

The WITNESS

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APRIL 27, 1944



RT. REV. ANGUS DUN
THE FOURTH BISHOP
OF WASHINGTON . . .

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SERVICES In Leading Churches

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

THE WITNESS

For Christ and His Church

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CLERGY NOTES

BASSO, LOUIS JR., was ordained deacon on March 26th by Bishop Whittemore at St. Thomas, Battle Creek, Mich. He is to take charge of parishes at Traverse City and Elk Rapids in June.

BOONE, C. DANIEL, assistant at Trinity Cathedral, Newark, N. J., has accepted a call to be the rector of the Ascension, Ipswich, Mass., effective June 1.

COLEY, BISHOP E. H., retired bishop of Central New York, has returned to Waterville, N. Y., following a vacation in Florida.

DOREMUS, FRANK, was ordained priest on March 29th by Bishop Barnwell at St. Paul's, Jesup, Ga. He is in charge of this mission and also of St. Andrew's, Darien.

DOREN, CHARLES D.D., was ordained deacon on March 26th at the Holy Comforter, Chicago, by Bishop McElwain. He is to work in North Dakota after graduating from Seabury-Western in June.

ECKEL, FREDERICK L. JR., formerly of Long Island, is now the rector of St. Paul's, Owego, N. Y.

HOAG, ALBERT S., in charge of St. James', Pulaski, N. Y., was ordained priest by Bishop Peabody on March 31st.

KUNDRAT, MICHAEL, was ordained deacon on March 5th by Bishop Whittemore at St. Paul's, Muskegon, Mich., where he is assistant.

MILLER, ALLEN J., formerly rector of Trinity, Utica, N. Y., became rector of the Messiah, Baltimore, Md. on April 16th.

SIZER, HENRY S., formerly of Oswego, N. Y., becomes rector of the Ascension, Bradford, Pa., on May 1st, where he succeeds his son, H. S. Sizer, Jr.

SMITH, DENIS, was ordained deacon on April 2 in St. Peter's, Honolulu, by Bishop Harry Kennedy. He has been assigned to St. Columba's, Paaulo and St. James', Papaaloo, H. I.

TROOP, MONTGOMERY, formerly of Ithaca, N. Y., is now in charge of Grace Church, New Orleans.

WHIPPLE, CHRISTIAN B., was ordained March 30th at Santee, Nebraska, by Bishop Roberts of South Dakota. He is an associate priest of the Pine Ridge Mission: address Porcupine, S. D.

WILLIAMS, ROSWELL G., rector of Grace, Waterville, N. Y., is also in charge of St. Paul's, Paris Hill, N. Y.

WOODROW, J. M. B., formerly rector of All Saints', Oakley, and St. Andrew's, Leonardtown, Md., diocese of Washington, is now the rector of St. Paul's, Severn Parish, Crownsville, Md.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays: 8, 11 and 4:00.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 11:15 Thursdays and Saints' Days.
The Church is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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(Near the Public Gardens)
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Rev. Arthur Silever Paysant, M.A.
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Class in "The Art of Living" Tuesdays at 11 A.M.

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

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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Angus Dun Consecrated Fourth Bishop of Washington

*Most Colorful Service Ever Held in America
With Thousands Turned Away for Lack of Room*

By W. B. Spofford

Washington:—Color, with the dignity of simplicity, characterized the service on April 19th at which the Very Rev. Angus Dun was consecrated the fourth Bishop of Washington. Color was supplied by forty bishops of the Episcopal Church and over six hundred priests, most of them wearing academic hoods; by the Archbishop of York wearing a crimson chimere; by the Primate of Iceland and his attending presbyters, all in picturesque vestments; by Orthodox bishops whose black beards added to the elaborateness of their robes. Simplicity was supplied chiefly by the Presiding Bishop who, characteristically, wore only his black and white episcopal vestments and conducted the service in his usual quiet and dignified way. The only flowers on the altar were a dozen lilies on each side of the cross, with no other flowers in the massive cathedral except a small basket of red roses on each side of the entrance to the choir.

There was an international flavor to the service. Bishop Andrew Y. Y. Tsu of Kunming, China, likewise wearing only his episcopal vestments, was one of the co-consecrators. The Archbishop of York was one of the ten bishops to join in the laying on of hands—the first time since 1871 that an English bishop has participated in the consecration of an American bishop. Bishop Beal of Panama was present as was the retired bishop of Honolulu, Bishop Littell. The Primate of Canada who had expected to be present wired the day before the service that he was prevented from coming, but the Icelanders and the Orthodox added to the international aspect.

There were of course many foreign notables present, including Lord

and Lady Halifax. Also among the more than 2,500 worshippers who were able to secure tickets for the ceremony were four Justices of the Supreme Court; Mr. Justice Roberts, who was a member of the nominating committee that presented Dean Dun's name to the diocesan convention; Mr. Justice Reed, Mr. Justice



The Archbishop of York putting his seal on the certificate of consecration with Bishop Peabody ready to sign. The Rev. John Fitzgerald, secretary of the House of Bishops, supervises.

Jackson and Mr. Justice Frankfurter who is a frequent visitor to Heath, Mass., where the Dun's have their summer home and was plainly moved by the service.

President Roosevelt, being on a holiday, was not present but the following telegram was received from him by Bishop Dun early in the day: "Let me add my sincere felicitations to those of your many friends on the day of your consecration as Bishop of Washington. Behind you are many fruitful years dedicated to the prepa-

ration of others for holy orders. Before you lies an even wider field of opportunity in which you can continue to exert a strong and even greater influence on the nation as a whole."

The presence of a great many Negro Churchmen at the service was pleasantly noticeable, and they had their rightful place in the service with the Rev. John Burgess of Cincinnati one of Bishop Dun's attending presbyters.

The sermon by Bishop Sherrill is reported on page five, but there were two emphases which I would stress: "From the point of view of Christianity," said Bishop Sherrill, "isolationism of an individual, a nation or a race is a spiritual heresy. God

was not isolationist when he so loved the world. The Church has never been isolationist in sending out missionaries to the four corners of the globe." Then after applying the principle, without punch-pulling to economic, racial and international affairs, he spoke out strongly on Church unity. "At a time when the trumpet should give a clear and certain note," he said, "there are many trumpets and the notes are not in harmony. No words can effectively describe the unhappy effect of this

upon average humanity, non-Christian as well as Christian. I realize full well that this is a somewhat brutal simplification of the situation. There is the long history of the Church which has caused this condition. There are prejudices to be overcome and wounds to be healed. On the other hand, one must not forget the real progress which has been made in the greater cooperation of the Churches. But what has been accomplished is infinitesimal to what must be done. I know many of the tensions and difficulties, but this cause cannot be ignored, on the lower ground because of plain common sense, on the higher because who can doubt what is the will of Christ. I am not suggesting a colorless, regimented uniformity, or a mere theoretically conceived union, but a deep and overpowering unity of the Spirit. Again it is not a matter of words but of the character of the Christian fellowship and of the vision we have of the glory of God. Let the Church be the Body of Christ."

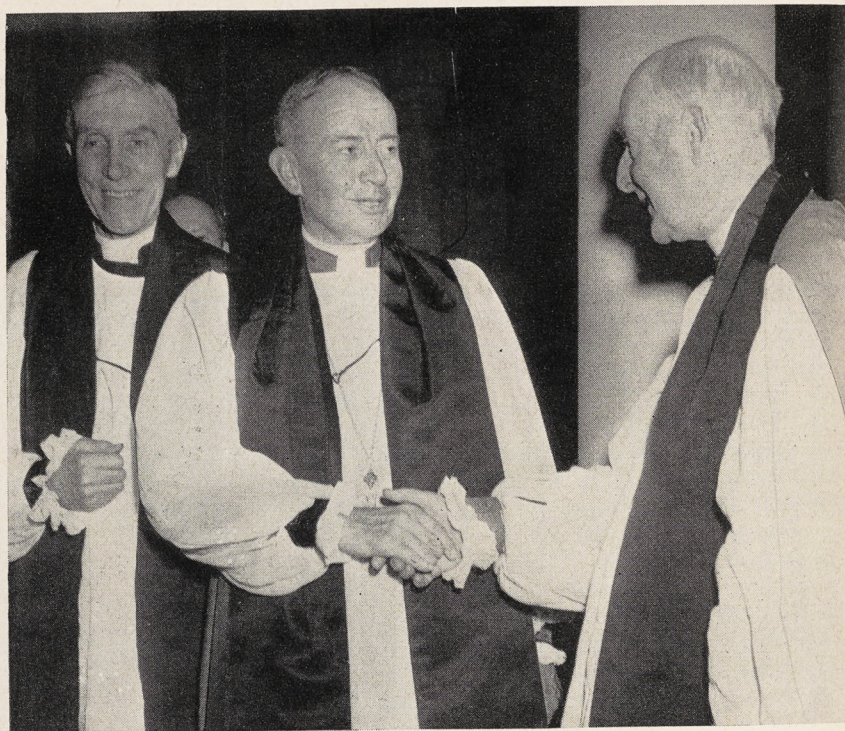
There were many sidelights to the great service, some touching, others humorous. The hearty singing of familiar hymns, notably *Once to Every Man and Nation*, *Glorious Things of Thee Are Spoken*, *A Mighty Fortress Is Our God*, and *The Star Spangled Banner*, which was sung immediately after the doxology, and in which the Archbishop of York and Lord and Lady Halifax joined without any noticeable reference to the words which were printed in the elaborate 42 page order of service.

Bishop Malcolm Peabody did a beautiful job in leading in the singing of the *Veni, Creator Spiritus* with the Bishop-elect kneeling before him and the congregation singing the responses, line by line.

The climax of course was the consecration itself. The Presiding Bishop, Bishop Tsu and Bishop Sherrill, who had been seated before Angus Dun, had listened to the reading of the testimonials. Then after the reading of the Litany by Bishop Lawrence and the questioning of the Bishop-elect by the Presiding Bishop, these three bishops were joined by the British Archbishop, Bishop Scarlett of Missouri, Bishop Gilbert of New York, Bishop Powell of Maryland, Bishop Lawrence of Western Massachusetts, Bishop Hobson of Southern Ohio and Bishop Peabody of Central New York. The Presiding Bishop and the Archbishop of York first laid their hands on his head and over their hands were

placed those of the other consecrating bishops, with the Presiding Bishop saying: "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands; In the name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the grace of God, which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

The holy communion, concluding the two and a half hour service, was celebrated with great simplicity by the Presiding Bishop. It was impressive as the forty American bishops received after he had first adminis-



The Archbishop of York congratulates Bishop Dun as the Presiding Bishop smiles his approval

tered the sacraments to the Archbishop. The Presiding Bishop and Bishop Dun then administered the sacrament to the new bishop's immediate family and to the standing committee of the diocese.

An observation or two:

The Bishop-elect, as he stood before his consecrators, was still the business like executive; on two occasions he indicated to men reading the testimonials, with a slight nod of his head, what they were supposed to do.

The Presiding Bishop nearly missed the service. Entering the cathedral he was asked for his ticket. He replied that he did not have one.

He was told by the efficient usher, "You will have to go to the cathedral office and get one to get in." Tom Opie saved the walk for the Presiding Bishop by convincing the usher who the tall, smiling, unpretentious man really was.

The brightest hood in the cathedral was that worn by Canon Albert Lucas of the cathedral staff who served as the Presiding Bishop's chaplain. It blended nicely with his red hair.

The caterers had their problems at the fellowship-luncheon that followed the service. Mrs. Littell, wife of the retired Bishop of Honolulu, jokingly remarked that it was nice that people were to get in line for the buffet luncheon since "we can get around the table several times and

be sure to get enough to eat." One of the waiters heard the remark: "Please, madam, do not do that. We are running out of food." She explained that she was merely joking. "The clergy and bishops would never do such a thing as that." To which the waiter replied: "Lady, says you. I have good eyes—that's my job—and at least fifty of these parsons have been fed at least twice."

Vice-President Wallace also was unable to attend the service but he was at the opening baseball game the day before, and had the Archbishop of York along with him. So the notable British visitor got his

(Continued on page 17)

Bishop Sherrill Preaches Sermon At Friend's Consecration

*He Outlines Task Before the Church Today
In Working for a Peace Based on Justice*

By D. G. Ibbotson

Washington:—Before a congregation that packed Washington Cathedral, with notables from many nations present, Bishop Henry Knox Sherrill of Massachusetts outlined the task ahead of the Church today. It was a powerful and courageous sermon, preached at the consecration of his life-long friend, Angus Dun, as the fourth Bishop of Washington.

From the beginning to the end he urged realistic thinking. He pointed out that the Church can be a refuge, shutting out the "stern and tragic realities of the world in which we live." "But," he declared, "here we are consecrating a leader in the Christian Church. A leader must be prepared to face the facts—the discouragements as well as the opportunities of his times."

It is essential that the Church shall expect no sheltered or favored position, Bishop Sherrill said. "The Church must live so dangerously, so sacrificially, that the Master can once again say 'This is my Body which is given for you.' It is essential that we understand that fact today. There are epochs in history which seem to be turning points, when decisions are made and roads chosen which determine the course of human events for generations. Everything points to the stern facts that we are in such an era. I am not thinking alone of the winning or losing of the war. I am thinking even more of the character of the world which is to be."

Bishop Sherrill pointed out that this is not a comfortable, but a dangerous world, and "The Church cannot escape the common trial by fire. Too often Christian people are inclined to live in a paradise of wishful thinking which overestimates the influence of the Church and minimizes the difficulties we confront. Is the Church merely an agreeable association without vital impress on the times, or is the Church the Body of Christ Who gave His life? May it not be true that we are living in a period when the fullness of time has come again?"

Outlining the task ahead, Bishop Sherrill stated as the greatest need, beyond the immediate winning of the

war, "the establishment of what, to avoid political terms, we may call a world family of nations. It is to be hoped that from the fellowship of the Church will come inspired and determined men and women who will work out and support the definite means of achieving this objective."

"This calls for more than sermons and resolutions. It demands attributes of mind and of heart. There must be a unique quality of life within the Church." Speaking of the fellowship that has grown through the work of overseas missions, Bishop Sherrill said that in future relations with other peoples, the Church can provide a spiritual motive and life. "There are difficulties and tensions which will continue. But here the Church can be the Body of Christ Who draws all men to Himself."

Of the problem of race relationships, Bishop Sherrill said: "Here is a matter which deeply concerns the Christian Church, which is intimately connected with the practice of the religion we profess. The Church is called upon to set an example, to create a spiritual atmosphere in which brotherhood can grow."

Touching the economic order, Bishop Sherrill differed with those who say that here is no concern of the Church. "The Church's interest in the social order," he said, "is to see that there is the proper environment so that the spiritual life of men may have the chance to live and develop. The Church cares for all men irrespective of their station, but the Church should have especial care for those who through circumstances beyond their control are oppressed by surroundings which destroy opportunity." With the uprooting of peoples and nations, further responsibilities fall upon the Church with reference to the social order. "Have we such a consciousness of the presence of God, of the impelling summons of the Christ, that from our churches will go industrial leaders, economists, laborers, farmers, men and women of every walk of life who in the name of Christ are champions

of a more Christian social order?"

Lamenting the lack of unity among Christian bodies, Bishop Sherrill pointed to progress that has been made, concluding, "But what has been accomplished is infinitesimal to what must be done. I am not suggesting a colorless, regimented uniformity, or a mere theoretically conceived union, but a deep and overpowering unity of the Spirit. Again it is not a matter of words, but of the character of the Christian Fellowship and of the vision we have of the glory of God. Let the Church be the Body of Christ."

Toward the close of his address, which was based upon the words, "Now ye are the Body of Christ"



Bishop Henry Knox Sherrill of Massachusetts, a lifelong friend of Bishop Dun, preached the consecration sermon and was a co-consecrator

(I. Cor. 12:27), Bishop Sherrill spoke directly to Dr. Dun, who stood facing him, and said:

"Those of us who know you will realize with what deep regret you leave the special work of training men for the ministry of the Church. Because this is so vital in your eyes, I feel certain that in your new office you will find many opportunities to further this cause. Out of years of study and of teaching, fundamental truths of the Word of God have laid hold upon you and you care deeply that these truths be applied to the Church and to the world. With simplicity, steadfastness and sympathetic understanding you will labor to this end. Those of us who know you appreciate your genuine pastoral insight and care. Clergy of many points of view, parishes and mis-

page five



The College of Preachers, the gift of the late Alexander Smith Cochran, is one of the imposing group of buildings at Washington Cathedral

sions, will find in you a wise counsellor and friend. You will strive to make the Church in this diocese a fellowship, which is the Body of Christ.

"Perhaps I can best express our prayer for you in the familiar words of the Prayer for the alumni of the school you have served so well—that God will grant unto you the spirit of wisdom that you may teach His people His eternal truth and the spirit of holiness that you may go before them and lead them into His everlasting Kingdom."

MEMORIAL SERVICE FOR CANON SCOTT

New York:—A memorial service for Canon Frederick G. Scott, noted hymn writer of the Church of England in Canada, was held at the Fifth Avenue Presbyterian Church here last Sunday. The service was sponsored by the New York post of the Canadian Legion, since Canon Scott was a notable chaplain in world war one. The address was given by the Rev. John Sutherland Bonnell, pastor of the church, with a few remarks by a veteran who said that Canon Scott was a man "who was always found where he was most needed—at an advanced dressing station or whispering a prayer in the ears of the dying."

PHILADELPHIA SCHOOL ISSUES STATEMENT

Philadelphia: — Bishop Oliver Hart, as president of the joint boards

of the Philadelphia Divinity School, has issued a statement that the "undergraduate school will continue under the new plan of theological education which began in 1937; this includes clinical training as a part of the plan in the department of pastoral theology. Likewise the boards desire to continue the department of women in accordance with the existing agreement between them and the board of the Church training and deaconess house." He also announced that a committee is now selecting a professor for systematic divinity who should begin his work in the fall. Another committee is working on the reorganization of the boards of the school into a single board. Likewise as soon as new appointments have been made to the faculty, the graduate department will resume its program under the direction of the Rev. Leicester C. Lewis.

The statement also reveals that the school has recently received bequests totalling about \$20,000, with another which the school will receive after several life interests in an estate have been satisfied which ultimately will bring to the school about \$150,000.

CHAPLAIN ALDRICH TO THE PACIFIC

Washington:—The Rev. Donald Aldrich, rector of the Ascension, New York, and a WITNESS editor, who is now serving as chaplain in the navy, has been ordered to Hawaii where he will be attached to the Admiral's staff at Pearl Harbor.

KEEPING IN TOUCH WITH SOLDIERS

Savannah:—The men's club of Christ Church here has what is called the Godfather committee to keep in touch with members of the parish now with the armed forces. Under the plan each member has the name and address of one in the service. It is his duty to attend one communion service a month as a proxy for the soldier; to pray for him; to write him and to assist him in adjusting to civilian life when he returns. There is a similar plan at St. Paul's, known as Spiritual Companions.

ORTHODOX CHURCH HOLDS SERVICES

Brunswick, Ga.: — St. Mark's Church here is turned over each Sunday afternoon to about seventy Greek-American families of the city for a service of the Greek Orthodox Church. It is conducted by the Rev. John Hondros, rector of the Orthodox parish in Savannah.

CHURCHWOMAN ELECTED AS MAYOR

Hastings, Minn.:—Mrs. Vernon Truax, parishioner of St. Luke's, has just been elected mayor of this city of 5,000, located 25 miles from the Twin Cities. She won over three male opponents. She is the first non-Roman Catholic ever to be elected to the office. She described her platform as one of "practical ideas." Her slogan was "a clean city with progress." One of her principal ambitions is to see recreation facilities for the youngsters and she is consulting with her rector, the Rev. Charles Bennison, on this program.

Mrs. Truax has been a school board member for four years, president of the Parent Teachers Association, and treasurer of the city planning board. As mayor she will preside over the city council of six men and will have charge of the police force of five men. During her campaign one small boy counseled his mother not to vote for her "because you will have all women policemen." Mrs. Truax has no intention of displacing male members of the police force with women, but will give some thought to employing a police matron.

With her husband, Mrs. Truax has operated a grocery store for 17 years. She is the mother of three children, one of whom is married; one a freshman, the other a senior in high school. She is 41 years of age.

EDITORIALS

Bishop Angus Dun

THE consecration of Angus Dun as Bishop of Washington is an event of outstanding importance for the Christian Church. Dr. Dun will be a notable bishop of the Episcopal Church, we are sure of that. He is a theologian of the first rank and knows the Anglican tradition thoroughly. As Dean of the Episcopal Theological School he proved himself an able administrator and we know that the clergy and people of his diocese will find him a wise and understanding pastor. There is no man in the Episcopal Church better equipped to assume leadership in the strategic diocese of Washington.

The Cathedral of Washington is officially the Cathedral of SS. Peter and Paul, but throughout the country it is popularly known as The National Cathedral. It has lived up to that name. And it is in full confidence that we present Washington's new bishop to the other churches of our land. When Dr. Dun was in Washington considering his election he went to the office of the Federation of Churches to inquire about Christian co-operation in that community and to assure the people there that if he became bishop he wanted to work closely with them. At his consecration there were present not only the Archbishop of York and the Bishop of Kunming, China, but several bishops of various Orthodox Churches, the Primate of Iceland, who is a Lutheran, and many leading Protestant ministers. All this is more than a gesture of friendship: it is indicative of a true ecumenical spirit. We cannot stand aloof from other Churches. Ecclesiastical isolationism is more dangerous than the political variety for its pretensions are greater and its pride more deeply rooted. Bishop Dun has the breadth of understanding and vision which is imperatively needed. We are greatly encouraged that the Church has chosen him for such an important position.

Neighborly as Well

NEWSPAPERS, properly, stressed the international aspect of the service in Washington last week. Many nations were represented by notables in the congregation; many Churches, both of the Catholic and Protestant traditions, were represented in the colorful procession. And to have Bishops of three great nations, China, Britain and the United States join in the laying on of hands was itself testimony to the universal character of our Church.

But there was a neighborliness about the service also, missed undoubtedly by most of those attending. Bishop Sherrill who preached is a lifelong friend and neighbor of Bishop Dun; Bishop Gilbert who read the Epistle has put in many a long day helping Farmer Dun of Heath plant his crops and hammer and saw as the two men, in overalls, converted an old creamery in this rustic New England village into a summer home. Bishop Hobson and Bishop Peabody, presentors; Bishop Lawrence who read the Litany; Bishop Scarlett who read the Gospel; Dean Charles L. Taylor and the Rev. John N. Burgess, attending Presbyters . . . a fine touch that of having Burgess, a former student and a distinguished Negro priest . . . all of these men have been closely associated with Angus Dun in thinking and in work.

The service was an international event. It was also a homey affair which, had it been held in

Boston, would have brought these intimate friends together after service for a chatty tea in a quaint Cambridge home, presided over by Mrs. Edward Staples Drown, a neighbor of the Dun's both in Cambridge and Heath ever since the new Bishop's seminary days. Angus Dun will bring some of the salty wholesomeness of this old New England to the nation's capital and that alone will be a mighty contribution.

"QUOTES"

THE world, God's world, is in a heart-breaking disorder. The Church, or should we say the Churches, stands in it as the witness to our unity in Christ. We have talked about unity. No Christian communion has talked about it so much as we Episcopalians. We have passed resolutions. They haven't cost us much. They have given us nice feelings. But now we have brought ourselves close to the point where we must decide about action. Men are watching us, men of other Churches and of no Church. "Do those Episcopalians mean business?" If two great conservative Churches like the Presbyterians and ourselves could pray and think and plan and work our way through the thickets of prejudice and conviction and usage and tradition and sentiment that keep us apart, men would take hope. . . . There is no escape from decision. And with it come the judgment of men and the judgment of God.

—ANGUS DUN
Bishop of Washington

The Flying Cross

*"Ah, when shall come love's courage to be strong!
Tell me, O Lord—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!"*

Not long since we went to the movies and in the news-reel witnessed a shocking sight. Following a shot of a chaplain preaching an Easter sermon to our troops, a squadron of bombers was shown flying through the sky in the formation of a cross. It seemed to us a blasphemous thing, though we doubt if the audience had that reaction. Then we suddenly realized its deeper significance; it is the implements of war in men's hands, raining death

from God's heaven, that crucifies the Christ once again.

The agonizing part is that because of men's sin—our sin—we have to be part of this fiendish act; once war has started we cannot escape it. It is the fact of this corporate guilt that compels our revolting task; even the pacifists, in all their sincerity, do not seem to comprehend this.

It is the sequel that matters most. Will we be conscious enough of the implications of what we are doing, and why we have to do it, to be able to turn the cross of destruction into a cross of creative healing for mankind? There lies our only hope; Easter was designed to make us see it so.

A Leader for Unity

by Howard Chandler Robbins

Former Secretary of the Commission

IT IS generally recognized that the speech made by Angus Dun in presenting the report of the commission on approaches to unity at the Cleveland General Convention focussed attention upon him as a coming leader in the movement toward Church unity, and was influential in determining the desire of the people of Washington to have him as their bishop. The diocese, as is the case also with the province of Washington, is committed by representative action to the cause of unity; the Washington Cathedral and the College of Preachers have been effectively employed in promoting it; and many influential clergymen and lay men and women of the diocese have long been convinced that ability to give competent leadership for it in the nation's capital is one of the primary qualifications for the Washington episcopate, as indeed it should be for the episcopate in general.

Fortunately for the diocese, its choice has fallen upon a man exceptionally well equipped to provide the leadership desired. What is needed for it is adequate knowledge of theology, Church history and ecclesiastical polity such as is most often found in academic circles, an irenic spirit, and a desire for unity so sincere and so strong as to be both infectious and resourceful. Bishop Dun possesses all these gifts of leadership. No one who heard his speech in Cleveland could doubt the strength and the sincerity of his desire for unity. He believes it to be the will of God and he believes God's

will to be determinant; it was this conviction, simply and movingly expressed, which made his speech so profoundly influential.

What is, perhaps, less generally known is that this was the second occasion upon which Bishop Dun's conviction regarding the need for unity was expressed in a decisive way, and that the first occasion was a greater test of his competence as a theologian. At the second world conference on Faith and Order, held in Edinburgh in 1937, the most controversial questions arose in connection with the ministry and the sacraments. The group charged with this discussion were so far from reaching agreement that the report which they submitted to the plenary conference was a patchwork of qualifications and had a depressing effect. Angus Dun then moved that a small committee be appointed and instructed to bring in a report which, however brief, would at least be positive in recording the measure of agreement actually reached. The motion was carried and Archbishop Temple, who was in the chair, appointed Dr. Dun, Dr. Oliver Quick of Oxford and Dr. C. H. Dodd of Cambridge, England, as members of the committee charged with this onerous task. They retired to a hotel, spent the night in collaboration, and the next morning submitted a report which the plenary conference by a unanimous vote was able to make its own.

In 1939 the faculty of the Episcopal Theological

School, of which Angus Dun was dean, informed the alumni that "the faculty is deeply interested in the negotiations for eventual union with the Presbyterian Church" and are "unanimous in the hope that our alumni will play their full part in seeing that the proposals which have been issued by the commission receive the most thoughtful, charitable, and prayerful consideration."

A man who can promote unanimity in hope and unity of action in the doings of the faculty of a theological school, in a General Convention of the Episcopal Church, and in a world conference on Faith and Order, is so evidently qualified to receive a mandate to continue doing such things that the diocese of Washington may well address its new bishop in the words of Mordecai, recorded in Esther 4:14: "Who knoweth whether thou art not come to the kingdom for such a time as this?"



The Fourth Bishop of Washington photographed at the Cathedral before the service of consecration

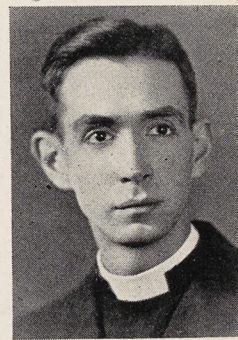
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

PRAYER FOR CHRIST'S CHURCH

MANY of the clergy seem dissatisfied with the prayer "for the whole state of Christ's Church" in the Holy Communion liturgy. One may surmise this from observing the prevalence of liberties taken with its text by way of addition, omission, or emendation. Indeed, much of its language is, as we say, "out of date"; and there are several important concerns of present day Church life which it does not explicitly bid—missions, Christian education, social service. Some objections to this prayer, however, arise from a faulty conception of its liturgical purpose.



Let us understand, first of all, that it is a prayer for various estates of the *Church*. It is not a general intercession "for all sorts and conditions of men," for which the Prayer Book provides two places in the liturgy; "authorized prayers and intercessions" after the Creed, and the Litany before the service. This distinction is a proper one and rests on sound liturgical tradition. Up to the Offertory the liturgy is open to all comers; it is a proclamation of the Word to the whole world, to whoever may listen. Hence intercessions in this part of the liturgy may be appropriately of a general nature. But from the Offertory to the end the rite belongs entirely to the faithful; the oblations have reference to the Body of Christ, and so also do its intercessions. The First Prayer Book of 1549 followed the ancient, classical liturgies in placing the intercessions for the Church within the Consecration Prayer itself. The Scottish Book has followed this usage. Our American Book is in line with the Second Prayer Book of 1552, which went back to a more primitive custom of attaching (quite logically) our intercessions to our offerings given for consecration.

It is therefore improper to omit the word "Christian" before "rulers," for all rulers are not members of Christ's Church. The oblations are not offered for heathen princes and presidents, who can hardly be expected to maintain God's "true religion and virtue." Those who prefer to emend the text to "correction" or "amendment of wickedness and vice" raise a theological question of considerable dimensions; namely, the divine purpose

of civil government in a Christian state. The "amenders" may be right; but the Church needs greater clarification of this difficult problem. Then, too, the word "punishment" in this phrase strikes me as better English; "amendment of wickedness" makes nonsense, and "correction" is good English if it is synonymous with "punishment!"

Speaking of theological problems, we might call attention to the novel doctrine proposed to us in the petition for the departed: "grant them continual growth in thy love and service." Does this imply Purgatory? Or is it simply an American idea of heaven, a state of "bigger and better" things? The Scottish form is more defensible: "grant them everlasting light and peace." Or if we wish to leave room for Purgatory, then let us adopt the South African phrase: "grant them mercy, light and peace both now and at the day of resurrection."

Another Writes Home

by An Overseas Chaplain

YOU asked what the effect of my experience has been on my theology. The first effect has been to throw all theology into the background as the most important thing here is the question of Christianity itself rather than any variety of special interpretation of it. In the cross-section of America that comprises the fighting forces one meets such complete ignorance of the Bible, lack of familiarity with doctrine, and lack of the habit of worship, that you have to deal with the barest fundamentals. The place to begin is with the teaching of the Bible, and not theology. It is appalling how the families of the nation have neglected to educate their children in the most elementary aspects of the faith we profess to believe. The tragedy is stark here, for, in the face of peril, these boys avidly yearn for that faith, and yet have not the background to grasp it. The chaplain feels that, alone in the midst of such ignorance, he can only provide a stop-gap ministry. One man cannot make up for the negligence of a generation!

My second observation is that denominations and churchmanship are of very slight significance. The battle is Christianity vs. paganism or Stoicism or superstition. The fulcrum of this missionary struggle is the Bible, and the doctrine of Christ as the Incarnate Son of God. All talk of different churches, and the things that divide them, is merely confusing, and frequently the excuse cited by the pagan for his remaining pagan. On the ship here, and everywhere, men of all churches worship together, earnestly and honestly, and many do not even know to what church their chaplain belongs

A final word is in order about the form of this prayer; for it is unique in its combination of an Offertory collect for God's acceptance of our gifts and prayers and a series of petitions reminiscent of a litany or bidding prayer. The Ceylon liturgy has suggested a better structure: it separates the two so that the celebrant says the offertory collect at the time of presenting the alms and oblations; then the deacon bids a litany for the "universal Church." Such a litany might well be of variable length and include petitions for other estates and causes of the Church such as missions, education and social service. One will find the recent publication of the Alcuin Club, *Anglican Liturgies* (Oxford, 1939), a useful reference for the comparison of the various forms of this noble prayer in the rites of all the Churches of the Anglican communion.

and care less. In this place the fight for Christ is terribly real, and in such a context the sectarian prides and prejudices of the Episcopal Church and all others are ridiculously absurd.

YOU also ask how a chaplain can deal with the problem of hatred. Let me give a personal illustration here in answer. I have tried to meet this problem. One Sunday was the day before we were to engage the Japanese in what promised to be a big battle. On that day before a packed hangar-full of men (no one is absent before a battle) I preached the gospel of loving one's enemies—the Japanese in particular. I explained about our own sinfulness lying equally at the bottom of the war's cause; I spoke of the tragic necessity of having to kill in order to settle problems that it is now too late to settle by other means; I spoke of God forgiving us for what we are doing if we realize our sin, repent, and resolve to live with the Japanese in more godly and understanding fashion when this is over. Well, I put it all as strongly and simply as I could and ended by pointing out that anything less than such an attitude was not Christian. The result of my sermon was to create quite a stir, and a tremendous amount of discussion among the men, which lasted for weeks. No one denied that what I upheld was the Christian gospel, and all approved my having stood up for it—but not all by any means professed to agree with the gospel on this point. Well, they argued it out thoroughly in every passageway and corner of the ship, and I suppose each man has come to his own conclusion. It must

be said, though, that those who concluded that in spite of "the padre" and the Bible "it's o.k. to hate Japs"—even they don't hate them fiercely.

These are two accurate insights. The Japanese is only a stubborn little devil that stands in the way of our getting back to the States. In short our lads have no strong sense of good or of evil: they don't understand fascism nor do they intensely hate it; they don't understand freedom nor do they intensely love it. They want only to get home; they are loyal to nothing more lofty than the United States marine corps. Such is the product of the amoral American background.

My general observation then, is that hatred is not severe. The fact that hatred is not a burning flame

enables some chaplains to ignore it altogether but the thing that this fact really indicates is not that we are so holy as not to hate, but that our Christianity is so watery that there are neither great loves nor great hates in our lives at all. We need more hatred of fascism and less of fascist peoples.

The main problem is not hatred or treating the Japanese like animals. The main problem is to show people the alternative: to teach them what the brotherhood of man really means. There is the thing that they don't see, even among their own kindred and countrymen. Do we not all too often treat each other as animals? Our job is to inspire loyalty to Christ and to let hatred take care of itself.

Regular and Irregular

by *Charles F. Edwards*
Rector at Decorah, Iowa

SOME of our commonest and most serviceable words are classed grammatically as "irregular." The verb "to be" for instance, and the words good, bad, come, go, buy, sell and eat are all irregular in their inflections. Like Topsy, they have just grown that way, and it is too late now to do anything about it. In fact, to attempt to regularize them would do violence to the very spirit and genius of the language, to say nothing of ruining the grace and beauty of our mother tongue. Our language is alive and is evolving imperceptibly by certain laws which govern its existence. One of these laws is the law of usage; well-established usage confers correctness and validity upon a pronunciation, a form, a spelling, or an expression. So these irregular verbs and adjectives are given the accolade of propriety and stand up unembarrassed and unafraid in the presence of their regular brethren. Further, we regard some of them with peculiar attachment as being the first words we learned to speak—be, am, is, are, were, good, better, best, go, went, gone. No machine-made substitutes for these family friends would be acceptable. Thank you, we like our language as it is.

In political circles a revolt is an uprising against an established order of things: a rebellion. If the uprising gains sufficient strength and momentum, the rebellion may become a revolution, and the old regime will give place to a new order of things. That is what happened in our beloved country in 1776 and the succeeding years. The new political wine in the Colonies burst the old bottles and made new containers necessary. These were furnished in the Declaration of Independence and in the Constitution and the Bill of Rights. From the point of view of the conservatives this

whole procedure was unwarranted and irregular, and the new nation was unauthorized and invalid. But history, moving onward slowly by its own inner vitality, has carried the infant nation on through adolescence and early manhood to a splendid maturity which is now the admiration of all the world. Doubtless some backward-lookers thought the national babe-in-arms could not survive: and they may have hoped that soon the repentant Colonies would plead for readmission into the parent political household. But today few entertain such a hope, probably none. America has made good, and has taken its place regularly and authentically in the family of nations. For anyone to hope that the United States would wish to make an about-face and return to the British allegiance is too absurd for words. History cannot be flouted in that way.

But in the ecclesiastical realm these truths are not so readily recognized. They are not considered self-evident and axiomatic. An a priori theory of the Church is laid down as a rule or measuring-rod by which all growth is to be gauged. Movements toward reform of doctrine or toward simpler and more efficient methods of administration must be made to square with the accepted theory, or be considered unorthodox and invalid. No matter what vigor and vitality these movements may show, they must be pronounced unauthorized and, if possible, repressed and suppressed. Thus the Inquisition functioned to the everlasting shame and humiliation of the whole Church of Christ.

In the Reformation period a new life was surging within the old bones of the Church, life which we devoutly believe was the breath of the Holy Spirit blowing upon the aging organism of the

New Israel that it might live and become a great army. National Churches throughout northern Europe sprang into existence and began their independent life under the power and guidance of Him who should lead the Church into all truth. Conquering and to conquer, they have gone from strength to strength; and in their missionary zeal they have carried the gospel of Christ to all corners of the earth. Yet from the standpoint of the Roman Catholic Church these efforts are unauthorized and unwarranted. They are irregular.

In England the Puritans, seeking a deeper expression of spiritual religion than they could find in the established Church, discarded liturgical forms of worship and set aside the episcopate, making the presbyters their ranking officers. Again, by the Divine Spirit, which alone can give life and power and growth, the Presbyterian churches have multiplied and spread until now they are found in every quarter of the globe. By their devotion, their loyalty to the truth as it is in Jesus, and their self-sacrificing labors they have won for themselves a standing and a validity among the followers of Christ which makes their position solid, permanent and secure. For anyone to imagine that they will some day repent and realize the error of their ways and seek re-admission into the ancient fold is to follow a dream, an ecclesiastical mirage, fantastic, fallacious, unreal.

YET this is what some men in our Church hope for. This is what is meant by referring to the ministries of the reformed Churches as "irregular." No account is taken of the life of the Holy Spirit who "divides to every man severally as he will"; also, as we humbly believe, to every Church. The Holy Spirit will show what kind of organization He designs for His Church. History is His calligraphy; it is for us to try to decipher it, not to attempt to gauge the Church's life by some measuring-rod supposed by us to be authentic, Catholic, or Patristic. The Church is alive with the Spirit; let it grow as the Spirit may give it direction.

It grieves me to hear high officials of our Church speak publicly of the ministries of the Free Churches as "irregular." Why should we pronounce upon other Churches? Are we not egregiously begging the question? The implication is, of course, that we are "regular." This is a complacent attitude that certainly does not make toward unity. Let us stop name-calling; and seek our brethren in a spirit of modesty and humility, following St. Paul's exhortation, "let each esteem other better than themselves." The honor roll of these Churches! such names as George Fox, John Bunyan, John Wesley, William Carey, David Livingstone, William Booth, Albert Schweitzer! Let us approach the goal of unity along the road

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of appreciation. The deep life of the Church runs through the succession of such saintly souls. This, as Dean Inge avers, is the true apostolic succession.

From an ecclesiastical isolationism, which deplorably under-estimates and undervalues the great reformed Churches, we may well pray to be delivered. Such provincialism is out of step with the times, and can only be indulged in by men suffering from an historical nostalgia, like the people of Israel at the Red Sea. But Moses would not hear them. His only word was "Forward!"

Looking closely into this matter of regularity, we find we are dealing with something artificial, an abstraction, a straw-man. Regularity travels under an assumed name, a pseudonym, a nom-de-guerre. Its real name is the status quo. Those interested in maintaining the status quo are interested in regularity. All reformers must necessarily break with the status quo. The reformed Churches do not place the value upon regularity that we do. They regard it as a theoretical, academic, hypothetical category. Their interest lies in the deeper realities of the Spirit: the gospel, regeneration, salvation, the Kingdom of God, eternal life. For us to suppose that these great Churches are looking to us to make their ministries regular is to indulge in an ecclesiastical day-dream. They are content with their ministry as it is. They do not think it needs supplementation, augmentation, extension, validation or regularization.

Are we seeking unity or reunion? There is a difference. The one is a splendid ideal which the Church has always had before its eyes: an ideal of harmony, co-operation, family solidarity, spiritual communion and fellowship. It is a vision which the Church has ever sought to attain unto, an ideal which it unswervingly hopes and believes will in time be realized, demonstrated and enjoyed. Unity looks confidently and joyfully forward to the future. Reunion looks backward toward some period when, it is alleged, unity existed; and strives to recapture, rehabilitate and revive the conditions under which it is supposed to have flourished. But this is an attempt to put back the hands of the clock of history, an effort to dress an adult in the clothing of an adolescent. Such expedients cannot succeed.

Unity is an ideal, a venture, a quest. Blue-printed, it becomes a program. The blue-print, or pattern, robs the venture of all its poetry, silences its music and impedes its progress. Unity must be given freedom of movement. It must be allowed to take what course it will under the guidance of the Holy Spirit. Only so can it have an unhampered, symmetrical development; only so can it approach the altitudes of Christ's high-priestly prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

THE WITNESS — April 27, 1944

The Archbishop of York Attends Washington Consecration

*In Interview Is Optimistic About Revival
In Soviet Union where He Recently Visited*

Edited by Lois Remmers

Washington:—Angus Dun was of course the center of attention at the great service of consecration held last week in Washington. Playing the chief supporting role was the Archbishop of York who is now on his first visit to the United States. Archbishop Garbett made the headlines throughout the world when he visited the Soviet Union within a few weeks after the recognition of the Russian Orthodox Church by the government. He is a tall, slightly stooped man with the traditional pink complexion of the British and when not in vestments rather surprises Americans unaccustomed to the dress of English bishops with his knee gaiters and black apron. He speaks quietly and precisely and never seems to be at a loss for an answer.

In an interview he spoke optimistically of the return of religion in Russia, declaring that part of it could be attributed to a reaction against the irreligion of the Nazis.

"There is certainly a very real revival of religion in Russia, due to several causes," he said. "It had begun before the war, but the hatred of the Nazis for religion has stimulated it since the war. In villages from which came men who were killed in battle, relatives and friends asked that the churches be opened and priests found to conduct religious memorial services. In all districts, the agony and suffering of war are being felt, and the people are turning to God.

"I don't mean to say that all Russia is Christian. The Communist party in Russia, for the most part, is against Christianity."

Replying to a request for comment on a statement made in Moscow by Metropolitan Sergius, Patriarch of the Russian Orthodox Church, challenging the Pope's position as the Vicar of Christ, the Archbishop said: "The Church of England is undoubtedly more in agreement with the Russian Orthodox than the Catholic position, since both repudiate the claim of the Pope of Rome."

In response to a question about the resettlement problem in Pales-

tine, which he visited a few months ago, he answered: "Frankly, I cannot see a clear-cut solution." He explained he would like to see as many Jews as possible in Palestine, but that it would be unfair to take from the Arabs land which they have held for centuries. "In this position we can only try to do justice to both," he said.

The Archbishop, whose own congregation in Southampton was bombed out more than a year ago,



The Archbishop of York who attended the consecration of Angus Dun greets the Primate of the Church of England in Canada when he recently visited London. The two Archbishops are to be together again next week in Canada

said that the Church of England was planning to reconstruct those of its demolished churches, which are of unusual historical or architectural value, but that many would never be rebuilt because of the shifts in population which have occurred.

Declaring there is "a great interest in the Church of England in regard to social reforms," the Archbishop, who is an authority on the subject of national planning in England, declared, however, that there is no official policy in the Church on such matters.

"Speaking as one who is deeply interested in social reform," he said, "I should not want the Church of England as a whole, or any church, to commit itself to the details of so-

cial reform. There is an increasing interest and concern in the Church of England on such problems as bad housing, malnutrition, child labor, and unemployment. Many individuals in the Church have spoken in favor of the Beveridge plan, but the policy is to accept the main suggestions of the report and see how best things can be worked out in detail."

On the bombing of German cities, the British church leader stated: "The majority of the people in the Church of England feel that the main thing is to bring the war to an end as soon as possible, so as to save from oppression and horror the millions of people under Nazi rule. If the bombing of Germany is hastening the end of the war, we believe it is right to continue it."

Preaching in Washington Cathedral on April 16th the Archbishop called upon Christians to fight the

"cynical despondency" that may follow the war and wreck the peace. Said he: "The victory must be used to secure for mankind peace and justice, and freedom from fear, want and oppression." The peace must not be used for revenge "though stern retribution must fall on those who have been guilty of cruel and savage crimes against humanity."

Following the consecration here the Archbishop went to Yale where he delivered an address, returning to New York on the 21st and remains until tomorrow, the 28th. A dinner in his honor was given by the British Consul General, he visited Mayor LaGuardia, Episcopalian, in city hall on the 22nd (with the usual crowd gathering to greet a notable), and

on Sunday he preached at the Cathedral of St. John the Divine. This week he is conferring with officers of various Churches, and also attended the spring meeting of the National Council, in session this week at the Church Missions House. Today, the 27th, he is speaking at a mass meeting of clergymen at Riverside Church. Tomorrow he goes to Chicago, leaving there for Toronto where he is to be the guest of Archbishop Derwyn T. Owen, Primate of the Church of England in Canada.

Flag Salute

Trenton, N. J. (RNS):—New Jersey school children with religious tenets against saluting the flag will be required only to stand at attention when a mandatory daily pledge of allegiance is given in public schools, under terms of a bill passed by the state legislature and sent to Governor Edge.

Bishop of Eau Claire

Eau Claire, Wis.:—The Rev. William W. Horstick, rector of Trinity Church, Aurora, Illinois, was elected Bishop of Eau Claire on April 18th. Born in 1902, he is a graduate of Nashotah and was a curate at the Redeemer, Chicago, until he went to his present parish in 1931.

Students Meet

Penn Yan, N. Y.:—Students from a number of up-state New York colleges met March 31-April 1 and 2 for a conference on vocational training, under the auspices of the Episcopal Church. Conducting discussions were Dean Virginia Harrington of Barnard College; Secretary Alden Kelley of the national department of college work; Mrs. Helen Herrick of the Church Mission of Help; the Rev. A. E. Swift, assistant of the overseas department of the National Council; Miss Helen Trumbull, college work secretary for New England; Miss Deborah Vaill, consultant on religious education for Central New York; Mrs. Walter Lilliard, college work secretary for the second province.

Protest Draft

New York (RNS):—The Federal Council of the Churches of Christ in America and the National Association of Theological Schools will protest the action of selective service in dropping deferments of pre-theological students after July 1. In a telegram to General Hershey, the executive board of the United Lutheran Church, the first major denomination

to register its disapproval of the move, declared: "As a Church we express our unalterable opposition and vigorously protest against this action, which will rob our country of this future Protestant spiritual leadership, particularly since the number involved, approximately 1,750 men for the country as a whole, is utterly insignificant as compared with the total military establishment."

If the matter should be given further consideration, selective service officials in Washington stated, the country's 6,400 draft boards would be notified to delay induction of pre-theological students pending final action.



Bishop Dun of Washington (right) greets one of his attending presbyters, Dean Charles L. Taylor, who succeeded him as head of the Episcopal Theological School

Judge Hand Honored

Boston:—Judge Augustus N. Hand of the United States Circuit Court and a warden of Grace Church, New York, was elected president of the Harvard alumni association last week.

Berkeley Gives Degree

New Haven:—The degree of doctor of sacred theology was conferred upon the Archbishop of York by the Berkeley Divinity School on April 20th.

Soldiers Worship

Washington:—Jacob Simpson Payton of the Army and Navy Chaplains Commission convincingly abrogates the popular fallacy that "when any American youth dons khaki or blue, he also leaves his religion behind to be packed in camphor with his civilian clothes." Presenting statistics compiled from monthly reports of army chaplains, the most recent of which indicate church at-

tendance during January as 8,913,440, he shows that, as compared with civilian church attendance, the servicemen are definitely at the head of the class. Not only are the outward manifestations of religion more apparent in the services, but also the principles it embodies. In the case of Jewish soldiers, for example, mere tolerance of them has been over-ridden in favor of a more constructive approach to the problem—cooperation. Tolerance standing alone, asserts Payton, is a negative virtue at best; passive acceptance of the Jews—merely allowing them to be around—accomplishes very little in a constructive way. Realizing this, Chaplain Thomas E. Adams, Jr., a Methodist preacher from Kingston, Ohio, went a step further, organizing special Friday night church services for the Jewish soldiers in an attempt to give them the benefits of their own form of worship. "Tolerance," says Payton, "would have left them neglected."

Brother Is Killed

Hartford:—Word reached Bishop Walter H. Gray of Connecticut on April 17th that his only brother, William Cole Gray, was killed in action on March 27th while serving in the air corps in the middle east.

Bishop of South Carolina

New York:—The Presiding Bishop has announced that the consecration of the Rev. Thomas N. Carruthers as Bishop of South Carolina will be held at St. Philip's, Charleston, on May 4th. Bishop Tucker will be the consecrator and the co-consecrators will be Bishop Maxon of Tennessee and Bishop Thomas, retired. Bishop Quin of Texas is to be the preacher. The bishop-elect will be presented by Bishop Jones of West Texas and Bishop McKinstry of Delaware.

Forward In Service

New York:—The Forward Movement has made arrangements with the Lutheran Church to act as clearing agent in supplying its clergy with German language material for German prisoners of war. Two booklets have been prepared: a pocket hymnal and a pocket order of worship, which will be shipped to clergy and officers having legal access to prisoner of war camps.

Tax and Charity

Cincinnati (RNS):—While noting a vast increase in the national income, Samuel McCrea Cavert told the United Stewardship Council, meeting here, that the percentage of that in-

come going to the support of voluntary agencies of religion, education, and charity was lower than in many years. In an attempt to explain the situation, Cavert suggested the heavy per capita tax load—estimated at \$357—as one reason for the decline in religious and charity donations to only \$2 per capita.

“Simplification of the income tax blank is certainly in order,” stated Dr. Caver, “but it must not be an over-simplification. To streamline the tax return by eliminating the specific exemption for charitable contributions would be to penalize the citizen who is socially-minded and generous at the expense of the citizen who is selfish.”

Fight Labor Conscription

New York (RNS):—Urging Congress to oppose the proposed Austin-Wadsworth labor conscription bill, 1,184 clergymen and laymen have joined in a statement that the legislation establishes a “dangerous precedent.” The churchmen asserted the conscription bill “endangers the American home, is likely to fail to accomplish its purpose, and is unnecessary.” The statement expressed concern “lest in the midst of a war being fought by America to guaran-

tee the four freedoms, developments in America itself may so impair one or more of these freedoms as to constitute a serious threat to the religious concept of human life.”

Want USSR Tie

Geneva (RNS):—Seven prominent Swiss churchmen headed by Dr. Karl Barth, well-known Protestant theologian, have signed a petition urging re-establishment of Swiss-Russian diplomatic ties, severed in 1919 following the Bolshevik uprising. The signers, in addition to Dr. Barth, are: Pastor Emil Blum, Berne; Pastor Hans Gurtler, Schwarzenburg; the Orthodox priest, Father Therapont Huemmerich, Zurich; Pastor Gottfried Ludwig, Bienne; Prof. Fritz Lieb, Basle; and Pastor Walter Michel, Berne.

Islandic Church

New York (RNS):—Prospects of forming a congregation for the 300 Icelanders living in New York City were discussed here by the Most Rev. Sigurgeir Sigurdson, Bishop of Iceland, at a luncheon tendered him here by the United Lutheran Church, which has organized under its Icelandic Synod the 30,000 Icelanders in the United States and Canada.

Bishop to Broadcast

New York:—Bishop Oliver J. Hart, of Pennsylvania will broadcast on May 14 an address concerning re-employment for returned servicemen after the war, over a network of stations, originating at WCAU, Philadelphia. Well qualified to discuss his topic, “The Church and the Returning Soldier,” Bishop Hart has been a chaplain in both world war I and 2, is a member of the army and navy commission, and heads the war commission of the diocese of Pennsylvania.

Sex Education

Richmond, Va. (RNS):—The Rev. Arthur W. Newell, president of the Richmond ministerial union, reports that local ministers, after a month’s study of a proposal urging sex instruction in the public schools, have accepted it, and have asked the Richmond school board to supply funds for teacher training in sex education.

Aid to China

Toronto, Ont. (RNS):—The China-India Famine Relief Fund has so far received more than \$151,000 from the United Church of Canada constituency. See page 20 for the way you may help.

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New York

Less Pacifism

Philadelphia (RNS):—Declining interest in pacifism among Quakers was reported here by Harold J. Chance of the American Friends service committee, following a three months' tour of Quaker meetings in various parts of the country. Mr. Chance reports the presence in Quaker homes of military toys and comics, a decreasing interest in Quaker literature and an increase in the amount of non-Quaker study material being used in Quaker schools. This, he believes, results from the large influx of non-Quaker members and ideas into Friends meetings: "Low standards of membership," he declares, "have brought into our Quaker groups large numbers who do not understand our historic position on peace and war."

Building Schools

Fresno, Calif.:—A coordinated program in Christian education, to be directed by Deaconess Isabel Ormerod, is one of the first objectives set by Bishop Sumner F. Walters for the district of San Joaquin. Bishop Walters seeks to "rejuvenate existing Church schools into greater strength both in numbers and achievement," and to use Church schools and other educational processes as a "means of introducing the Episcopal Church in new areas."

Large School

New York:—First report on Church School Lenten program to reach the National Council is from St. Mary's, Warwick, R. I., the Rev. Robert L. Seekins, Jr., rector. The school took up the suggested Lenten study theme, "Fellow Americans," and various projects and activities were developed in all grades. Mr. Seekins tells that St. Mary's has about 400 baptized persons, and of these about 225 are communicants. But the Church school has 106 children, nine teachers and two officers. . . . 25% of the total membership represented in and active in the Church school.

Clinical Training

Boston:—Emphasizing the present as well as post-war need for effective pastoral work, New England leaders of clinical training for clergy have organized and established a new educational project to be known as the institute of pastoral care. Its stated purpose is "to organize, develop and support a comprehensive educational and research program in the field of pastoral care, with special reference

to the ministry to the sick, using the opportunities offered by clinical training as a primary means to this end." While its major emphasis will be upon post-ordination training, courses will also be open to theological students. Headquarters of the institute have been established at the Massachusetts General Hospital, Boston, where a summer school will be held consisting of two sessions, six weeks each. It is expected that other training centers will be established as standards are met.

Hits at Senator

Washington, D. C. (RNS):—On the basis of his "white supremacy" statements before the Mississippi Legislature, replacement of Senator Bilbo, Democrat of Mississippi, as chairman of the Senate district committee, has been asked here by 13 ministers of the southeast ministerial council of Washington, D.C. Stated the Rev. Ralph W. Loew, associate pastor of the Lutheran Church of the Reformation, and one of the signers of the letter urging selection of a new chairman: "If the Senator denies that black, white, yellow, and red men can work together with all rights and privileges of our nation, then we believe him to be both unpatriotic and un-Christian."

Religious Education

Toronto, Ont. (RNS):—Ontario schools will have two half hour periods per week of religious education, taught by the regular teachers, J. G. Althouse, director of education for Ontario, disclosed at a meeting of the secondary school headmasters association on the opening day of the Ontario association's convention. The plan includes the compiling of a text and manual, teacher training in religious instruction, and provisions for excusing from the training children of parents conscientiously objecting to it.

Industrial Areas

Stockton, Calif.:—Recognizing the value of the work done by St. John's, Stockton, under the leadership of its rector, the Rev. George Foster Pratt, in ministry to the Industrial workers of a war-boom town, the National Council has ar-

ranged to supplement the work by partially supporting an additional worker. Mr. Waddell F. Robey, for some years past executive secretary of the missionary district of Arizona, has agreed to come to Stockton to do pastoral and educational work in the crowded areas of the city. Mr. Robey will at the same time continue his studies for holy orders.

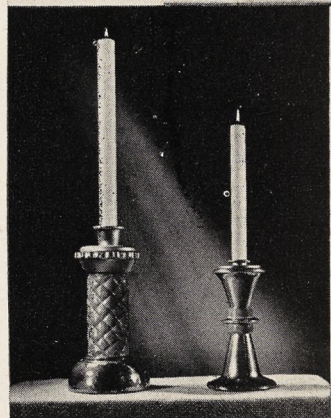
I Am An American

New York:—In a naturalization court in a war boomtown four foreign-born Americans—a Chinese, a Frenchman, a Pole, and a Rumanian—stood quietly and proudly last month to take the oath of allegiance and become citizens of the United States. For at least five years they had worked to forget old loyalties.

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toiled, studied, and waited for this hour when they would become Americans. They had brought along their friends and neighbors to see the ceremony. But the ceremony was only an oath of allegiance administered hurriedly and without feeling, and a three-minute, spiritless address of welcome, delivered by a tired judge. The new citizens and their friends left the courthouse, their faces puzzled and disappointed. "Is that all that citizenship means?" they asked.

To prevent this from happening to most of the four hundred thousand foreign-born and native people becoming citizens this year, churches and civic groups over America are asked to observe with fitting ceremonies the "I Am an American Day" on May 21. This day was set aside four years ago by a Congressional resolution as a time when exercises should be held "to assist our citizens, both native-born and naturalized, to understand more fully the great privileges and responsibilities of citizenship in our democracy."

As President Roosevelt, in this year's proclamation, said, "Our nation has been enriched, both spiritually and materially, by the naturalization of many thousands of foreign-born men and women and by the coming of age of great numbers of our youth, who have thereby achieved the full stature of citizenship, and these citizens have strengthened our country by their services at home and on the battlefield."

Programs have already been developed by hundreds of churches which have participated over the past four years in citizenship day observances. In Rochester, N. Y., for example, where the observance of citizenship day has become a local tradition, ministers of three faiths spoke last year on "Responsibilities of American citizenship" in a ceremony conducted by representatives of the community's schools, patriotic societies, labor, industrial, and foreign-language groups. In New England churches there have been quiet worship services, choral singing concerts, historical and religious pageants written by local people, a week of social events for naturalized citizens preceding the "I Am an American Day" ceremony, and sermons. In

Lynn, the churches adopted as the day's theme "Universal human brotherhood." To read the names on the programs of citizenship day at Providence, R. I., is to read a ballad of Americans—Janas, Racewicz, Kamienska, Nieratko, Littlefield, Eagleson, Mederios, and Karamelos. In Mount Vernon, N. Y., three clergymen, speaking on the theme "From many nationalities — one people," were naturalized citizens, each born in a different country.

Aid to Jews

London (wireless to RNS):—William Temple, Archbishop of Canterbury, has issued a message to the Hungarian people asking them to help Jews and "all people persecuted for racial and religious reasons in Hungary."

More on Less

New York:—"You can live on less, if you have more to live for," the foreign missions conference quotes from an Indian professor who visited China recently. In support of this statement, Bishop Robin Chen describes conditions in Anhwei following occupation by the Japanese of St. James' Church compound. The Chinese workers, forced into the old city where they now live amidst filth, squalor, and insects, have succeeded in reestablishing a system of schools, hospitals, and church services, and are having "a glorious time in their new abode."

Angus Dun Consecrated—

(Continued from page 4)

picture in the sport pages of the local newspapers the day of the service—a picture we would reproduce only it might be unfair to the Archbishop. It showed him with a mystified look on his face, characteristic of Englishmen attending American ball games, just as Americans are usually pictured scratching their heads in bewilderment when attending cricket games. Nevertheless, as one at the game, I can testify that he got more attention from the photographers than anyone else, except Case when he stole his first base of the year in the eighth. Anyhow, the Archbishop stayed through the 12 inning game.

The Bishop-elect, as he stood before the vast audience, sang the hymn, *Triumphant Sion, Lift Thy Head* from memory. Incidentally he wore a beautiful purple cassock.

Finally, there was the fellowship of the occasion—before and after the service; at the reception at the National Cathedral School for Girls later in the day.

Summary: As one distinguished Churchman remarked—a man who has attended many outstanding Church events in various parts of the world: "Never in my life of over seventy-five years have I ever attended an event more impressive. This was a great day for the Church of Christ."

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page eighteen

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This is the first volume in a new series edited by Dean Matthews of St. Paul's in London and Dean Dwelly of Liverpool, a series to be entitled "Problems of Worship." The present volume is an introduction to the literature of Christian public worship. The second volume, to be written by Dean Matthews, will examine the nature of Christian worship. Future volumes will deal with the drafting of services, the provision of music, and the building of the fabric and the furnishing of places of worship. American churchmen, especially those interested in the Liturgical Movement, will await the publication of this series with the keenest interest.

The present volume is much more interesting than you would expect a bibliography to be. It is really a brief history of the development of the literature of liturgies, both sources and treatises. It will help the student to keep his material in proper order and will enable him to see the history of liturgies in proper perspective.

At the same time the interest of the author—and evidently of the editors—is not limited to antiquarian research. There are two specimens of present-day liturgical composition which are set up for study at the end of the book. One is a service for officers and men of the Royal Navy, the other is a public jubilee service for the Royal Air Force. In other words, the interest of the volume is creative and not merely historical.

—F. C. G.

* * *

ST. PAUL'S EPISTLE TO THE EPHESIANS. By F. C. Syngé. Macmillan. \$1.40.

This is a "theological commentary" on the epistle. There are many suggestive things in it but these suggestions need to be checked. The author holds the extraordinary view that in 1:23 the clause "which is his body" is a gloss, and belongs in a footnote—what Paul is describing in the text is Christ, not the church. This throws the whole epistle into a new perspective.

He also maintains that the problem of Colossians-Ephesians is to be solved by reversing the order: Ephesians is the earlier and was written by Paul; Colossians is the work of a later imitator. It is a little book to make you think, and compel you to find a reason for what you believe about the Pauline letters.

—F. C. G.

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THE WITNESS — April 27, 1944

BACKFIRE

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

ALBERT E. PHILLIPS
Rector at Edgewater, N. J.

By the space given to Mixed Marriages (WITNESS, March 30) it seems to be regarded as an important issue. Therefore I am giving you some of my experience, particularly as to the attempts of the Roman Church to force the Protestant party to do certain signing . . . such as no other ceremony shall be performed and any children must be brought up Roman Catholics. It so happens that during my ministry here two of our most active young men, both on the vestry and one the director of the Church school, became engaged to Roman Catholic girls. I talked with them about their marriage plans and mentioned the promises they would likely be asked to make. In both cases, though married by a Roman priest, neither of the young men made such promises and thereby showed the sort of backbone most Protestants usually lack in such matters.

In the first case, after much argument with the girl's priest, the two did a little shopping around and soon found a Roman priest who consented to officiate without requiring such promises. In the second case when the man . . . whom I had told about the first case . . . told the girl that under no circumstances would he sign such agreements, she consulted her priest and he agreed not to force the issue. So promises were not made. All of which would seem to prove that with sufficient Church loyalty and backbone on the part of the Protestant party, the humiliating terms of which your article spoke need not be submitted to. And it seems to me that this ought to be more generally known to both our clergy and laity.

I think you will be interested to know that one of these cases involved a double ceremony. One service was in the rectory of the girl's priest in another town and the other in the rectory of the Church of the Mediator here. Our young man insisted upon our service in full, even to vestments. Not only did the bride acquiesce but the members of her family were present at our Episcopal service, even as members of the young man's family, together with the girl's, were present at the Roman service . . . if it can be called Roman since I understand it is virtually a civil ceremony, without prayers or blessing. For this reason neither the groom nor myself insisted on having our service . . . a truly religious one . . . first. And this second ceremony was performed with the knowledge and consent of Bishop Washburn.

* * *

MRS. R. I. THACKEREY
Churchwoman of Maryland

We find in this year of careful scrutiny of our magazine budget that THE WITNESS is indispensable. We are reordering it and dropping our favorite liberal magazine. In new surroundings at the behest of the navy, we are reminded through THE WITNESS of the continuity and oneness of the whole Church, whether we happen to be worshipping in Trinity at Newport, Grace

in Silver Springs, the National Cathedral or our own lovely St. Paul's in Manhattan, Kansas. But more important is our wish to support THE WITNESS because we believe the editors recognize the responsibility of the Church in a world of chaos. You know that the problems of war, race, monopoly and greed are all pressing problems for each Churchman—that we must all participate in plans and work for a decent world.

* * *

PFC. RIDGELY J. BELT
Camp Atterbury, Indiana

THE WITNESS has come to me at very trying times and I want to tell you that it has been a boost to my morale. I am proud that my Church has such a lively and progressive paper. How the world is to get out of the mess it is now in is some question, but I am sure THE WITNESS will find the answer if there is one to be found.

* * *

THE REV. JAMES R. SHARP
Secretary, Diocese of Tennessee

So far from the action of the diocese of Michigan being the first of its kind (making voting age at parish meetings eighteen) "ever taken by an Episcopal diocese," the convention of Tennessee in 1906—and that is 38 years ago—inserted in its constitution the sentence, "Qualified voters in such an election (i.e., of vestrymen) shall be all registered communicants of the Church in the parish, who are eighteen years of age and older." The provision has been moved from the constitution to a canon, but has never since been altered.

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