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The WITNESS

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JUNE 4, 1942



RUSTIC CHAPEL OF
ST. PETER'S SCHOOL
AT PEEKSKILL, N. Y.

DR. GRANT ON THE CREEDS

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE

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.

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

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.

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

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion.

11 A.M. Morning Service and Sermon.

Weekday: Holy Communion at 10:30 A.M.

on Thursdays and Saints' Days.

The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector

8 A.M.—Holy Communion.

9:30 A.M.—Church School

11 A.M.—Morning Service and Sermon.

8 P.M.—Choral Evensong.

Holy Communion Wed. 8 A.M.; Thur.

12 noon.

ST. PAUL'S CHAPEL

TRINITY PARISH

Broadway and Vesey Street
New York

Sundays: 9:45

Weekdays: 8, 12 and 3

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; 12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION Fifth Avenue at Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., 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. Austin Pardue, D.D., Dean

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.

THE WITNESS

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SERVICES In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
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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.

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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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Sunday Services: 8, 9:30, 11 A.M.

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The Very Rev. Arthur C. Lichtenberger,
Dean

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Wednesdays: Holy Communion 11:15 A.M.
Noon-Day Service, 12:10.

The Church is open daily for prayer.

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811 Cathedral Street, Baltimore

Rev. Theodore P. Ferris, Rector

8 A.M. Holy Communion; 11 A.M. Church
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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Morning Prayer; Thursday, 12 Noon, Holy
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EMMANUEL CHURCH

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at 11 A.M.

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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.

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105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

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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

Salute to Shipler

THE last twenty-five years have been years of turmoil and strain for all of us. They have been especially difficult for those who have tried to direct public thinking toward a Christian solution of our problems. Many Church members, bishops, priests and laymen, prefer to read only "nice" things and are greatly upset when they are confronted with unpleasant facts. Therefore, we of the editorial board of THE WITNESS gladly pay our tribute of respect to Guy Emery Shipler who, as editor of *The Churchman* for the past twenty-five years, has fearlessly stood for Christ-like thought and action.

Vacations for Clergy

BISHOP STERRETT of Bethlehem devoted a part of his convention address to the subject of vacations. He might have opposed them and condemned the selfish people who are going ahead in this war period to take their holiday as usual. Instead he deplored the fact that so many conscientious people are giving up their vacations. "I know of some clergymen and laymen who ought to take some rest and whose refusal to do so will, instead of increasing their contribution in the war emergency, mean that when they are greatly needed later on they will not be able to give their best."

It is all very well for us to want to be unselfish and noble in the matter of vacations. The fact that the young men in the armed forces cannot enjoy the luxury of a holiday may cause sensitiveness on the part of those who can enjoy such a holiday, but it is no reason for abandoning the idea. The Bishop of Bethlehem has done a service in pointing out the real value of a vacation. Its purpose is to equip us to give our best. Surely the finest thing the Church can give to our modern world is a leadership of vision and imagination with a sense of objectivity and detachment. American industry while it has performed miracles in production, has

been cruelly prodigal of its executives who have not only been worn out and discarded long before their time, but who have been kept too close to the industrial machine to see where it has been headed. All our leaders need time off to climb mountains and sail the seas and catch a vision of the purpose of life. We can win the war and lose the peace for lack of the vision and imagination which are so often stifled by overwork. A vacation can be a sacred obligation if it is a precious opportunity to get our bearings.

"QUOTES"

SCIENCE and learning are definitely internationalized, and whether we wish it or not an indelible pattern of unity has been woven into the society of mankind. An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kitasato, who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to Landsteiner, an Austrian. A German soldier is shielded from typhoid fever with the help of a Russian, Metchnikoff. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi; while a British aviator in North Africa escapes death from surgical infection because a Frenchman, Pasteur, and a German, Koch, elaborated a new technique. In peace and in war we are all of us the beneficiaries of contributions to knowledge made by every nation in the world.

—The 1941 Report of the Rockefeller Foundation.

Too Big and Important

WHEN the authorities threatened to inspect the private correspondence of Savonarola, he remarked, "I have no secrets, for I am dealing with matters which are too big and important for secret methods!" That would be a good model for the Church to set before itself, especially in such important public business as episcopal elections, Christian reunion, and other issues which threaten the Church with division.

Take an episcopal election, for example. The principle underlying the Church's procedure is plainly this: a bishop in the Church of God is to be chosen by the people of God, either assembled for the purpose or voting through their accredited representatives, under the guidance of God the Holy Spirit. This is assuredly the Catholic view—and equally it is the Evangelical. It is pre-supposed in the ordinal,

that is, in the ordination or consecration service contained in the Book of Common Prayer. According to Catholic teaching, as well as Evangelical, it is the whole people who elect—not the clergy, after which the laity can either approve or disapprove. The Church Fathers are unanimous on this point; it was not until the Middle Ages that the appointment of bishops by secular princes, or by other methods, came into vogue. It is, therefore, highly desirable that the Church's procedure throughout should be open and public. The matter is "too big and important for secret methods."

Why Creeds?

WHY CREEDS? First and obviously, because they sum up the Church's teaching and belief. Such summaries go a long way back. It is interesting to find that even in Scripture there are passages which sum up its teaching.



Thus in the Old Testament there is the summary of Micah: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This sums up Old Testament religion, in its highest, noblest aspects. In

the New Testament there is the summary in the Epistle of James: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." There is our Lord's own summary of the law, "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength, and thy neighbor as thyself." There is the summary of evangelical doctrine in the famous passage in St. John: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Even the meaning of eternal life is summed up, with emphasis upon its content, its quality, rather than upon the idea of duration: "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." And along with these great summaries and affirmations belongs the conclusion of the First Epistle of John: "We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."

Not only are these words the climax of the First Epistle of John—which some scholars believe to be an early Christian homily—but they are a kind of creed before the days of formal creeds. Long before the great age of creed-making, from the third century to the fifth, the Church was already reaching out toward a definite, positive affirmation of its belief.

The central convictions of the Christian faith are not mere casual opinions, the chance agreements of men who think more or less alike because they live in the same area and share more or less the same ordinary round of experience. Instead, they spring out of a new and transforming

by *Frederick C. Grant*

life which comes to them from outside and above the range of ordinary experience; and it is so unique, and so specific, that it can be described in words that mean much the same thing to men everywhere and at all times. That is the most extraordinary thing: here is an experience that transcends all ordinary types of experience, and has to do with a power and a person no one of us has seen with the eyes of flesh, nor measured with any device known to science; and yet those who have experienced this know what you are talking about—coal miner, fisherman, truck driver, banker, lawyer, clerk, physician, professor, nurse, artist, poet, engineer. Where you live does not matter—Egypt, China, America, Alaska, Britain, Europe, Africa, or the islands of the seven seas. When a man lives does not matter—Augustine in the fifth century, Francis in the 13th, Calvin in the 16th, the Wesleys in the 18th, Wilberforce, Keble, Newman, Maurice, Brooks, our own fathers and mothers in the 19th, we in the 20th.

THERE is genuine continuity in the Christian faith, because there is unity, because there is identity, because there is vitality in this experience—and also continuity, unity, identity, and vitality in the meaning of the language used in scripture and in the creeds to convey and set it forth.

Now this is a very different thing from saying that the specific terminology of the creeds is infallible, and that words do not change in meaning—or, if they tend to change, they should not be permitted to do so! It is something very different from saying that creeds are set up as barriers to keep people out of the Church; or in order to narrow down the definitions of Christian belief to

THE SANCTUARY

Conducted by *John W. Suter Jr.*

WE THANK THEE, O God of all the earth, for the beauty and strength of our land; for summer sun and winter frost, for bracing wind and quickening rain, for the changeful glory of sky and sea, of mountain, moor, and river. Enable us, by thy guidance, to serve the land we love, that we may ever look to thee as the author of all that we are and all that we have; for the sake of Jesus Christ our Lord.

—from *New Thought Every Morning*. London.

the point where only experts can even understand them, and explain what they mean; and that meanwhile every Christian must accept these creeds implicitly, whether he understands or not, taking them upon someone's authority, and thus sacrificing his intellectual freedom for the sake of his spiritual advantage—perhaps even his salvation! (As if God were to be served by the paralysis of our minds, when it is God Himself who gave us the gifts of reason and understanding!)

Unfortunately, there are a good many persons who share this curious view of the Christian creed; and we are constantly encountering it, in books and articles and in conversation. How are we to meet it?—I should like to take up this question, and offer certain considerations that I believe important for clear thought upon the whole situation.

In the first place, creeds were meant to define, but not to confine. The Church wrote its creeds, not in order to narrow the faith down to an indispensable minimum, but in order to assert the rich, glorious freedom of faith against those who were narrowing it in the doctrines of sects and heresies which were really undermining the whole Gospel.

There was Marcion, e.g., who cast out the Old Testament, and along with it the faith that God created the world, that the same God, our Creator, established the moral law, that the same God is the redeemer and saviour of men. To him the Church replied: "No, we believe in God, the Father, Almighty, Creator of heaven and earth."

There were the Gnostics, who said Christ was divine, but not human; his body was only a phantom, a shell, and his spirit returned to heaven before the first nail was driven on the cross, before the first stroke of the lash: God cannot suffer! "No," replied the Church; "Christ suffered, and died, and rose again."

There was Arius, who said Christ was not God, but only a super-archangel, the "first-born of all the creatures of God," and therefore merely like God, not really God. But the Church replied, "No; he is God from God, Light from Light, True God from True God; begotten, not made"—for the work of Christ, the revelation of Christ, the salvation in Christ is nothing less than God's own work, God's own self-revelation, God's own salvation.

There were those who said the Holy Spirit was only an influence, or an emotion, something purely human or angelic and transient. But "No," said the Church; "the Holy Spirit is divine, and from everlasting, the Lord of life and the giver of life, sustaining the universe, the continual revealer of God—who spoke by the prophets."

There were some who said this life is all; there is no life to come, no resurrection, no judgment—and eternal life is only a dream. But the Church replied, "We believe in the resurrection of the

body, and the life of the world to come." As one of our poets has said,

"Eternal form shall still divide!"

We are not to be, nor are we now, mere "thoughts in the mind of God," but have (and must continue to have) personal identity. I shall remain I, and you will remain you; we are responsible persons, individuals; and I shall know those "whom I have loved and lost, awhile."

Thus arose the creeds of early Christendom. And it is clear that the Church simply could not have kept silence on such issues, when men presuming to speak in the Church's name warped and garbled the faith in these strange ways! There was controversy, there was bitterness, it is true; but the issues at stake were fundamental, and if the Church had not spoken the Christian faith might not have survived. The Church might have become only one more oriental cult, with a theosophic, speculative outlook; and when those cults perished, in time, it might have perished with them.

But let us be fair. Those who wrote the creeds were defending the wholeness, the richness, the historical reality and continuity of the faith—not narrowing it down to suit the minds of bigots and partisans. Bishop Charles Gore once compared the creed with the "commons" that belong to every English village. No king, no noble, no commoner might encroach upon this common land: it belonged to all, and its boundaries were the safeguard of common rights, existing not for the infringement of liberty but for its preservation.

IN THE second place, the creeds are social affirmations—not private pronouncements, but statements of what all Christians everywhere believe, and have always believed. I wish we had accurate translations of their opening words: "We believe"—*pisteuomen*—not "I believe." As John Calvin once remarked, they are like hymns, sung and shared by all, not anthems rendered by a selected group (say the clergy), or solos by rare individuals after months or years of practice and with perfect mastery of expression. Hence it is misconceiving their purpose for one to say, "I can repeat clauses 1-5, 7, and 9, perhaps 10, but not 11 and 12!"—What I affirm when I say the Creed is the faith it expresses, as a social possession of the whole group, the Church; and my own personal convictions tally with it on the whole—though I must interpret one or two phrases as I go along. How could it be otherwise? Creeds have always been interpreted.

Take for example the opening phrase, "God the Father, Almighty." The Greek word here translated 'Almighty' is *pantokratôr*. This does not really mean the one who is able to do anything he chooses but the All Ruler, the one who sees the end

from the beginning and by His wisdom as well as by His power makes all things to serve His purposes. It is not the Christian doctrine that God can do anything, arbitrarily. As St. Augustine pointed out long ago, there are certain things God cannot do—make time run backward, for example, or make good to be evil or evil good, or make that never-to-have-been which once was, etc. God is a God of order, not of chaos. And when I say I believe in God, the Father, Almighty, that is what I mean, the living God, the infinitely wise and infinitely good Person who rules the universe.

Or take the “resurrection of the body.” In the second-century creed this was *resurrectio carnis*, the resurrection of the flesh. In the old Anglo-Saxon creed this was the “agenrisyng of fleish.” In our English versions it is “the resurrection of the body”—the spiritual, transformed body about which St. Paul wrote in the 15th chapter of First Corinthians. There is nothing crass or materialistic about this doctrine. It is a fine balance between Platonism with its peculiarly spiritual conception of immortality and the traditional Jewish belief in resurrection; and it implies the philosophy, which we may perhaps call “spiritual realism,” that underlies the whole New Testament. Our Lord’s resurrection body and the resurrection bodies of the saints likewise are conceived as absolutely real, as spiritual, but not in materialistic fashion. The whole course of this doctrine down the Christian centuries has been one of continual interpretation and reinterpretation.

Not only are the creeds like hymns, they were in fact hymns—the first use of the Apostles’ Creed in public worship in the West (aside from its use at Baptism) was in the 11th century at Rome—at the midnight Mass on Christmas Eve—when it was chanted.

And this is well—our religion needs more poetry, more song, more music for its expression. We live in a world of science; but religion comes from a world of art. And we mistake our creeds if we think of them as scientific formulas. Instead, they are attempts to set forth the understanding which the Son of God has given us, and the implications of that new, true life which we now live in Him. At the heart of the Christian life is mystery, and the language of its beliefs is a language which attempts, partly succeeds, but partly fails, to set forth the full meaning of that new life in Christ.

The truth of that life is the thing upon which not only our own private lives stand or fall, but the whole higher life of man upon this planet. And the events of every day bring home this truth with inescapable urgency. Either the world belongs to God, and is amenable to him, and not to man; either the true way for man to live upon this earth is the way Christ taught, or else the whole of

civilization is a snare and delusion, and we are destined to slump back to the level of the brutes—and lower.

It may seem strange that the Son of God, when He came, lived in a village in ancient Galilee, on the far eastern border of the Roman Empire. He was no philosopher, no orator, no literary artist, no statesman, no king or general or governor of men, no law-giver or social reformer. Yet it was He who gave us our understanding—of God, of our own destiny, of the meaning and purpose of human life; and in Him we are raised above ourselves, and become new men in Christ Jesus; and through Him and His grace human life becomes infinitely worth living, and worth preserving: “This is the true God, and eternal life.”

It is this understanding, and not some abstruse metaphysics regarding the divine nature (beyond our comprehension!), which the creeds and dogmas of the Church were drawn up—not so much to define as to safeguard, with all the skill, all the courage, all the plain outspoken affirmation men could muster. It is this faith, this central understanding of God, man and human destiny, that is under fire everywhere today.

Is the Christian creed relevant to modern life? It is the only thing that is relevant, in this crisis.

Hymns We Love

THE CHURCH’S ONE FOUNDATION

THIS is one of the few good hymns that is overworked. Few of those who sing it so heartily know its background. Bishop Colenso of Natal published some rather stupid criticism of the Old Testament, and mid-Victorians were greatly disturbed by them. Stone was a young curate at Windsor and he was distressed at the number who swallow this, as all contemporary fashions of criticizing the faith. The only answer he could make was to write this hymn. Most people have never heard of Bishop Colenso, but the doctrine of the Church believed in the hearts of members of all communions is probably framed in the words of this young poet. Stone had perfect confidence in his own beliefs, an impatience of opposition and an uncompromising strength of character. Coulson Kernahan, who waited sixteen years after Stone’s death to write of him lest he seem to exaggerate, wrote: “So brave of heart, so knightly, so nearly stainless in the standard he set himself, as to come as near as humanity can come almost to making possible the purity of the Christ.”

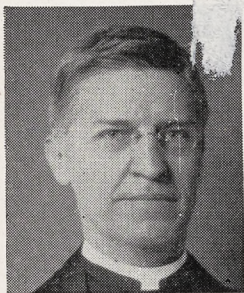
—CHARLES GRANVILLE HAMILTON.

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For the Duration

By
BISHOP LUDLOW
*The Suffragan Bishop
of Newark*

THAT is a phrase which is becoming increasingly familiar to us all. It is interesting to watch our own reactions and those of our neighbors as we try to re-arrange the habits of a life time to fit the need of the day. As a rule we pass through three different stages—reluctance, grimness, and understanding. The number of stages through which we pass as well as the speed with which we do so are indices of our spiritual development.



Much has been written about us as ease-loving

Americans, and we are learning that much of it is true. Why should we have to give up tires and gasoline? After all *we* do not use *our* car very much. It is the one form of recreation which we have and travel is educational as well as refreshing. Of course, "cowboys" and speeders could well be kept off the highways, but *we* do not belong in that class. Probably some bonehead in Washington thinks it will prepare us mentally for the post war Utopia in which we will have a controlled economy.

And then we think of the men scattered all over the world making ready to preserve us a decent world to live in, even at the cost of their lives. Oh, well, that's different, and, of course, we will go without gas and tires and anything else that is necessary to make their sacrifice effective. After all, it is only for a time.

Then one day, a close, familiar face leaves the office or the parish or the home and quietly slips away to distant lands. Suddenly "for the duration" takes on a new meaning. How long is "duration?" Our nerves grow tense as we ask it. How long is duration? It is a long, long time. It is too long; it is more than we can stand. It is not fair. It might be—it must not be—but it might be forever.

Now our mood is one of grimness as we go about our daily routine. Why do we have to live in such a world? Why this ghostly, futile waste of young manhood? Why doesn't someone do something to stop it! Of course we will give up anything for the sake of putting an end to it. We work and give and sacrifice determinedly and grimly now. Why didn't people prevent this catastrophe! Why doesn't God—is there a God?

In an agony of uncertainty we renew neglected

practices of study, prayer, and worship. We turn wistfully to the pages of God's Word and there we find a Life—the Life. What a life of endurance for the sake of accomplishing God's purpose! A member of a despised race working in an area one hundred and thirty-nine miles long through the medium of a people who charged Him with being possessed of a devil, a blasphemer, and yet trying to change the world! His disciples played politics for place, asked to destroy those who opposed them, and when one of them betrayed Him and another denied Him the rest forsook Him and fled. And so they nailed Him to a Cross.

But He could not be stopped by misunderstanding or persecution or even death. Death was just an incident in the accomplishment of God's purpose in making all of the peoples of the earth into one family. And the disciples were to carry on that purpose unafraid of death for it had been conquered. "Ye are my witnesses," He said. "Go ye." "Lo, I am with you always."

WHAT kind of a witness am I? Whose fault is it that the world is filled with strife? What have I done to prevent this catastrophe? Is Hitler any more to blame than I am? The questions come thick and fast now. Because God respects the free will of man, He cannot and will not force him to live in family relationships with all men. Man can and does play the fool with his freedom. Man can and should build the family with his freedom. Until he chooses so to do war will be his portion.

It is not too late. God's purpose is eternal. Death is an entrance and not an end. Now our nerves are not so taut. We are beginning to understand. Sacrifice is not giving up but giving forth. Only as we give life is life gained. Now we, too,

HERE'S AN IDEA

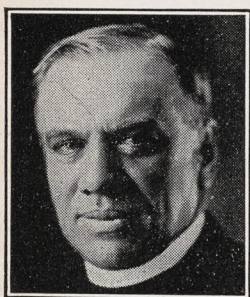
A NUMBER of parishes have issued pamphlets containing Prayers for Time of War. Notable among those received by THE WITNESS are those issued by Christ Church, Cambridge, Massachusetts, and St. George's Church, New York. We have also received from several parishes weekly or monthly bulletins which are prepared particularly for the men in the armed forces, containing news of the parish and information received from the soldiers which is of interest to others. Among the best of these is a bulletin issued by St. James Church, Birmingham, Michigan, and the one from Grace Church, Orange, New Jersey. THE WITNESS will appreciate receiving both these pamphlets of prayers, whether issued by a parish or a diocese, and the bulletins, in order that we may comment on them.

enlist "for the duration," repentant of our past neglect and strengthened by a renewed intention to be Christ's faithful soldier and servant unto our life's end. We are beginning to see that we never can and never should go back to the old way of life, for it is the way of destruction. We can and must

build a new, co-operative way of life for all men. The way to that new world is sacrifice for all of us, here at home and on the battlefield. "For the duration" then becomes understanding co-operation in the lifelong task of working out God's purpose for all men.

Convictions and Charity

EVERY once in a while some one tells me that I am not charitable because I hold certain beliefs and so imply that those who differ from me are mistaken. There are over two hundred groups



in the U.S.A. who claim to have the truest interpretation of the gospel and who are separated from the historic Church because of their particular creeds, regardless of the fact that intellectual differences are less injurious to the faith than is a divided Church. Christ's parting injunction to His disciples was

that they should be witnesses unto Him, and this was preceded by the prayer that they all might be one, even as the Father and He were one.

In my judgment the present plight of Christendom is largely due to the divisions among us, for a house divided against itself shall fall, even if that house be the House of God. Christians are becoming aware of the weakness which arises from this cause and are eagerly seeking for a reunited household. Unfortunately they cannot agree upon the unifying principle by which the unity of the Church can be achieved.

First of all, let us learn from the Master Himself His attitude toward convictions and charity. In His day the Jewish Church was so inept that He called it a "den of thieves," and yet in the same breath He described it as "my Father's House." The failure of its members to reflect God's love did not prevent the institution from being God's instrument of grace to some. No Jew could have been kinder to the heretical Samaritans than was our Lord, and yet He told the woman at the well that the Samaritans "worshipped they knew not what," for said He, "We know what we worship; for salvation is of the Jews."

Here we see the combination of definite conviction and abundant charity, for while He frankly told her that she was ignorant of the faith, yet He offered her the living waters. It reminds us of the time when Christ was expelled from the syna-

by *Bishop Johnson*

agogue at Nazareth because He stated that God's mercy had been shown to Gentiles such as Naaman the Syrian, whom the prophet cleansed of leprosy, although there were many lepers among the Jews, whom he did not heal. Christ was always loyal to the Jewish Church even though a good Samaritan was often a better man than was either the priest or the Levite. Our Lord teaches us to draw a distinction between the Church which is a vehicle of His grace and the members who fail properly to respond to it. In fact, in His attitude toward the individual Pharisee He seems to teach that the failure of men to respond to their opportunities results in a worse character than is shown by those who never had the chance.

The introduction of Christ's morals into the lives of the natural man is like the plough of civilization when it turns over the virgin soil. That which may, if cultivated, produce wheat, if neglected will grow noxious weeds.

The value of the Jewish Church was found in "the remnant" rather than in the multitude. Truth is not acquired by taking a vote even though the majority is very large. If the millions of Asia should vote that the earth is flat, it would nevertheless be round. When the Jewish Church neglected Christ, He replaced it with a Church which He purchased with His blood, which is the pillar and ground of the truth: which He will present to the Father.

THE Church is like a great Cathedral of which St. Paul said, "Other foundation can no man lay than that which is laid." As an historic body it formulated the creeds: it determined the books of the New Testament: it preserved the sacraments and it designated its witnesses by the laying on of hands.

As time went on Rome built a side chapel and walled it, separating itself from the Eastern Church which rejected Papal claims. Later on Rome separated itself from the Church of England. She built the wall, we didn't. After the

Reformation, another side chapel was erected composed of the various sects which walled themselves off from the historic body.

How then can the unity of the Church be restored? One might suggest that it could be done only by taking down the wall and restoring the witnessing character of the ministry. What then is the mission of the Episcopal Church?

It is not to absorb the various religious groups, but to preserve for their return an apostolic and universal ministry as distinguished from a more recent and a local office. "What!" someone says, "do you expect us to come into the Protestant Episcopal Church? God forbid! You would swamp us." To accept an historic ministry would not necessarily involve a surrender of the official status of the group, but it would involve a common ground of fellowship such as the Episcopal Church enjoys with the Eastern Church in which neither loses its identity but shares its faith.

If Church unity is desirable will some one suggest any other process than a return to faith of the Nicene Council which was neither Roman nor Protestant nor Anglican? There can be no Church unity until and unless some basis for that unity shall be established.

It would seem that unless another foundation is laid, there is no other course than for Christians to continue steadfastly in the Apostles' doctrine and fellowship and in breaking bread and the prayers. And this is so because we have an historic faith which needs an historic background. It is the one contribution that the Church can make to the cause of Church unity, namely, to have preserved an historic ministry as witnesses to an historic faith.

Half-Truth Lies

By

WILBUR L. CASWELL,

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

THE most dangerous lies are those that are half-true, and for just that reason. We may lie about a person by repeating his exact words in a tone that he did not use. One of the best examples of half-truths that lie is in an ancient story—*Numbers* 22: 12-14, which might be called "The Story of a Story." After it is told twice it is no longer the true story. The princes of Balak ask Balaam to curse the Israelites. God warns him: "Thou shalt not curse the people, for they are blessed." Balaam says: "The Lord refuseth me leave to go with you." The messengers report to Balak: "Balaam refuseth to come with us."

A BOOK REVIEW

By

F. C. GRANT

Malvern 1941. *The Life of the Church and the Order of Society*. Longmans Green. \$3.50.

This volume contains the papers read at the Archbishop of York's conference held in January, 1941, to consider the problems of the Church and society, especially as driven in upon us by the war. Everyone interested in Malvern should read this book—and especially those persons (there are a few!) who think Malvern a very dangerously radical movement.

It is over a year since the conference was held. Some persons may think that Malvern is out of date therefore. The new conferences in England and here with their resolutions and proposals are more up to date. The truth is that Malvern is not going to be out of date until the problems facing us are solved, and there is no clearer and more fundamental statement of the problems dealt with by these various conferences, including Delaware, than are to be found in this book.

Malvern is radical in the sense that it goes down to the roots of our difficulties. But, as Archbishop Temple insisted from first to last, what they were looking for was not a program but the 'middle axioms' which mediate between the fundamental principles and the tangle of particular problems. That is right where most of us find ourselves at present. This book, therefore, is a good introduction to Delaware as well as to Malvern.

We only hope that people who are only mildly interested or not interested at all in 'social Christianity' will read this book. It is hard to see how anyone can be a Christian these days without doing something about the social situation. As Archbishop Temple put it in his opening address: "We find ourselves fighting for human rights and a conception of life which have no justification except in the Christian doctrine of God and of Man. All the great political questions of our day are primarily theological."

This is a good occasion in which to refer to an important pamphlet, *The Meaning of the Malvern Declaration*, by the Rev. Joseph F. Fletcher, which first appeared in *Christendom* last summer and was then published by the CLID as a pamphlet. People who are studying or talking on Malvern ought not to overlook that pamphlet . . . or the present book.

New Church Work in Free China

*Work Is Started with Non-Chinese
Tribe Whose Origin Is a Mystery*

By John Foster

Kunming, China:—I have just spent a month in Tali, half way down the Burma Road between Kunming and the Burma border. With one of the main theatres of World War II now just over the Yunnan border in Burma, American readers may wonder why I went in that direction at this time. The answer is that we feel relatively safe here in our mountain fastnesses, plus the added precaution that some of China's crack troops have been sent over the border to fight with British soldiers for the defense of Southwest China, upper Burma and the motor road to India.

On my way to and from Tali I found it quite possible to hitch-hike on commercial and military trucks and was everywhere treated with the utmost courtesy, drivers refusing to take tips and even upon occasion paying for my meals. Such kindnesses add to the reality of the Sino-American alliance, which has been cemented by the gift to the Chinese navy of an American gunboat bottled up at Chungking in the Yangtze river. Part of the journey I made in a jeep, a small American military car used in operation near the front.

Tali, like most of the cities of the province, is situated on a plain, in reality a lake plateau, 7000 feet above sea level. This plain, 35 miles long but only two to three miles wide, lies between the Ts'ang Shan (Azure Mountain) range and Erh Lake. Through the valley passes not only the east-west road to Burma, but also the principal caravan route between eastern Tibet and the tea-growing regions of southern Yunnan. Tali used to be a city of great importance and was, a thousand years ago because of its strategic location, the capital of the independent Siamese empire of Nan Chao until it was conquered in the time of Kublai Khan. Now, except for its large city wall, it is like any of the other 100 odd county seats in the province. But it is still an administrative, educational and commercial center of some importance for the surrounding area, containing normal schools, law courts, government offices and the headquarters of an important military command.

In Tali and eleven neighboring counties live the Min Chia tribe, one of the most numerous and most civilized of the non-Chinese tribes of Yunnan. There are estimated to be 320,000 of these people. Their origin is still a mystery. Their name Min Chia means plebians or common people and was evidently bestowed upon them by their Siamese conquerors. Their language has not been classified but is thought by some experts to belong to the Mon-Khmer group. The Min Chia apparently have lost all feeling of nationality and have been more or less completely absorbed in the past six centuries by the Chinese.

Both the Anglican Church and the Chinese Industrial Cooperatives have started work in Tali county which, it is hoped, will spread out from this center throughout the western part of the province. The Anglican Church is promoting "The Christian Mission to the Min Chia Area." Up to the present time three churches have been opened: in Tali itself, in Hsichow (where Central China College is located) and in Siakwan, a booming market town actually on the Burma Road. Four Min Chia girls are now receiving training in the Canton Union Theological College affiliated with Central China College and will soon be able to work with the local people, using their native language.

Three Min Chia students from the Wutai Normal School in Hsichow have recently been baptized in our Church. After graduation they will return to their villages to teach in government primary schools, carrying, we hope, the seeds of the faith with them. In Tali, work will shortly be started among students in the government high schools, while in Siakwan the support of wealthy Min Chia merchants for the work of the Church is being obtained. A rural center will shortly be opened in one of the villages at the foot of the Ts'ang Shan range, with a graduate of the University of Nanking Agricultural School in charge, in order to guide the peasants in the productive use of waste land. The religious work of the center will be in the hands of a former Buddhist monk, now ordained in the Lutheran

Church, whose wife has had considerable success in working with country women. A technical school in Siakwan is contemplated when funds are available in order to introduce Min Chia youth to the use of modern machinery.

I was present at the opening of the Siakwan church on Palm Sunday, also the anniversary of the 72 Martyrs, killed by the Ch'ing Dynasty in Canton shortly before the 1911 Revolution. Flags were flying in the streets to remind people of this event in the annals of the growth of the Chinese Republic. One of the ministers also referred to it in a short speech at the social meeting following the communion service so that the congregation might know that the Church works in China to make the nation better, stronger and more united, not as the agent of any foreign power.

Over a hundred people attended the opening service. They came from many communions, as there had been no organized church in Siakwan, and from all walks of life. Most of the bankers of the town turned out to be Christians, and there was a large number of merchants and students, as well as Min Chia women with bound feet and wearing the traditional na-

(Continued on page 18)

Greetings

★ In sending greetings to WITNESS readers, Jack Foster says that every time he mails a story he wonders whether it will ever arrive in America. "Then too there are many things I would like to say which nevertheless are perhaps better left unsaid. I am lucky to be able to travel so much, to see so many sights and to talk to so many different kinds of people. I only hope I can report accurately the temper of the times so that WITNESS readers will be prepared for anything that may happen in China. We are expecting Bishop Hall in the early summer. It will be good to have him back with us. It is amazing that people still get around as they do." Incidentally his letter, by Clipper, cost \$16.30 postage, which is a little indication of the tremendous increase in living costs (inflation) in China. It was mailed from Kunming on April 7 and was delivered in New York on May 28th.

Philadelphia Parish Honors Seamen

Bishop Taitt and Mayor Samuels
Lead in Tribute on Maritime Day

By Douglass Pearson

Philadelphia, Pa.:—A little band of unsung heroes had "their day" at old, historic Christ Church in Philadelphia when, for an hour at noon on May 22, the hatreds and differences of ship-owners, labor unions and seamen were put aside while representatives of these three groups gathered to remember before God those who have given the last great measure of sacrifice, their lives, and to honor those who have lived through the hell of being torpedoed to dare again to risk their all that the Democracies may win the war and the peace that will follow it.

Amid the clatter of the busy port and the rat-tat-tat of the riveters clamping plates on new ships, there gathered in Christ Church as many as the building could accommodate to ask Divine mercy and blessing on "the men who go down in ships." Grave faces and tearful eyes met together in the hushed reverence of God's House to ask The Great Pilot to bring to a snug harbor the souls of those who have found their last resting place in the waste of waters and to steer to a safe haven those who, in their daily work, dare the torpedoes, the bombs and the machine guns of a ruthless enemy.

There was little gold braid in the congregation. Seamen, wearing no formal uniform, no decorations for bravery, sat in the pews once occupied by Washington, Franklin, Morris and Hopkinson, to be led in prayer by the Bishop of the diocese, Francis M. Taitt, and to hear citations read by the Hon. Bernard Samuels, mayor of Philadelphia, for the honored, dead and living. These were the men of the merchant marine, whose ships, often unarmed, plod their ways to bring to America all of the myriad things needed for the war effort, and to carry food and munitions of war to America's brave allies. These were the men who, after being brought ashore after their ships have been blasted from under them, sign up again as soon as they are physically able to "work" another rusty tramp to another foreign port, trusting in Providence to preserve them from the elements and the attacks of submarine and plane and surface war ship.

They were called together by the

chimes of Christ Church, the same bells that pealed forth the story of liberty with the Liberty Bell on July 4, 1776. Rev. E. Felix Kroman, rector, invoked God's blessing on the assemblage.

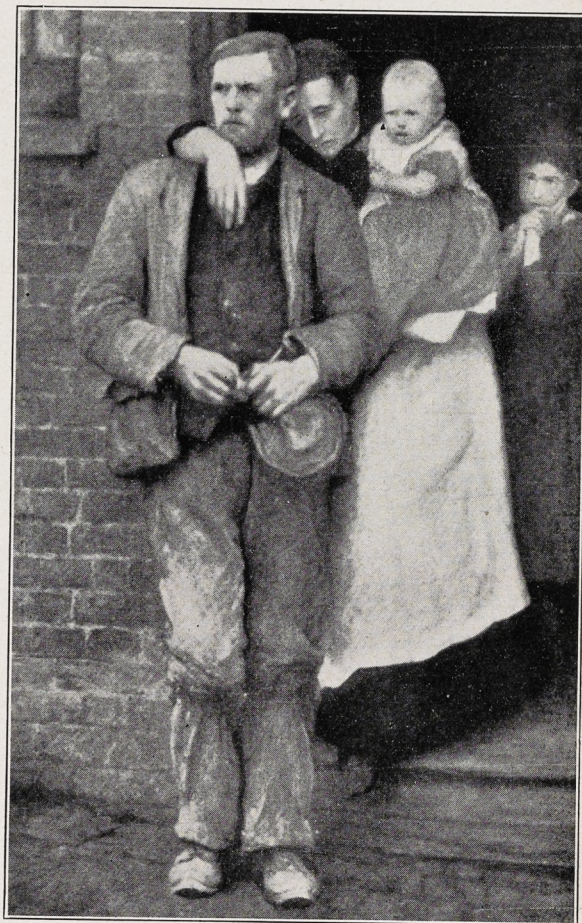
Standing, the congregation, led by the boys of St. Peter's choir, sang the National Anthem, as a color guard from the U. S. coast guard led the procession of clergy, civic leaders and seamen up the centre aisle. Rev. Ross D. Murphy, president of the federation of churches, read the scripture lesson.

There was a period of silence after the Rev. Percy R. Stockman, read a list, complete as possible of the seamen from this port who have been "lost at sea by enemy action." Mr. Stockman, who is superintendent and chaplain of the Philadelphia Seamen's Church Institute, presented to Bishop Taitt a "book of remembrance" in which the names are inscribed, and to which names will be added as the casualty list among the merchant seamen grows.

The Bishop said a simple prayer for the men who were honored, and at his final "Amen" all present sang one verse of "Nearer, My God, to Thee."

William W. Tomlinson, secretary of Temple University, and himself a veteran merchant marine sailor during the world war, told his listeners that the seamen of the merchant service were answering a high call, found half-hidden in the Constitution of the United States of America, "to promote the general welfare." He said that these were real heroes, who know

"the comradeship of fear and carry on in spite of it." He predicted that the world is standing on the threshold of "The American Century," and warned that this cannot be a time of selfish nationalism, of greed and hatred, but a time of opportunity to



Those who go down to the sea in ships were honored at a service at Christ Church, Philadelphia, and a tribute paid to the seamen and long-shoremen who have lost their lives. The picture is from a painting in a London gallery showing a worker contemplating the loss of a comrade.

build a decent world on the ashes of past errors.

Tributes to the men of the merchant marine were given by representatives of the Maritime Society, the Federation of Labor, the Industrial Union Council, the Master Mates and Pilot's association, the Marine Engineers Beneficial Association, the Seafarers' International Union and the National Maritime Union.

News Notes of Other Churches

Several Churches Take Action on
Issues Growing Out of the War

Edited by Anne Milburn

Conference on Missions

★ The global war "creates an imperative for the Christian Church to face anew its mission at home and abroad." Eight national inter-church agencies have therefore called a conference to meet in Cleveland, December 6-10, with Presiding Bishop Tucker of the Episcopal Church as chairman and the Rev. Emory Ross as executive secretary. Following this conference a series of regional conferences will be held in various centers, to be set-up also on an interdenominational basis.

Presbyterians on Draft

★ The General Assembly of the Presbyterian Church, meeting in Milwaukee, passed a resolution asking for deferment for men entering the ministry who are at present pre-seminary students. There is a shortage of ministers, the resolution states, and it will increase as men go into the armed forces as chaplains. Where local draft boards refuse deferment the men are encouraged by the resolution to appeal.

Unitarians Aid Refugees

★ The Unitarian Church, through its service committee, has opened an office in New York to aid refugees. Already several thousand Europeans have been provided with food and shelter, many of whom have been aided in coming to America. The committee maintains offices in Lisbon and Marseilles, and last year administered about \$140,000.

Japanese in Denver

★ The council of churches of Colorado and of Denver are doing all they can to preserve the spirit of goodwill toward the Japanese coming to the state from the west coast. Windows were recently broken in a Japanese Methodist Church. The action brought a sharp rebuke from the ministers, who replaced the windows.

Baptists Aid Farmers

★ Baptist youth of the Northwest is being recruited through their church society to aid farmers in the gathering of crops. Five work camps have been established, where religious education will be combined with farm service.

Church Press

★ The Associated Church Press, meeting in New York recently, discussed the use of religious journalism in war time. A message from President Roosevelt stated that the church press should "proclaim the strength that lies in spiritual things—a



Roy G. Ross, the secretary of the International Council of Religious Education, who will be one of the leaders at the Interdenominational Conference in Cleveland.

strength which no mere physical force can overcome and which, under God, we shall maintain in complete national unity." Sam Welles, religion editor of *Time*, added that "the biggest single thing the church press can and should do today would be to properly channel the revival of religious feeling now evident in this country. It's here right now," he said, "but so far it's only evident as an overflowing of emotion."

Presbyterian Moderator

★ Rev. Stuart Nye Hutchison of Pittsburgh was elected moderator of the Presbyterian Church, the highest position in the church in America, at the meeting of the 154th General Assembly last week. Dr. Hutchison is 65, president of the presbytery of Pittsburgh, and for twenty years has been a minister in Pittsburgh.

Southern Presbyterians

★ The General Assembly of the Southern Presbyterians, meeting for six days starting May 28th, declared that a Christian citizen owes a duty to the state, and asserted that most Americans hold that participation in this war is just and necessary. The report cautioned against hatred, and declared that the church must maintain brotherhood in spite of racial divisions and national strife. Ministering to relief is one of the first obligations of Christians.

Real Circulation

★ One reason for the strength of the Roman Catholic Church is the great circulation of its religious press. It was announced last week by the Catholic Press Association that the combined circulations of their periodicals is now over nine million.

For Russian Aid

★ A committee headed by New York's former Governor Alfred E. Smith, Roman Catholic, C. C. Burlingham, senior warden of St. George's Episcopal Church, New York, and former U. S. Solicitor-General Thomas D. Thacher, has announced that governors of ten states and mayors of 31 cities will proclaim June 22 as "Aid-To-Russia-Day." The occasion is the anniversary of the invasion of Russia by the Nazis. It is to be set aside as "a day of tribute to the courage of the Russian army and people and as a special occasion for mobilizing new aid for those people."

Denounces Isolation

★ "The old system of party politics and balances of power must be abolished after the war," said Dr. Walter W. Van Kirk, secretary of the Federal Council to a meeting of the women's missionary organizations of the Presbyterian Church in Atlantic City. "The churches must do everything possible to bring an end to the political and economic isolation of the United States if we are not to lose the peace after winning the war," he stated. "The idea of the United States becoming a party to a coalition with one set of nations as over and against a total world community is objectionable to the churches."

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

General Commencement

New York, N. Y.:—Commencement at the General Seminary was held on May 25-27, opening with a service at which Bishop Washburn of Newark was the preacher of the baccalaureate. The alumni essayist was Archdeacon Gribbon of New Jersey and the commencement address was by President Stringfellow Barr of St. John's College. The summer session at the Seminary is to open on June 11 and end the first of September, and is for middlers only.

Page Elected Bishop

Naguanee, Mich.:—The Rev. Herman Riddle Page was elected Bishop of Northern Michigan by an overwhelming majority, immediately made unanimous, on the first ballot at the diocesan convention held May 26. The bishop-elect will be taking over the work of his father, the late Bishop Herman Page, in charge of the diocese since the resignation of Bishop Ablewhite. He has had experience in the missionary district of Spokane, Wash.; as a staff member of St. Paul's, Boston, and since 1928 has been rector of St. Paul's, Dayton, Ohio. Others nominated were: Dean Elwood Haines of Louisville, Ky., Rev. Donald Wonders of Sandusky, O., Rev. Bates G. Burt, Pontiac, Mich., and the Ven. L. P. Hagger, archdeacon of Michigan.

Progress in Education

Burlington, Vt.:—"A real forward movement in religious education," was the comment of Bishop Van Dyck about the report submitted to the convention of Vermont, held May 26-27. The diocese runs two summer conferences, one for young people, the second, for Church Leaders. It has also sponsored a Church school by mail, that reaches unchurched rural areas, and has been instrumental in initiating the week-day religious education movement in cooperation with the public schools.

Maryland Convention

Baltimore, Md.:—Announcement was made at the convention of Maryland, May 27th, that Bishop Helfenstein would retire at the end of 1943.

In his address he stated that if gas rationing prevented people from getting to church, then the clergy should use their X-cards to carry the sacraments to them. Bishop Powell urged work among the armed forces and liberal support of missions.

Conference of Clergy

Washington, D. C.:—At a conference of the clergy of the diocese of Washington held at Mt. St. Alban, the Presiding Bishop's recommendations for community-wide plans for the Every Member canvass were endorsed and accepted with tentative modification due to local circumstances.

Unity Outside Rome

Philadelphia, Pa.:—A witness to Catholic unity outside Rome was made in the annual catholicity and unity service held at Calvary Church, in which priests of the Anglican, Old Catholic and Orthodox communions participated.

North Carolina Convention

Raleigh, N. C.:—Provision for a civilian chaplain to coordinate the work of the Church in behalf of servicemen, and to relate the men to their neighborhood parish, was made at the convention of North Carolina, May 21-22. This action was taken following the Bishop's talk, stressing the opportunities opened by the many army and navy camps in the diocese.

Massing the Colors

Washington, D. C.:—Ten thousand people were on hand at Mt. St. Alban to hear Bishop Freeman and Rep. Dewey Short of Missouri at the annual service of the massing of the colors, May 24. Over one hundred civic, patriotic and fraternal organizations were represented in the great display of flags and banners massed in the amphitheater adjacent to the Cathedral.

A Clarified Policy

New York, N. Y.:—Suggestions for a closer relationship between the Protestant churches and the USO has been embodied in a statement issued by the YMCA and the com-

mission for camp and defense communities of the Federal Council. The YMCA states that it "stands ready to be used and equally desires to act with and for the Protestant churches (to the extent that they desire to do so) in service to the men in service through the USO." This policy would be implemented by: asking for nomination of representative church leaders to serve on the



Canon Robert D. Smith, an authority on migrant workers, is serving his diocese of New Jersey on a large committee trying to cope with the problem

board of the army and navy YMCA; giving special staff help to joint field conferences of the commission and the YMCA; making cooperative relationships with the churches a specific responsibility of each YMCA-USO director; asking local YMCA-USO units to invite Church federations or ministers' groups to name representatives to the board; requesting the army and navy YMCA and the commission to develop suggestions for common action by YMCA-USO directors and church leaders.

Minnesota Convention

St. Paul, Minn.:—The 85th annual convention of the diocese of Minnesota, went on record as being opposed to reducing in any degree their pledge to the General Church, and to match dollar for dollar money received through the children's Lenten offering through a special appeal. At one of the meetings, poignant comments on the Church were made

by a layman. He pleaded for more consideration and understanding of laymen who find it hard to believe all that the Church stands for because they don't understand it; for shorter, more practical sermons; and for greater challenge in seeking financial support. For the Church in wartime, he suggested that they should make their plants available for every sort of war work: "You have been trying to fill your churches by competing with secular entertainment, and you can't do it. Now is the opportunity to fill them with those who are doing something worthwhile." He also felt that the Church would do well to stress writing to the men in the service—"Let them have more mail from the Church than any other source."

Anniversary in Cincinnati

Cincinnati, Ohio:—Miss Emeline C. Chase, grand-daughter of Bishop Philander Chase, midwestern pioneer, was the guest of honor at the festival service which marked the 125th anniversary of Christ Church. The parish first used as a place of worship a room in a cotton mill. Then the congregation moved to a Presbyterian Church, and after that a Baptist Church. The building now occupied in downtown Cincinnati was built for about \$20,000 in 1835. A campaign is now under way to raise funds for a new plant, with the first offering for this purpose presented at this service on May 24th. It is to be built as a memorial to the late rector, the Rev. Frank H. Nelson. The present rector is the Rev. Nelson Burroughs.

Thank Offering Founder

Boston, Mass.:—Feature of the United Thank Offering presentation for the diocese of Massachusetts, was the presence of its founder, 92 year old Mrs. Richard H. Soule. Back in 1889, Mrs. Soule started the movement that has brought over eight and a half million dollars to the missionary work of the Church.

Parsons in New York

New York, N.Y.:—Bishop Parsons of California, president of the CLID for twenty years, was the guest of the organization at a dinner on May 27th which was attended by a large number of outstanding Churchmen and women. The toastmaster was Dean Arthur Lichtenberger of Newark, who is the chairman of the League's executive committee, and the speakers were the Rev. John

W. Suter Jr., who is the secretary of the liturgical commission of which Bishop Parsons is chairman; Dr. Bella Dodd, the attorney for the New York state teachers union, who spoke briefly on the fight against the Rapp-Coudert committee and urged action on the part of Church people in order to save the public school system, and Bishop Parsons who urged the maintenance of democracy and



Bishop Edward L. Parsons was the guest at a dinner of the CLID held last week in New York. He has been the president of the League for twenty years.

all its implications as we fight a war to defeat fascism. Announcement was made at the meeting of a school of the League to be held in July at the Episcopal Theological Seminary, Cambridge; of a series of meetings to be held this summer in New York at which outstanding leaders in various fields will speak, and of a forthcoming manual, based upon the Malvern Manifesto, *The World We Seek* and the Delaware Conference report, the work of Miss Elizabeth Johnson, formerly the head of Baldwin School who is now the director of study-action groups for the League.

Fifty Years a Priest

Millville, N. J.:—On St. Barnabas' Day, Rev. Elliston J. Perot will celebrate the fiftieth anniversary of his ordination, at Christ Church.

Visits Welfare Island

New York, N.Y.:—A class of forty persons, some crippled, others blind and many incurably ill, were confirmed on May 31 by Bishop Manning at Welfare Island. Accompanying the bishop were the Rev. William Sprenger, director of the city mission work of the diocese, and three men who were ordained deacons that morning at the cathedral, James H. Morgan, John A. Schults and Gerardus Beekman. Those confirmed were prepared by the Rev. Philip P. Baird.

San Joaquin Continued

San Francisco, Calif.:—News from the Pacific Provincial Synod held last month: The status of the missionary district of San Joaquin was discussed in executive session, and a resolution later adopted providing for the continuation of the district, and election of a bishop as soon as possible. Bishop Stevens was elected as the provincial representative on the National Council to fill the unexpired term of the late Bishop Frederick Bartlett.

A Definite Definition

Wythville, Va.:—When the council of Southwestern Virginia met they tackled that problem which has plagued the Church for so these many years—"what is a communicant?" They came up with a definition which they say stands until such time as the General Convention defines the word for the entire Church. Here 'tis: "A confirmed person is one who has received baptism and confirmation and whose name has been enrolled and kept on the parish register, and a communicant is a confirmed person, as hereinbefore defined, who is not known to have neglected for two years the reception of the Holy Communion in spite of due and sufficient opportunity therefor."

To Speak on Conflict

Cincinnati, O.:—One of the speakers at the national conference on Christian social action sponsored by the Evangelical and Reformed Church will be the Rev. Joseph Fletcher, Dean of the Graduate School, Cincinnati, on the subject of "The Church's Technique in Social Conflicts." The conference is scheduled for June 24, in Cincinnati.

Against Regimenting Youth

London, England:—A warning that too much state regimentation can threaten the foundations of family life and prove a danger to youth was

given by Bishop Alfred Rawlinson of Derby at his diocesan conference. "The doctrine against which a stand needs to be made in post war planning is that which says the state must do everything—which regards children as state property to be recruited as potential cannon or factory fodder . . . conditioned in uniform molds to the destruction of their spiritual freedom and their parents' sense of responsibility."

On the Cover

Peekskill, N. Y.:—Pictured on the cover is the beautiful little chapel of St. Peter's School, located a mile and a half from here. It was founded in 1938 by the Rev. Frank C. Leeming. At the present time there are thirty-three boys in residence. With the recent addition of another building it is now possible to accommodate forty-five boarding boys. The property consists of an estate of forty acres with a new athletic field and a swimming pool. The younger boys are housed in the main house while the older boys live in the annex, adjoining the main house. The chapel is a converted woodshed, all work on this building having been donated by the carpenter's union of Peekskill. There is a daily eucharist at 6:45 A.M., attendance at which is optional. Two boys, however, serve at the altar each day. The Sunday eucharist is at 8:15 A.M. The evening chapel service for the entire school is at 6:00 P.M., except on Sunday when it is at 5:15. Visitors are always welcome.

Prisoners Confirmed

Dannemora, N. Y.:—Voluntary effort on the part of the Rev. Henry Herndon, of Trinity Church, Plattsburgh, among the inmates of state institutions resulted in an unusual class of confirmands that he presented recently. Six patients from the state hospital, and twelve men from Clinton prison were confirmed when the bishop visited the institutions. One of the prisoners voiced hopes of studying for Holy Orders, while another expressed deep gratitude to the Bishop for his visitation.

Young Peoples' Conference

Sunbury, Penna.:—Young people from all sections of the diocese of Harrisburg are expected to attend the first UMCY (United Movement of the Church's Youth) conference to be held in St. Matthew's Church, June 12-13. Theme will be "A Rule of Life" from the Forward in Service project, and discussion will be

led by the Rev. W. Paul Thompson of Clarks Summit, and David Clayton, of the diocese of Bethlehem.

Discuss Youth

York, Penna.:—Plans for forwarding the program of the UMCY (United Movement for Church's Youth) in the province of Washington were discussed by youth leaders from Pennsylvania's five dioceses at a meeting held in St. John's, York, Penna. The group passed a resolution that a commission on youth be set up in each diocese.

Dandridge on Freedom

Louisville, Ky.:—All of the clergy in the diocese of Kentucky attended the annual spring conference for the clergy held at Christ Church Cathedral, the third week in May. The conference, with the theme of "Freedom through Christ," was led by Bishop Dandridge of Tennessee.

Laymen Take Church Census

Trenton, N. J.:—A "voluntary religious census" was recently organized by Trenton clergy to cover a large part of the widespread area of new defense housing. Laymen were given census forms, a letter of explanation, and assigned for the door-to-door canvass. The material—names, Church preference, address—is turned over to the property denomination in a report. This effort to get a religious picture of the community has received the hearty endorsement of the local ministers' council.

Close Deaconess School

New York, N. Y.:—At its annual meeting May 21, the board of trustees of the New York Training School for Deaconesses decided to close St. Faith's House for urgently needed repairs, with a planned reopening of the school the fall of 1943. A committee has been appointed to make arrangements for present students.

Chaplain at Bataan

New York, N. Y.:—First word in a long time about Chaplain Frederick Howden, former rector of St. Andrew's, Roswell, N. Mex., has been received from the office of the chief of chaplains. In the report of chaplains' work in Bataan, Mr. Howden is quoted twice:—"Scarcity of transportation makes visits to field positions difficult, but by walking or hitch-hiking visit each position one or more times a month . . . Lack of communication with homes, lack of news—hard on morale, which, nevertheless continues to be good in regiment." A statement from Washing-

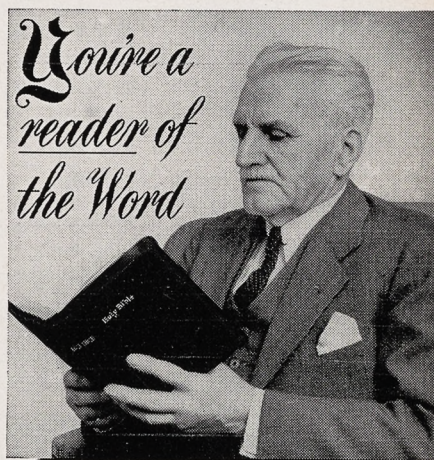
ton says that several of the chaplains have been taken by the Japanese since the fall of Bataan, and their whereabouts unknown.

Outdoor Services Begin

Boston, Mass.:—Especially attuned to the needs of the servicemen who crowd the city week-ends, the summer evening services on the porch and steps of the Cathedral began last week. Inspiring speakers, color, dignity, will feature the programs for the people who gather on the borders of the old Boston Common.

Work with Negroes

Trenton, N. J.:—A wide and interested response is being given the community service program adopted by the New Jersey departments of missions and Christian social relations. The proposal for a health center and community house in the



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all-Negro borough of Lawnside, has met with the approval of the state health department, funds from the missionary society of General Seminary, and enthusiasm on the part of residents. Sufficient material has been found to start building at an early date. Murray Marvin, Jr., layreader, and student for the ministry, is editing an eight page community paper, which is self-supporting, and the only news-sheet in the area. The community also boasts a day nursery and a library donated by church people of the diocese.

Plan for Migrants

Trenton, N. J.:—A summer program to help the needs of New Jersey's 10,000 agricultural migrants is being mapped out by the Church committee on migrant work. This group, consisting of 22 denominations, farm groups and governmental agencies, will have as diocesan representative, Canon Robert Smith. The program will include recreation, religious services, education, health and welfare activities. Negro theological students will be included in the staff and provide the religious program.

First Baptism Service

Flint, Mich.:—The first service of baptism at Trinity Chapel, of St. Paul's, took place recently when Bishop Creighton administered the sacrament to fourteen children. The congregation is led by Lay Reader William Pattinson, who has been conducting services since February.

Convicts to Soldiers

Boston, Mass.:—Games made by the inmates of the state prison, are relieving the boredom and monotony of our soldiers stationed at New Caledonia, island in the southern Pacific. The idea came about when the Rev. Arthur Lyman, prison chaplain, reported the desire of the men to do something to help their country. Materials for the chess games, ping pong

tables, etc. are provided from funds donated by interested groups, and by the prisoners themselves. Besides games, the men are constructing furniture for camp day-rooms. Due to the success of the venture here, a state-wide movement is under way to spread the idea to other prisons.

Pitt at Berkeley

New Haven, Conn.:—The Rev. Louis Pitt, rector of Grace Church, New York, and member of THE WITNESS board, will be commencement speaker at the Berkeley Divinity School graduation exercises, June 3 and 4. The alumni service the first day will feature the Rev. Nelson Burroughs, of Christ Church, Cincinnati, Ohio. The student addresses will be delivered by Rev. Cedric Mather, and Mr. Elmer Horstman. The summer session will begin June 22.

On With the Show

Boston, Mass.:—With an entourage of 187 bouncing, yelling small boys, and one small girl, Bishop Raymond Huron of Massachusetts went to the circus. The bishop, as superintendent of the city mission undertook this feat when a bus shortage cancelled the annual boys' clubs' picnic at a country camp. The lone little girl appeared with her brother, due to a mother's misunderstanding, and no one had the heart to send her home.

The Work Goes On

Scarsdale, N. Y.:—In the face of Japanese oppression, Christian missionary work in China continues and grows, declared the Rev. Henry McNulty, to members of the Women's Auxiliary at the Church of St. James the Less. Speaking on the basis of 32 years of experience, Mr. McNulty told that the hostility of the Chinese

towards the Christians of two decades ago had been changed to high regard for the missionaries and their work. A recent mission job has been the establishment of clinics to take over the work of a destroyed hospital. One such clinic cared for over 5,000 patients within a month.

Missions at Home

Washington, D. C.:—Rectors who know of young people coming to the Capitol for government work are urged to pass along the names to the Diocesan House, 1702 R. I. Ave., so that a personal invitation may be extended to them to join one of the local parishes, according to Rev. Armand Eyler, chairman of a committee in interest of young men and women in defense. This chance for "missionary work within the fold" can be found throughout the nation's defense cities, he stated.

Double Loyalty Urged

Eau Claire, Wis.:—"Stand loyally by your country these days, but be equally loyal to your Church" keyed the message of Bishop Wilson to the Annual Council of the Diocese May 20. "Without the Church to keep alive our Christian ideals the war would become simply a jungle fight," he declared. In answer to the Christian's dilemma about participation in the war, the Bishop said, "We must reach the more delicate decision as to which way in a world of compromise offers the most positive contri-

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bution toward the fulfilling of God's purpose among men. If we of the United Nations should lose this war, it would be harder to be a Christian than if we should win it. We would therefore urge that people give themselves wholeheartedly to the winning of the war because it's the best way of providing a peace that will give Christian principles a chance."

Cranbrook Summer Conference

Detroit, Mich.:—A full program, including the bishop's hour, the teachers' center, and a musical program, plus a score of discussions on various subjects from China to youths' part in the crisis, is planned for the Cranbrook Summer Conference, to be held June 28 to July 3. The Rev. Irwin Johnson, St. John's, Detroit, is to be chairman of the fellowship-study group.

Fund Beats Quotas

West Missouri:—The diocese of West Missouri, on the first report covering only half the churches in the diocese, has already exceeded its quota for the army-navy fund by \$900—with a total of \$2,693. In the diocese of Michigan, the fund has reached over \$19,000, far above the tentative minimum—suggested by the bishop, and executive council.

Speed-up for Nurses

Newark, New Jersey:—A cooperative program, combining courses at Newark University with training at St. Barnabas Hospital, and designed to increase the number of registered nurses will begin June 29, according to Miss Eva Caddy, director of nursing at the hospital. The program will enable three graduations a year instead of one, and will help fulfill the government's need for nurses caused by the war.

Commission Office Changed

Boston, Mass.:—The office of the army-navy commission in New York has been closed. Requests for information regarding Prayer Books, literature, etc., should be sent to Rev. Henry Washburn, 1 Joy St., Boston.

Share the Tires

Richmond, Va.:—"I am going to St. Mark's. Can I give you a ride?" This invitation, printed on a 5x9 inch

card with a red cross in the center, is carried on the windshields of churchgoers' cars and is a tie-up with rationing of gas and rubber shortage. The rector of St. Mark's, Rev. Fred Warnecke, who originated the idea explained: "Though people are willing to give others a ride, sometimes they are timid about asking. So we had the cards printed, and the scheme is working all right."

Laymen Commissioned

Minneapolis, Minn.:—Thirty-three young men from Minneapolis and St. Paul were commissioned as "Bishop's Men" by Bishop Keeler at a service in St. Mark's Cathedral last week. Since February, the men have been attending the Cathedral School, which provides instruction in Bible, Prayer Book, Church history, doctrine, sermon preparation, conduct of worship and public speaking, with the purpose of relieving the shortage of ordained clergy due to the war. The "Bishop's Men" will be used for work in parishes and missions where there are no resident clergymen.

Information Wanted

Iowa City, Iowa:—Trinity Church is anxious to extend its services to

any of the men who are to receive their basic air-training at the state university. The rector of Trinity, Rev. R. E. McAvoy, hopes that clergy, family, or friends of men in training will communicate with him.

Auxiliary Meetings

Roanoke, Va.:—The Woman's Auxiliary of Southwestern Virginia held three Spring Auxiliary Days with meetings in different parts of the diocese. Addresses at each of the meetings were on the subjects: *Forward with Christ in Personal Discipleship*, *Forward with Christ in Our Diocese*, and *Forward with Christ in the World*.

This Mad World

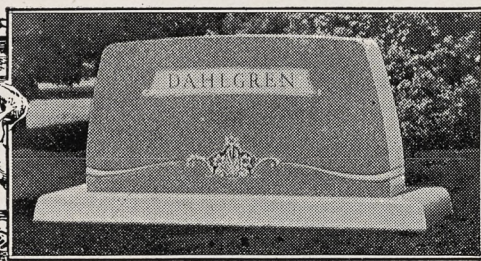
West Indies:—American building operations on the island of Antigua are causing the British Bishop of Antigua, West Indies, George Sumner Hand, a little chauffeur trouble. Having too much respect for the public to drive himself, the Bishop says, he has had a student drive for him. The student went off to be a schoolmaster and as the young men are all working for the Americans it was hard to find a successor. One



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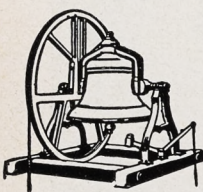
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named Ulysses, shortened for convenience to Mac, came on a part-time basis but this was unsatisfactory. Another was found, named Eleazar but answering to Bob. His driving was somewhat erratic and on taking the Bishop for a call at the American naval base he nearly ran down some nuns on the way, and then ran into a new curbing. "I quite expected," the Bishop writes, "that this would strain our relationship with the U.S.A. but so far I have not heard of any questions asked in parliament, and we are still alive."

"Arrival of our American friends has somewhat upset our domestic arrangements. If you as much as say boo, off go your cook and your gardener and get work at the base. You can't blame them. Wages are attractive, but of course the work may be only temporary. I am a little anxious as to the aftermath. But there it is."

The Bishop has been delighted by the presence of several Americans at the Cathedral service. Only a few of the Episcopal Church, he says, but accompanied by several "of other religions."

Free China—

(Continued from page 10)

tive costume. The Church has a fine opportunity here to do a valuable and much needed piece of work. In the evening we went to the home of one of the Christians for his mother-in-law's funeral feast, and the next morning the burial service was held. Even on the opening day there was a call for the ministrations of a resident clergyman.

The Tali office of the Chinese Industrial Cooperatives is housed in the Chen Hwang Miao, the temple of the City God. *Chen* is the Chinese word both for city and for city wall, while *hwang* is the word for the moat that surrounds the city outside the wall. As many Min Chia woman from the villages still come there to worship I had many chances to observe their ways. I was particularly impressed by two things. The women kowtowed before the statue of the god in exactly the same manner as one Christian had prostrated herself at the altar of the Siakwan church after receiving communion. One day, more than a score of pilgrims picnicked in the temple courtyard on their way to a sacred mountain to the south of us, from where the first Nan Chao emperor had come to Tali more than 1,200 years before. Such continuity in religious practices always fascinates me.

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THE WITNESS — June 4, 1942

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. WOLCOTT CUTLER
Charleston, Massachusetts

Permit me one or more of the following three comments on your interesting editorial on conscientious objectors in the issue of May 21:—You say that the government in effect has accepted the elderly registrants' letters to the Attorney General as sufficient registration "and thus put a quick end to the argument." Do you think that this is fair to the three younger groups of non-registrants, some 120 of whom have been or are now being incarcerated, denied voting privileges, etc., although they also (in many, if not all instances) wrote to the Attorney General? I should say that there is plenty of need for continuing the argument, so long as young and comparatively unknown men go to prison for the exact same act for which older and more influential men go scot-free.

You say, "The conscientious objector is now recognized as an individual, irrespective of membership in a pacifist sect . . ."; but according to the law in question the C. O. must be able to prove first, that his pacifism is the result of "religious training and belief," and second, that it applies to "war in any form" and not just to this particular war. This makes it practically impossible for the atheist or non-church member to be excused from military service, and difficult for the followers of Lytton Strachey and certain socialist pacifists, who are chiefly scandalized by the iniquity of American participation in what looks to us like an imperialistic conflict.

You say, "The logic of absoluteness sometimes points the way to martyrdom . . . sometimes . . . to the madhouse," which is undeniable, but can hardly excuse either you or the members of our Episcopal commission on non-combatant war service from concern for the undeniably conscientious and usually religious and always unselfish position and plight of the absolute objector to any service which will either help or seem to sanction the mass suicide that is war.

THE REV. FREDERIC M. BRASIER
Kerrville, Texas

I read THE WITNESS with great interest and like it. It has been a basis of many new addresses which have brought to my hearers, I trust, both help and inspiration.

MRS. L. J. ELLIS JR.
Leonia, New Jersey

THE WITNESS is most interesting and thought-provoking. I have just discontinued another paper in order that I may renew my subscription.

THE REV. H. F. SOFTLEY
Orange, California

While I have never been one with you I took THE WITNESS because of the charm of Bishop Johnson. But he can no longer save the paper. It is with deep regret that I see your editorials descend to less than mediocre journalism. I only hope that you will redeem yourselves from the depths of poor journalism and biased

intolerance so that one can read THE WITNESS again with a feeling of trust in its balanced fitness.

THE REV. BRITTON WEIGLE
San Francisco, California

I am reminded of a question old Joe Pulitzer used to ask his staff when he returned to his newspaper, "How many

libel suits have been filed since I left?" That was his gauge of a good paper. In THE WITNESS I presume it is "How many Backfire letters have come in?" I have been thrilled by the two articles by Russell Bowie, and by many other articles that have appeared in THE WITNESS. Do keep up the good work.

MRS. LEON W. ELLIS
Syracuse, New York

This year is my first as a regular WITNESS subscriber. I am enjoying the weekly, and particularly the news of the Church. I am inclined to think that Editor Spofford is the Westbrook Pegler of the ecclesiastical press, but then, I like Pegler.

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The Rev. F. Allen Sisco, Ph.D., Rector
Protection, Care, Health, Education

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THE WITNESS — June 4, 1942

ALSO CHINA



Inflation has hit China hard. It is therefore no longer possible for us to announce that fifteen dollars will clothe, feed and house a child for a year.

But the work among "Warphans" directed by the Rev. Kimber Den goes on, and is in even greater need of support by American friends.

There is also the vital work of the Chinese Industrial Cooperatives, where Jack Foster, WITNESS correspondent, is the official representative of the Episcopal Church.

Donations to one or both of these enterprises is forwarded to China at once by Clipper.

Make checks "Treasurer, C.I.D." indicating either Kimber Den or Cooperatives. Otherwise donations will be divided 50-50.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

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President

MR. WILLIAM F. COCHRAN
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155 Washington Street
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from Pearl Harbor

C.S.F. File No.
PN-326-1.

UNITED STATES PACIFIC FLEET
SCOUTING FORCE

Care of Fleet Post Office,
Pearl Harbor, T.H.

24 February 1942.

Doctor Grover Emmons,
American Trust Building,
Nashville, Tennessee.

Dear Doctor Emmons:

The copies of the "Upper Room" which you so generously sent to us are being read and appreciated by the boys away from home. Your publication goes far in assisting our men in their private devotions. Many men tell me that they read the "Upper Room" in their homes before joining the Navy and that they enjoy it all the more now because of that association and training. Incidentally, long cruises of many weeks under trying war conditions require spiritual refreshing.

I hope you are able to continue sending the "Upper Room" to this ship. Furthermore, since the heavy cruisers of the U.S. Navy are of special concern to me just now, I hope you will send a similar supply to each of the heavy cruisers.

With appreciation for your service to our personnel and with personal regards, I am,

Fraternally yours,

Reggie W. Truitt
Reggie W. Truitt,
Captain, Chaplains Corps,
U.S. Navy.

REMEMBER YOUR BOYS IN SERVICE! You can mail them each quarter, at small expense, an individual copy of The Upper Room in our special Army-Navy envelopes, carrying your name "with best wishes." Many churches thus are keeping old ties unbroken.

Or, if you wish, send \$5 to The Upper Room and we will send 100 copies of the current issue to an army or navy chaplain for distribution among his men. If you want your consignment sent to a particular camp or post, we will forward it to the chaplain designated.

In local congregations also there are hundreds of homes not now using The Upper Room to which it would be a helpful daily guide and inspiration. What greater good could you accomplish than to see that every home in your congregation is supplied with The Upper Room and that through your local church our soldiers and sailors have this vital devotional aid!

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