulance in
France and Italy for two years.

BRUCE, R. DUDLEY, formerly Vicar of St.
Alban's Church, Florence, Colo., will be-
come rector of St. Stephen's, Longmont,
Colo., on March 1.

BUFTON, HOMER F., formerly rector of All
Saints', Leonia, N. J., has become assistant
rector at St. John's, Bridgeport, Conn.

BURLESON, THEODORE E., former army
chaplain, became vicar of St. Paul's, Wins-
low, Ariz., on February 1.

COLLINS, JAMES M., has resigned as rector
of the Church of the Atonement, Philadel-
phia, to accept a position as Superintendent
of the Philadelphia City Mission.

DARE, NORMAN, has resigned as rector of
St. Peter's Church, Bennington, Vt., due to
army work. He is a lieutenant.

FRANCIS, JOHN M., retired rector living in
California, died January 21, in Los Angeles.
He was 61 years old. Born in Scranton,
Pa., Mr. Francis had served many parishes
in Kansas, Indiana, Iowa, and New York.

HERON, ROBERT, formerly rector of Christ
Church, Kouse's Point, N. Y., became the
rector of the Church of the Holy Cross,
Warrensburg, N. Y., effective Feb. 1.

KENYON, FLOYD S., rector of Christ Church,
West Haven, Conn., received an honorary
degree of Doctor of Divinity from the Berke-
ley Divinity School at its alumni meeting
Jan. 28.

KIERSTEAD, PHILIP P., assistant at St.
Saviour's Church, Bar Harbor, Me., has ac-
cepted a call to the rectorship of St. John's,
North Haven, Conn., effective February 15.

LEWIS, HENRY, rector of St. Andrew's
Church, Ann Arbor, Mich., received an hon-
orary degree of Doctor of Divinity from the
Berkeley Divinity School at its annual
alumni meeting Jan. 28.

McKINLEY, W. B., rector of Antietam Par-
ish, Breathedsville, Md., and chaplain of St.
James school, is chairman of Draft Board
No. 2, Hagerstown.

MORGAN, WILLIAM D., former rector of
St. John's, Baltimore, died on February 1st.
He was 87 years old.

PRENDERGAST, GEORGE H., formerly rec-
tor of Calvary Church, Golden, Colo., be-
came rector of St. Thomas' Church, Denver,
Colo., on Feb. 15.

PRICE, ALFRED, of St. Phillip's, Brooklyn,
N. Y., has accepted a call to St. Stephen's
Church, Philadelphia.

PINKHAM, ALFRED GEORGE, 84, who re-
tired from the rectorship of the Church of
the Ascension, St. Paul, Minn., in 1933,
died February 4 in Duluth.

RANDOLPH, F. C. F., rector of St. John's,
Lancaster, O., now chaplain at Fort Knox,
returned to Camp Shelby, Miss., to help
dedicate the eleven chapels that have been
installed for the 37th Division, his old regiment.

RIEBS, RAYMOND K., was ordained priest
by Bishop Hobson of Southern Ohio at
Christ Church Cathedral, Hartford, Conn.,
on February 8. He will remain on the staff
of the Cathedral until May 1, and will then
return to Southern Ohio.

RITCHEY, THOMAS, rector of Christ Church,
Norwich, Conn., has been granted a leave
of absence and is now serving as an army
chaplain.

SEARS, PETER GRAY, retired rector of Pal-
mer Memorial Chapel, Houston, Texas, died
in that city Jan. 19.

WASHINGTON, WILLIAM MORROW, a
priest of the Diocese of Michigan who had
been engaged in the teaching profession for
many years, died in Detroit, February 6.

WEBB, PARKER C., rector of St. James',
Woodstock, Vt., will become rector of St.
Peter's, Bennington, Vt., on May 1.

WILLIAMSON, HAROLD C., rector of St.
Matthew's, Cleveland, Ohio, becomes priest-
in-charge of St. Peter's, Paris, and Holy
Trinity Mission, Georgetown, Kentucky, on
March 1. He will also be managing editor
of Diocesan News and publicity chairman on
the executive council of Lexington diocese.

WITMER, FREDERIC, rector of St. Thomas'
Church, Bethel, Conn., has been granted a
leave of absence to serve as chaplain in the
army, as of Jan. 17.

YOUNG, CHARLES V., formerly rector of
St. Stephen's Church, Longmont, Colo., be-
came rector of Trinity Church, Greeley,
Colo., on Feb. 15.

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BACKFIRE

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

E. STANLEY JOHNSON
Onawa, Maine

You state editorially (January 22) that our soldiers are in "the best paid, clothed and fed army in the world." It is impossible for me to believe that. A private in the Canadian army starts at twice the pay our boys get and if he has a wife and two children he gets almost \$100 a month. He is clothed just as comfortably, many believe better, and certainly he is fed as well. The Australians pay their soldiers better than we pay ours and they are clothed and fed just as well as ours. Write on the plight of the regular soldier's wife who is left behind with about \$30 a month to support herself and a few kids (while her husband has no spending money) and must either work or "go on the town" as any pauper must do. The fact is that no soldier can leave a wife so that she is able really to exist, unless he has the rank of first-sergeant, or money in the bank, or wealthy relatives or friends. Otherwise she is an object of charity, unable even to obtain credit at the stores because her husband is in service. I'm sick of all this "best" stuff.

REPLY: We know less about the armed forces of the world than we should, and even now have not checked on Mr. Johnson's facts about the pay of soldiers in other countries. We apologize therefore for any misstatements of facts. The point of the editorial was to appeal to Church people to support as generously as possible the effort now being made to raise a fund for our chaplains serving with the armed forces in order that they may do more to ameliorate the conditions Mr. Johnson mentions.

MERRILL FARMER
New York City

As one interested in China I have enjoyed the first hand reports by Mr. John Foster. I am wondering if others are to be published or if war conditions make it impossible.

REPLY: We have been assured by post-office authorities that air mail communications from Free China will reach us. We hope that this is the case but cannot be sure until Foster's reports actually arrive. Failing this we will present first-hand information from China received from Indusco (Chinese Industrial Cooperatives) which has an office in New York. Foster, a missionary of our Church, has been assigned by our department of foreign missions, to work exclusively with the Cooperatives. In addition THE WITNESS is in close touch with the Rev. Kimber Den and his work with warphans. It is our hope and belief that we will have reports from both presently.

MRS. HENRY HILL PIERCE
New York City

I must express my concern over the editorial, *World-Wide War* (WITNESS, January 22). The attack by Japan was by no means an isolated incident. It has roots certainly as far back as the Treaty of Versailles and it may be farther. The refusal to grant the Japanese equality at

Versailles, and again at the Washington Naval Conference, and the Oriental Exclusion Act were all contributing causes to the attack on December 7th. It seems to me that the attitude of deep penitence is more suitable than a Holier Than Thou, and that referring to "unspeakable duplicity" and "irritating economic competition" savors strongly of the latter. During

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the last war many of us believed that our cause was wholly just and the Germans wholly evil, but we have learned since then that we were wrong. I hope that during this war nothing will be said in THE WITNESS for which we shall feel sorry and even ashamed later.

REPLY: It is true that Japan has cause for resentment against the United States by reason of past action, but that does not justify duplicity. The effort of the editorial was to avoid a "holier than thou" attitude and to lift our thinking beyond racial and economic prejudice to a recognition of our worldwide responsibility. We think the editorial reasonably expressed that intention and assure our correspondent that we have no intention of presenting arms.

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