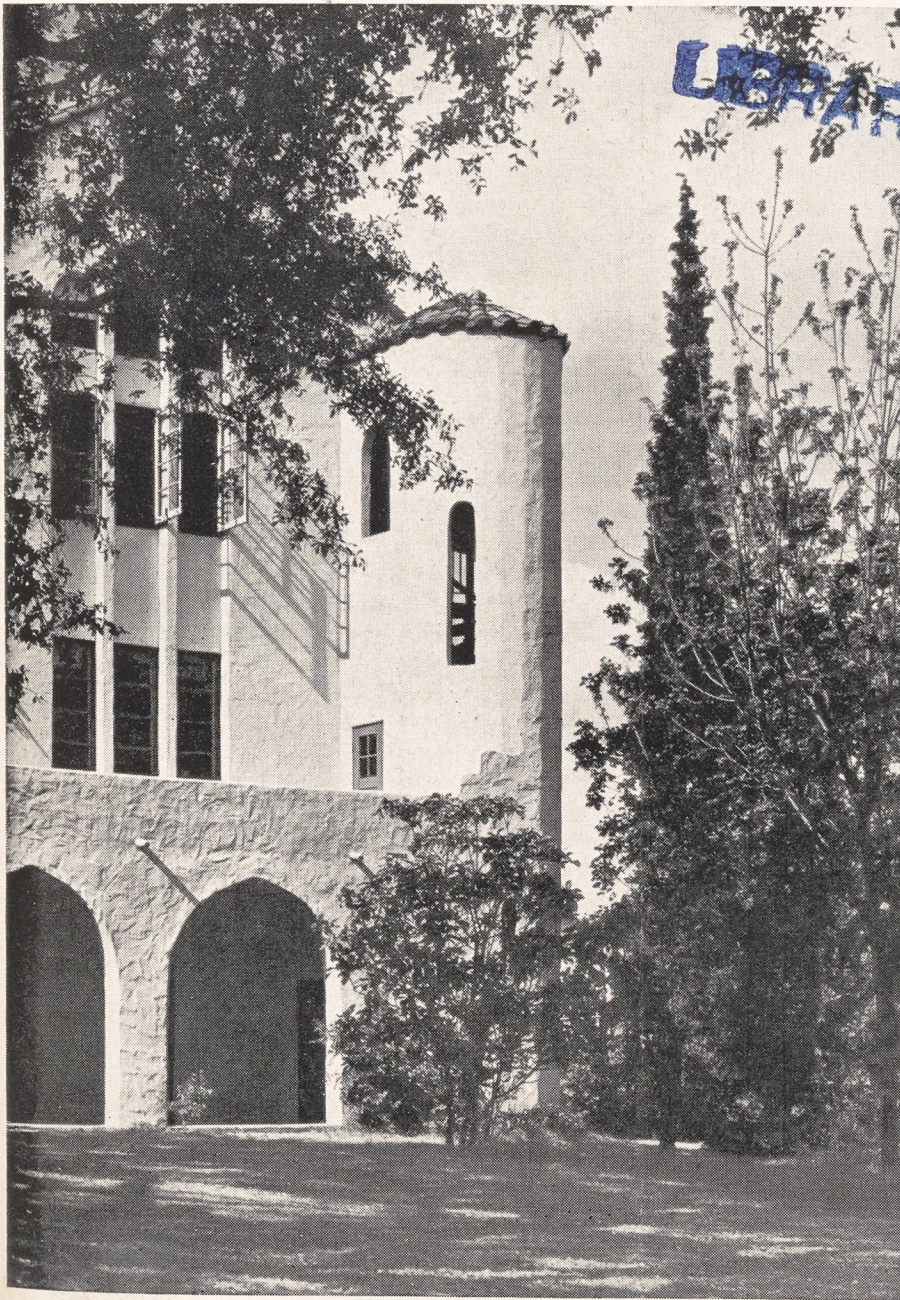


The WITNESS

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AUGUST 23, 1945

ST. MARY'S HALL
SAN ANTONIO HAS
FINE BUILDINGS . . .

PRAYER AND WHAT ELSE?

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion: 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street.
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

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

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

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

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

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

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

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

AUGUST 23, 1945
VOL. XXVIII No. 48

CLERGY NOTES

DUGGLEBY, WAYNE I., was ordained deacon on June 29 in Trinity Cathedral, Davenport, Iowa, by Bishop Haines. He is a student at Nashotah House.

FIFER, PHILIP, formerly non-parochial priest of the diocese of Vermont is now the assistant rector of St. Mark's, Philadelphia.

GOEHRING, NORMAN, ill for several months, having had a spinal operation, has returned to his parish, St. Michael's, Milton, Mass.

KEW, CLINTON J., was ordained priest at St. Paul's, Farrell, Pa., on August 1 by Bishop Wroth of Erie. He is in charge of St. Clement's, Greenville, and the Epiphany, Grove City, Pa.

KNAPP, James V., has resigned as rector of All Saints', Harrison, N. Y. to become rector of St. George's, Port Arthur, Texas.

LANCASTER, CHARLES F., has resigned, effective August 31, as secretary of religious education, diocese of Mass. He is to devote all his time to the Church of the Good Shepherd, Reading, which he has served for 14 years.

NEALE, WILLIAM P., rector of the Good Shepherd, Varre, Vt., becomes the rector of Trinity, Claremont, N. H., on September 1st.

PIERCE, DANA U., was ordained priest at St. Paul's, Farrell, Pa., on August 1 by Bishop Wroth of Erie. He is in charge of St. Paul's, Farrell.

SCRIMBEGOUR, CHARLES E., has resigned his charge of parishes at Richford, Enosburg Falls and East Berkshire, Vt., effective September 1st.

SIDDERS, ARCH W., rector of Christ Church, Puyallup, Washington, becomes the rector of Our Saviour, Placerville, Calif., September 1st.

WARD, WILLIAM, chaplain at the University of Southern California and assistant at St. John's, Los Angeles, is now the chaplain of Episcopal students at the University of Illinois.

WATSON, RICHARD S., rector of Trinity, Houston, Texas., becomes the dean of St. Mark's Cathedral, Seattle, Washington, on September 23rd.

SERVICES In Leading Churches

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

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

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

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

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

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

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

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

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

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

The Stand of Church in Norway Explained by Bishop

*Bishop Berggrav Issues Personal Statement
After His Liberation by Quisling Forces*

By British Information Service

Oslo:—"My personal faith is not worth many words," said Bishop Berggrav, "but it is symbolic of the position of the Norwegian Church during this difficult time which now at last has come to an end."

In giving an account of his work, his arrest and his imprisonment in a cottage in Asker during the war, Bishop Berggrav said: "The Norwegian bishops in January 1941 wrote their well-known pastoral letter which stirred the entire people. The Nazis tried to intercept the pastoral letter and they succeeded in capturing some copies and also started to confiscate dispatches to North Norway. This matter was dealt with quite simply. Dr. Fjellbu, at that time dean, knew a pilot of a German aircraft; thus it happened that the Germans themselves flew the pastoral letter to North Norway. This pastoral letter and the Supreme Court action in December 1940 proved to be the beginning of the spiritual fight which Norway carried on afterwards. We were expecting the worst and it was not long afterwards that I was arrested. The state police were after me and the arrest took place on the train near Hvalstad station. I was taken to Bredtvedt and my imprisonment started. On several occasions I was brought from here in order to explain myself both to Quisling and to Terboven. Quisling's attitude was belligerent and he said that I ought to be beheaded a hundred times because I was responsible for it all.

"My most interesting experience was an interrogation by Terboven and Himmler at Skaugum. Hardly had I entered before Terboven began scolding me, using terrible language. Neither Himmler nor I took much notice of him. Himmler appeared sympathetic and intelligent

during the conversation and I felt that at heart he respected my views entirely. The fact that he did not dare to stand by his convictions only goes to prove how devilish is the whole system which he supports. Himmler asked why the Norwegian Church and the Norwegian people resisted the new order. I gave him a comprehensive explanation. At the end he explained that it would be stupid to make a martyr of me. 'There is another way to break your power and influence,' he said, 'and that is to let you be forgotten.' After the interrogation at Skaugum I returned to Bredtvedt. Some time afterwards I learned that I was free. But when I left the camp a car from the state police was awaiting me in which I was taken to the cottage in Asker, where I have been ever since. Here also I found my son interned. Thus in all these years the cottage in Asker has been my place of work. I have worked, read and written and on the whole achieved a good deal. A series of good books can be expected."

Asked whether after short acquaintance with the Nazi guards he won them over to his views he said: "I came in October and by Christmas time I got on well with my guards. I can mention this: an order given to erect an electrified fence 2 metres high around the camp was never carried out. After I came to an agreement with my guard, life became more bearable. I was allowed to walk into the woods around the cottage and could take exercise. Thus while I was there I chopped 14 cords of firewood.

"From the very beginning we established communication with all necessary organizations both in Norway and abroad. We even contacted the Church opposition in Germany.

On several occasions they smuggled me away from the cottage into town where I had conferences with leaders of the Church and Home Front. Like other secret organizations in Norway we were using letter-box addresses and disguise, so excitement was not lacking. Never once was contact with the Swedish and Danish Churches interrupted. Among others I have personally corresponded with Bishop Aulen in Stockholm. The help received from our brother people, spiritually as well as materially, can never be valued highly enough. On several occasions prominent German representatives visited me



*Bishop Eivind Berggrav of Norway
tells of the stand the Church took
against the Nazis upon his release*

amongst whom were a German Count and several high-ranking reserve officers.

"We benefited much from the fight of the Confessional Church (Bekennniskirche) in Germany. We have learned from its methods, its victories and its failure: We learned that it was useless to compromise with Nazism and that the only way when the Church was concerned was a definite No.

"With regard to our brother people, during these hard times, we have all taken the same line and we

have fought for the same principles and from the same foundation, in the Home Front. Today I can reveal to you such a leader: Pastor Conrad Bonnevie Svendsen."

Bishop Berggrav was asked about the attitude of the Church towards the state.

"It is no unpleasant position for the Church to have so close a relationship with the state. It is, however, a necessity that the Church should have greater freedom in her internal spiritual affairs. Through our work we hope to achieve this for the benefit of the Church and the people." The Bishop attached great importance to the economic [?œcumenical—Ed.] work of the Church after the war. He expressed deep regret over the passing away of the Archbishop of Canterbury, William Temple.

Finally, Bishop Berggrav answered a question regarding the tasks of the Church in the immediate future. He said: "We want the religious life to be natural and true. Now we are going back to our work."

THE PICTURE ON THE COVER

San Antonio, Texas:—The cover picture is the corner of the Schoolhouse at St. Mary's Hall, diocesan school for girls. It is one of eight fine buildings on a six acre campus that is beautiful in its tree surrounded setting. All of the buildings are in keeping with the spirit of the Southwest Spanish architecture. Many student organizations offer opportunity at St. Mary's for work and play and experience in leadership. Courses are offered in the arts and sciences and stress is placed upon a wholesome religious atmosphere. It is both a residence and day school and prepares girls for the leading colleges through its fully accredited curriculum. The head mistress of St. Mary's Hall is Miss Katharine Lee.

COMMISSION ON RURAL WORK

Madison, Wis.:—Bishop Lewis of Nevada was elected chairman of the joint commission on rural work which was organized here after a lapse of six years during the sessions of the town-country conference. The Rev. Clifford Samuelson, associate secretary of domestic missions, was elected secretary. Focusing on

minimum standards for country work, improved theological training, establishment of several demonstration centers were discussed at the two day meeting.

CHAPLAIN QUINN IS KILLED

Washington:—The navy department has announced that Chaplain David L. Quinn was among the 1001 Americans who were killed when the Japanese prison ship on which they were passengers was torpedoed and sunk last December in Subic Bay. He was assistant rector of St. Paul's, Washington, before entering the service.

GERMANY CHURCHES GET HELP

Geneva (wireless to RNS):—The World Council of Churches has made its first contribution to the reconstruction of religious life in Germany. The sum of \$180,000 has been voted to be used for the building of wooden halls suitable for services and meetings, literature, the transportation of ministers.

PEOPLE'S MOVEMENT HEADED BY PASTOR

Amsterdam (wireless to RNS):—The Rev. Willem Banning, pastor of the Dutch Reform Church and leader of the resistance movement during the war, is chairman of the newly-created Netherlands People's Movement. He succeeds Prof. Willem Schermerhorn, one of the founders, who was recently named prime minister of Holland. The movement seeks "to promote social action on behalf of the common man."

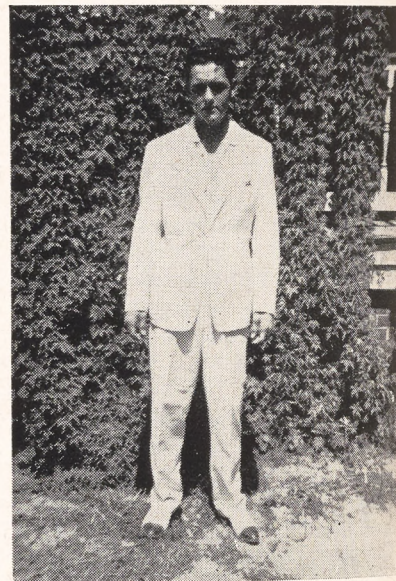
WHY CATHEDRAL WAS SAVED

London (wireless to RNS):—Salisbury Cathedral was spared by German bombers during the war because its 400-foot spire served as a landmark in raids on strategic centers, according to Ernest Neville Lovett, Bishop of Salisbury. Bishop Lovett spoke at a service of thanksgiving for the preservation of the cathedral.

"When the spire was built in the Middle Ages," Bishop Lovett said, "it was intended to point to heaven, but the enemy used it as a signpost on the path of death and destruction."

RELIGIOUS CENTERS IN GERMANY

London (wireless to RNS):—Plans to set up religious centers in Germany "during the coming years of occupation" have been drawn up here by the chaplains department of the 21st British Army. Every center will have a chaplain's house, library, and recreation room. The centers will be established in hotels, houses, or other suitable buildings requisitioned for the purpose. About 60 persons will be accommodated at each center. It is planned to distribute religious literature and make use of religious programs sponsored by the British Broadcasting Corporation. Another suggestion is that religious dramas be presented at the centers.



Robert S. Snell is the able president of the Young People's Service League in the diocese of Florida

MEMORIAL TO HONOR BISHOP AZARIAH

London (wireless to RNS):—A memorial to the late Bishop Azariah of Dornakal, India, is being planned. In view of Bishop Azariah's special interest in the advancement of Indian womanhood through Christian higher education, it has been decided that the memorial shall include a chapel for the diocesan girls' high school at Bezwada, extension of school accommodations, more hostels and scholarships, and the development of teacher training. Other girls' schools in the diocese will profit by the scheme which will culminate in the erection and endowment of a women's Christian college for the Telegu country.

THE WITNESS — August 23, 1945

Chinese Leaders Ask Coalition To Solve China's Needs

Armies Have Fought Thousands of Battles With Practically No Help from the Outside

By W. B. Spofford

New York:—Talks with leaders of the Yen-an set-up in China is not only revealing. It is likewise disturbing. Three of them were in New York the other day, on their way home from San Francisco by way of London where they hope to confer with leaders of the new government there. Mr. Tung Pi-Wu is a quiet man with one of those drooping mustaches that we used to see on the royal high executioner in the Mikado. His face breaks out in one of the most contagious smiles I have seen on the least provocation. Mr. Chan Chia-King is about four feet nine; weighs 100 pounds dressed for winter weather; looks about eighteen. It brought a gasp to learn that he is thirty, married, the father of children, and the secretary of the party that rules one hundred million people in nineteen liberated areas of China. Mr. Chang Han-Fu, like Mr. Chan, educated in America, is the editor of a daily paper in Chungking and seemed to get a lot of fun out of having a heart-to-heart chinwag with a few sympathetic Americans. Mr. Tung was one of the eight to serve on the Chinese delegation at the United Nations Conference. The other two men were advisors.

There isn't room here to set forth the facts about Yen-an and the hundred million they govern. Agnes Smedley, Edgar Snow, Harrison Forman and other writers have told the story of their fight against illiteracy, for better living for the people, for democracy. They have told also of their two famous armies with nearly a million soldiers even today in spite of losses that run close to half a million . . . armies that have taken a toll of three Japanese killed for every one of their own. The story of their military achievements is almost unbelievable. For more than eight years these two armies have fought over 115,000 battles against the Japanese and their puppets and have out-maneuvered and out-fought the enemy in every campaign. And while fighting the Japanese they have somehow

found time to establish democratic governments, elected by universal suffrage; to start industrial cooperatives; to start schools and publish 198 newspapers; to reduce rents and interest; to organize and train a militia for home defense now numbering over two million, largely composed of boys and old men and women. "What's more, these armies, after fighting and training, have made themselves largely self-supporting in order to overcome their

stopped in 1940. Since then they have got on the best they could by making their own. They also have received one motor car, four ambulances and four trucks. But these did not come through lend-lease. They were contributions from individuals in America, England and elsewhere which were sent to Madame Sun Yat-Sen who has faithfully stuck by the principles of her famous husband in the face of tremendous opposition from other members of her family.

It was made abundantly clear by these Chinese leaders that the Kuomintang is pretty much of a fascist set-up, with suppression of all freedoms; with kidnapping of democratic leaders; with concentration camps, and they gave some pretty sordid tales from first hand experience to back up their statements. Certainly it is clear that the Kuomin-



Feeding, educating and generally caring for the children behind the lines is one of the great tasks of the leaders of China's liberated areas

economic difficulties, to improve their living conditions and to lessen the burden on the people," to quote Mr. Tung.

And how much help do you suppose these Eight Route and New Fourth Armies have received from the United Nations to aid them in their 115,000 battles against our common enemy? According to Mr. Tung during the more than eight years that they have been in the forefront of the war they have received altogether 120 light machine-guns and six anti-tank guns. For awhile they received cartridges and other explosives but this was entirely

tang is keeping some of its best troops to bottle up these liberated areas, with headquarters in Yen-an, when they should be fighting the Japanese. And little Mr. Chen, with a broad grin, said: "It is rather amusing to hear some Americans denounce the Russians for not fighting the Japanese, while they say nothing about an army of a million Chinese soldiers who do not fight the Japanese because the Kuomintang government would rather have them fight China's Democratic Areas."

They were very polite in asking questions about U. S. policy. But just why is it that your government

gives no support whatever to our armies that have fought the Japanese for more than eight years? Why is it that your government does not stand for a coalition government in China and a united supreme command? Why is it that your government does not support us in our demands for the mobilization of all forces for the complete defeat of the Japanese invaders? Why is it that your government does not support us in our demands for people's freedom; for people's unity; for a people's army; for the development of industry; for cultural and educational reforms; for agrarian reform; for the freedom of religion for which we stand and which we practice in the liberated areas?

The answer of course is a simple one; the United States has always found it easier to cooperate with fascist and semi-fascist groups and governments than it has to support genuinely democratic groups and governments. This is true in Africa, in Italy, in France, in Germany, in Poland, in China. And it is something that has to be corrected by the people themselves, just as the Gerald L. K. Smith situation was taken care of by the people themselves in Los Angeles (WITNESS, August 9). Come the end of summer, if we have to wait that long, and maybe a few mass meetings can be staged over this business. Meanwhile it is always possible for wide-awake people to ask questions of Congressmen, Senators and other officials in Washington.

CHRISTIAN UNITY AND WORLD PEACE

Stockholm (RNS):—"The Swedish Church is convinced that the first step toward peace and reconstruction must be to develop a sense of unity among all Christian communions," declared the primate of the Swedish Lutheran Church, Archbishop Erling Eidem, in an interview here. "The experiences of the war have taught us how close to one another are the peoples of the earth. In laying the foundation of peace, it is necessary to strengthen and increase this feeling of inter-dependence and mutual responsibility. There must be no difference between victors and vanquished within the Christian community."

"Naturally, great difficulties exist when it comes to building closer ties

of understanding and cooperation between Christian churches in all countries. Germany presents a special problem. We have, however, a strong connection with the German Confessional Church and we hope soon to be in contact with its leaders and to devise means for future relationships.

"The Swedish Church has open windows to cooperation with the west, the east, and the south. Christian understanding must continue and deepen between religious bodies within our country and between the Swedish church and churches in Scandinavian and other countries. At the same time it is important to ensure that efforts for Christian unity will not result in an attempt to



The Rev. Eugene L. Nixon, major and chaplain, administers Holy Communion to a soldier in the field. Mr. Nixon was formerly the rector of St. Mark's, Green Island, New York

set up a political organization inside the Christian Church."

After stressing that the Swedish Church is "anxious to intensify our relations with the Churches in the United States," the Archbishop also said that the Church is anxious to open its arms to the Russian Orthodox Church "and to resume relations through the ecumenical movement."

KENTUCKY CHURCH BECOMES PARISH

Owensboro, Ky.:—Trinity Church here became a parish last month when the vestry assumed full payment of the rector's salary. The church was organized in 1868 and has never had parish status until now. The visit of Bishop Clingan also marked the 6th anniversary of

the rectorship of the Rev. Wilfred Myll under whose leadership the church has developed a fine program, with a number of thriving organizations and with many improvements made in the plant. The goal of self-support having been attained, plans are now under way to further beautify the church and to enlarge the parish house.

MORE CHAPLAINS APPOINTED

Boston:—The army and navy commission announces its latest list of army appointments, promotions and separations of Episcopal chaplains. New appointments are Chaplains Edward H. Cook, Melbourne

R. Hogarth, William B. L. Hutcheson, and Earle W. Strauser

Promotions from first lieutenant to captain include: Chaplains Theodore P. Ball, Angus Dun, Jr., John U. Harris, Norman S. Howell, John H. Parks and Joseph B. Williams.

Promoted from captain to major: Chaplains Clifford Chadwick and John W Hardy. Chaplain Eugene L. Nixon was promoted from Lieutenant Colonel to Colonel.

Separations reported are: Chaplains Harrison A. Brann, Henry I. Louttit, Nathaniel Croft, Joseph F. Hogben. Died: Chaplains Harry M. Kellam and Loren L. Stanton.

The commission announces the appointment of three Episcopal chaplains in the navy: Chaplains Edwin L. Conly, Kline d'A Engle, and Samuel C. W. Fleming.

EDITORIALS

Prayer and What Else?

THE revelation of the atomic bomb stunned the world, filling many with panic. That it presents a tremendous challenge to religious forces goes without saying. Thus the executive director of the Protestant Council of New York immediately issued a press release asking "What can the Protestant Church contribute to help carry America safely through this crisis?" He gives his own answer: "To this question I see only one answer. The problem is beyond human remedy. The answer is prayer."

To which we reply, "Prayer and what else?" Prayer means, among other things, that a person seeks guidance for action. Certainly two things are required at once of those governments which, at present, have control of this new discovery which opens a new era for the human race. First, it should be placed under international control so as to protect the world against its wanton use. Second, means must be found through international agreement, whereby the discovery can be developed and harnessed for the good of mankind throughout the world.

It is not going to be easy to accomplish these ends. Everyone agrees that the new marvel, used rightly, can end war and bring mankind untold blessings. They agree too that, used wrongly, it can mean the end of humanity. Yet in announcing the discovery Secretary of War Stimson spoke of "substantial patent control." Men are now speculating on what he meant. Does it mean that this power is to be placed in the hands of the exponents of "free enterprise"? What will happen to society and human relations if this power is given into the keeping of a small group of men, representing an Anglo-American chemical cartel?

As for us we subscribe fully to the statement that appears in "Quotes" on this page. Let the people pray, certainly, as well they may with both thanksgiving and fear. But let them arise from their

knees to make the most persistent and insistent demand upon governments that has ever been registered in this world. And the demand must be for the complete control by the people themselves of this discovery which is to revolutionize life.

Utterly Incomprehensible

THE other day we were invited to a small reception to meet three Soviet women who are

members of the trade union delegation now touring the United States as guests of the CIO. During the question period a Negro woman said that the minds of her twin sons had been scared beyond healing when they read of the lynching of a Negro and their subsequent discovery that the American people as a whole were indifferent to the tragedy. "In Russia do you have so-called superior and inferior races," she asked of the Soviet women, "and what do you do in circumstances like this?"

There was complete silence for what seemed like five minutes. It then suddenly dawned upon the rest of us that the question was utterly incomprehensible to the Russians. It was a situation completely out of their experience. Ruth Draper, the chairman, was obliged to answer the question from her knowledge of Soviet culture and law. After her explanation, Iraida Shostak, chairman of the Scientific Institution Workers of the Soviet Union, arose and said simply: "In the Soviet Union we are all brothers, irrespective of race, religion or culture."

It is true, as Bishop Harris of Liberia insisted in his address in Cleveland, reported elsewhere, that the Christian Church can learn a good deal from the Soviet Union about the dignity and sacredness of personality.

A System of Bible Reading

THE Oxford University Press, at the suggestion we suspect of Mr. William Krause who manages its Bible and Prayer Book division, has done a

"QUOTES"

THERE have been many "moments of destiny" in human history. If that phrase were used now for the first time, in all the pristine power of its wording, it would still be inadequate to express the responsibility that rests upon the human race today, most heavily of all upon the American people and their government. We are compelled, at one step, to bridge the gap between the scientific genius which produced this marvel, and the social sluggishness which has made lesser marvels a two-great tax upon our powers of adjustment. There is no escape. The split atom may shatter humanity, but not before then will it retreat into the physical void form which it came. The dust of creation is in our hands. We must master it. We must make it the servant of mankind, the servant of peace, the instrument by which man proves his right to rule that part of the universe in which he has his being.

—Irving Brant
The Newspaper PM

real service in publishing a booklet on the New Lectionary. Written by the Rev. Bayard H. Jones, a member of our liturgical commission, it sets forth ways in which the tables of the lectionary, found in the front of the Prayer Book, are capable of being put to a very direct and valuable use by everyone. Prof. Jones tells a story about Bishop Parsons when he was the rector of a parish. He was stressing the value of the private devotional reading of the Scriptures in a class when one of the wardens looked up at him with wide and innocent eyes and inquired: "But Mr. Parsons, is it necessary for *Episcopalians* to read the Bible?" Prof. Jones says that he does not know what Bishop Parsons answered but he does give his own: "Yes

it is, unless he attends Morning and Evening Prayer in church every day of the year."

Very few Episcopalians do that. This booklet therefore provides a most excellent guide for those who wish to follow Prof. Jones' advice. Attractively printed in two colors, the pamphlet *The New Lectionary*, may be purchased through your book store for but five cents a copy. Or if the store does not have it we suggest that you send to Mr. William Krause, Oxford University Press, 114 Fifth Avenue, New York, for a copy. Clergy would do well to lay in a supply for general distribution or for use with confirmation classes. We are informed that the supply is limited because of the paper shortage so do not delay.

Izaak Walton: Fisherman, Churchman

by *Louis Augustus Parsons*

Priest of the Diocese of Massachusetts

AN ARABIC proverb says: "Allah never deducts from man's span of life the time he spends in fishing," which means, I take it, that God loves a fisherman. And this seems obvious when we remember that he chose Peter, James and John to found his Church. Perhaps, too, it helps to explain the indulgence that Church people usually show for the parson's piscatorial proclivities. If at this season of the year he is missing for a few days, merely smile and say nothing. The time he takes out for this kind of recreation is seldom counted against him.

Unquestionably there is an affinity between faith and fishing; something about gently flowing waters that induces thoughts of a meditative and religious character. This becomes clear if we examine the world's vast literature on fishing, the English branch of which began before the dawn of the sixteenth century. There the earliest book on the subject was written by a nun, Dame Juliana Berners, prioress of the convent of Sopwell, near St. Alban's; a lady of noble family, celebrated for her learning and accomplishments. It was printed at Westminster by Wynkyn de Worde in 1496, as a part of his second edition of *The Boke of St. Andrew's*, and entitled *The Treatyse of Fysshynge Wyth an Angle*. I have in my library a facsimile copy of this quaint book, and I have often turned with amusement to its frontispiece. It is a woodcut of a medieval gentleman in stylish attire, landing a small fish to place beside two more (still smaller) in a receptacle which is unmistakably a wash-

tub. This has been cited as history's most impressive manifestation of optimism.

The *Treatyse* contains instructions for making tackle, rods, baits, etc., together with a description of the most skilful manner of using them; also an account of the various species of river fish, and their respective merits as food; and it concludes with some laudable rules for the conduct of anglers toward each other, and toward those whose lands they frequent. Here is one: "That ye breke noo mannys heggys in goynge aboyte your dysportes: ne opyn noo mannys gates but that ye shutte theym agayn. And all those that done after this rule shall haue the blessynge of God & saynt Petyr: whyche he theym graunte that wyth his precyous blood vs boughte."

Nearly a century was to elapse, however, before the author of the world's most famous book on fishing opened his eyes on this earthly scene. Izaak Walton was born on August 9th, 1593, in the parish of St. Mary, Stafford. Of his early life we know next to nothing. But that in 1613 he went up to London and became a merchant, and later a warden of St. Dunstan's, Fleet Street, is certain. Twice married, his first wife was Rachel Floud, a descendant of Archbishop Cranmer. By her he had seven children, all dying in early childhood, she herself following them to the grave in 1640. Six years later he married Anne Ken, sister of the illustrious bishop and hymn writer, and by her he had a son and a daughter.

In 1643, at the age of fifty, he closed his little

shop and moved out into the country. He had no liking for the times. Like ours, they were times which tried men's souls. England seethed with civil strife. War's shadow darkened the land. "Only we," he writes, "who have lived these last twenty years are certain that money has been able to do great mischief." And yet it was during those troublous years that he was planning a book which was destined to take its place among the great masterpieces of English literature—*The Compleat Angler, or the Contemplative Man's Recreation*.

It seems strange, indeed, that so tranquil a product should have come out of such turbulent times. But Izaak Walton was the kind of man to produce such a book. Quiet, meditative, peaceful, his mind naturally turned to religious and pastoral subjects. He enjoyed the companionship of his clerical friends. He loved to roam through the dreaming countryside. He lingered by still waters.

So he bought a small place in Shillingford, near his birthplace, and for the next few years divided his time between his rod and his pen; fishing the Dove, the Test, and the Itchen, and writing the lives of Donne, Herbert, Hooker, and other worthies of his time. "I have laid aside business," he tells us, "and gone a-fishing."

BUT from 1650 to 1661 we find him in Clerkenwell, at that time a rural suburb of London; and it was here in 1653, that the first edition of *The Compleat Angler* was published. They were

THE SANCTUARY

conducted by W. M. Weber

The Parable of the Family, as the Pattern of the Church

True marriage is the subordination of self to the love of the family. True faith is the subordination, not only of the self, but of all loyalties and allegiances, particularly of the family, to the love of One God Almighty in His Church. No flower can grow in a garden overshadowed by trees. No guest can be made welcome if all the seats are taken round the fire. Surrender is the first condition of grace, as humility is the essential condition of worship.

I still had to learn that a prayer is as acceptable to God when it is said in a motley crowd as when it is whispered in a bedroom, and that as long as I was presumptuous enough not to realize that I was in the same need of salvation as the most unattractive individual in that crowd, I was not in a fit state to pray.

—Emile Cammaerts, *The Flower of Grass*, Harper, 1945.

eventful years in the course of which occurred the Plague and the Great Fire. He must have witnessed both of these calamities, but he left no record of them. He went on quietly with his work, revising his book, and fishing the river that flowed close to his home. Five editions followed in the course of his lifetime, and since then over a hundred more have been issued. And so celebrated has it now become that a high value attaches to the earlier copies.

The book, however, should not be regarded as a technical treatise on angling. Its minute descriptions of tackle, baits and flies, no doubt, have made it popular with sportsmen; but its quaint and touching descriptions of familiar incidents and rural scenes, its literary charm and human appeal, have endeared it to every reader of taste and feeling. Its author never intended it to be a handbook of instruction in any literal sense. Measured by the standards of today, he was probably not a very expert fisherman. His methods were antiquated, even for his own time. Authorities now believe that he made little if any use of a reel, indeed, he found it difficult to describe one. The supplement on fly fishing was contributed by Charles Cotton, his friend and fellow fisherman. And it seems likely that his own list of flies was borrowed from Dame Berner's earlier work.

But Izaak Walton was for his day a fair fisherman, and never a greedy one. He was a sportsman, not a "sport." Angling, for him, was never an affair of record making or competition, except in playful fashion. I can imagine his amazement and disgust could he have seen a modern sporting magazine, with its vulgar descriptions of record-breaking contests and its pictures of prize fish. For him it was "not all of fishing to fish." There was something more—the peaceful countryside; sweet riverside pastures and silver streams; culverkeys and cowslips; contemplation and quietness. "No life," says he, "so happy and so pleasant as the life of a well governed angler; for when the lawyer is swallowed up with business and the statesman is preventing or contriving plots, then we sit on cowslip banks, hear the birds sing and possess ourselves in as much quietness as these silent silver streams which we now see glide so quietly by us. God never did make a more calm, quiet, innocent recreation than angling."

His last years were spent with his daughter and her husband, Prebendary Hawkins, in their home at Winchester. There he died, December 15th, 1683, in the ninety-first year of his age; the contemporary of Shakespeare and Spenser. And there he lies buried in the great Cathedral, in Prior Silkestead's Chapel, a simple slab in the pavement marking his resting place. But overhead gleams softly the magnificent memorial window, a tribute

from the hearts of multitudes of his brethren of the angle, who fish in the streams of all the world.

As we read the good old fisherman's book, what a winning insight we get into his character. No placid trout pool ever reflected a truer image. Here we see an upright, cheerful, friendly man; a lover of God and of the world he made; a devout Churchman; a humble follower of that gentle Galilean who loved the flowering fields and the blue waters of Gennesaret, and whose last meal on earth was a fish.

Talking It Over

By
W. B. SPOFFORD

THE story's from Middlebury, Vt. On a day this summer, the year's most unusual weather was climaxed by a hail storm. Vermonters, as our correspondent reminds us, call any weather "most unusual." This was — hail stones the size of bird's eggs, at least so reports came in from corners of the Champlain district, though the cautious natives ducked, whether they were talking about ostrich or peewee eggs. Anyhow there was damage; 6,000 panes smashed at a



greenhouse; the front windows of stores wrecked. The Episcopal Church didn't escape. Twenty-seven panes were broken so vestrymen went to the archives to learn that the windows were installed in 1827. Most of the panes were diamond shaped but some were of unusual design. Looked like a tough repair job. But that's the half of it. Examination revealed that glass was painted. So Benjamin Wissler, warden, took a pane to his wife, once an art teacher. She matched the paint. Then Warden Wissler, professor at Middlebury College, sprayed it on glass cut to match the broken panes. He and fellow churchmen next installed the glass, worked the lead back in place—there you are—everything good as new and costing nary a dime. Thrifty Cal in his thriftiest days couldn't improve on that.

JUST the same I don't let this story pass without a claim that I have been through a more severe hail storm. It was when I was a lad. It was at Lake Sunapee in N. H., where I loafed each summer from June to Labor Day with the carefree

comfort of poverty. Then I came to New York to be told that laying something in the bank was true wisdom. Since I have sweat it out in a stuffy office each summer, in recent years not even taking an occasional two or three hours for a ball game lest I miss a dollar.

To get back to the storm. Stones came down the size of tennis balls with the speed of light, though I am making no claims at being a scientist. This breed, with their atomic bombs, probably will all have to be hung before they do any more harm, so I don't mean to get mixed up with them. In any case as my brother and I sat by the cabin enjoying the phenomenon we noticed that black bass were flopping around in the water. Being bright lads we quickly grasped the significance of this—the hail stones, some by this time the size of baseballs, hard as billiards, were shooting into the water like spears, clunking bass between the eyes. Stunned, they rose, flopped, with a few of the talking-species shouting, "What goes on here?" dressing up their indignation with words which must not be used in a Church paper, let alone THE WITNESS. But you can imagine how you'd feel under similar circumstances.

So brother and I ran to the flat-bottom boat. We were agile in those days so that it was not difficult to dodge between the hail stones. It was this agility which made me such a football player in my youth in spite of my 110 pounds. But I musn't go into that. Out into the lake we went. Soon we gathered in 96 black bass and 15 land-locked salmon (for which Sunapee is justly famous—*adv.*) We could have had more but we threw back any bass under 5 pounds and scoffed at salmon weighing less than 15 (Sunapee is full of 'em—*adv.*)

It was great sport for a time but it could have ended in tragedy. We soon discovered that the hail stones had filled the boat. It was sinking. We amused ourselves for a time trying out our pitching arms. But the stones came down faster than we could throw them out. The boat went under. But not until we had saved the fish by taking off our pants and stringing the fish through the gills on the pants legs. A good thing too, for it is no easy thing to swim four and a half miles with your pants on, especially with bass around your neck (to say nothing of land-locked salmon for which Sunapee is justly famous.—*adv.*) However we made it with ease and that evening, just as the sun broke through the clouds to make a wonderful triple (3) rainbow, we feasted—as was our wont when we could get anything to eat—on bass and salmon, broiled outdoors over pine combs and dried hemlock boughs, as the great pines swayed in the gentle breeze.

There is more of course. But I must not bore

THE WITNESS — August 23, 1945

you with details. Dear Mr. Goodrich, a summer neighbor who was rector of the church in Claremont (we called him "Reverend" in those days, having been brought up Methodists before joining the true Church)—Mr. Goodrich said we might find deer if we went into the woods. So off we scampered, little lads of 13 and 11, to find what we could find. Sure enough. We returned with four fat deer, three bucks and a doe, strapped on our backs, killed by these New Hampshire hail stones which, I am sure you agree by now, make those Vermont hail stones look pretty silly.

The next day father, ever law abiding, walked over Burkehaven Hill to the Harbor to find out from the OPA Board if we could keep the deer without giving up red points. Being lawyers they assured him that it was all an act of God—red points were not involved. So we dressed the deer and laid them away in our ice house and enjoyed venison for months to come. We also got a number of loons—the sad, mournful-calling kind of loons. They I must say were a disappointment. They were the fish diving kind and tasted a lot like duck out of New York harbor.

My wife has just read this. "I knew it would get you sooner or later. Come on. We're going for a rest." So we are off for a visit in Dayton with Marcia Russell, daughter, husband Tony and Lynn and Peter. There I shall tell the children of the time I rescued two orphans lost in a storm, as I raced across Sunapee on the back of a broiled-live lobster, hotly pursued by a huge un-cooked fresh water shad. Peter, male child of six months, I imagine will scoff at the whole thing and say "Grandpa's nuts." But Lynn, more understanding at two, will believe it just as her mother did before her. And after all if the women believe you what else matters.

Then too while out that way we are going to sail on the Ohio and down the Kanawha on a Mark Twain sidewheeler. Who knows, maybe hail will knock a few possums out of trees so that my wife can stop grouching about her lack of redpoints next winter.

Every yarn I'm told should have a moral so let this one be: If you must have hail stones be sure they're big enough to do somebody some good.

New Books

***Excellent

**Good

*Fair

***Christianity and the Cultural Crisis* by Charles Duell Kean. Association Press. \$2.

The author, who is the rector of an Episcopal Church at Kirkwood, Missouri, has written an able

book which business men sincerely seeking to be Christians, would do well to read and study. Our mass production system with all that goes with it—dividends, wages, finance—capitalism, imperialism—is quite as capable of blowing up our civilization as the atomic bomb that has nearly everyone scared out of their wits. Kean seeks in this excellent and timely book to make us face up to this fact. He seems to offer no solutions beyond his insistence that organized Christianity must face each of the concrete problems he presents. Perhaps that is to follow in another book. In any case he has done a good job with this one.

—W. B. SPOFFORD.

***Hymns We Love*. By The Rev. Charles Granville Hamilton. 50c.

Descriptive comments and histories, which previously appeared in THE WITNESS, of 52 well-known hymns. Briefly and excellently done, this is a very useful booklet for use in the Church School or other parish groups. Copies may be obtained from the author at Corinth, Mississippi.

—J.H.T.

***Pacifism and Conscientious Objection* by G. C. Field, Cambridge University Press, \$1.25.

This is the latest volume in the *Current Problems* series edited by Sir Ernest Barker. The author is professor of philosophy in the University of Bristol and from 1940 until the end of 1944 he served on the Southwestern Tribunal in England before which all conscientious objectors had to appear. The book is therefore based upon actual experience in handling thousands of cases during more than four years and the author takes up the various types and classes of conscientious objection to military service and deals with them in reasonable, sympathetic and yet thoroughly illuminating fashion. Both pacifists and non-pacifists should give this book a careful reading. He has a word for the non-pacifist as well as the pacifist—"The non-pacifist can never afford to forget that when he has rejected the simple solution of the pacifist, he is only at the beginning of his own problems."

—F. C. GRANT.

**Narrow Is the Way* by William E. Park. Macmillan. \$2.

In its special field, presenting age long truths to students, this is a helpful book. Its vocabulary is contemporary and often colloquial but its thought is true and its simple, straightforward style disarms the usual student prejudice against "preachers."

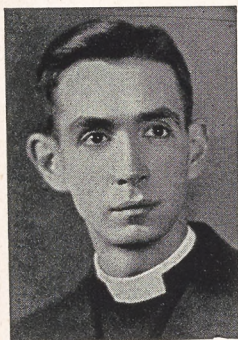
—BISHOP LUDLOW.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

WAR-TIME PRAYERS

OUR experience with the problem of suitable war-time prayers in common worship over these past few years should be of inestimable value in any future revision of the Prayer Book. It cannot be said that what is now offered for use by our Prayer Book, in times such as these, is altogether satisfactory. Supplementary materials, issued from time to time by duly constituted authority, do not give evidence always of having been carefully considered. And the parish clergy, more often than not



taking matters into their own hands, frequently inflict on the devotions of their congregations some bad theology or work of poor literary quality.

My purpose here is to make a few annotations and suggestions regarding some of the Prayer Book material. By and large what was added in the 1928 revision is superior to the older prayers, which derive from the usage of the Church of England at a time when men still thought of Church and nation as more or less coterminous. Our generation has seen the Church more critical of government's conduct of international relations. We were more cautious in this war before labelling it "just," let alone "holy." And it is conceivable that the time may come when the Church will find itself in "sedition, privy conspiracy, and rebellion" against the nation at war. At any rate we have felt no qualms of conscience in asking the Church in Germany, Italy and Japan to revolt against tyranny and injustice. Some Christians would give similar advice to Spain and Argentina; and there are a few, doubtless, who would do the same as regards Russia. The totalitarian states have made us conscious of the mischief that can be done by the Church accepting too literalistic an interpretation of St. Paul's views about "the powers that be" (Romans 13:1 ff.).

The collect *For the Family of Nations* (p. 44 of the Prayer Book), composed by our own Bishop Parsons, could not be improved. For style and content it stands unsurpassed among all prayers for peace. Its teaching is thoroughly sound. As Archbishop Lang said in 1936, peace can never be

a policy in itself, but only the consequence of wise and just policies. The collect has also the advantage of being as suitable to peace-time as to war-time. When the Church of England was considering its proposed Prayer Book revision in the 1920s several eminent liturgiologists objected to the inclusion of any war-time prayers as acceptance by the Church of the inevitability of recurrent war. This consideration is not without weight; but our noble collect meets whatever argument is contained in this objection. The same applies to the first prayer *For Missions* (p. 38) and the prayer *For Social Justice* (p. 44), both of them apt for peace—or war-time conditions.

The prayer *For the Army* (p. 41) is good, too, and for the same reasons. It avoids the unreal petition so often heard in war-time prayers of asking God to keep the soldiers out of harm's way "in the day of battle." Free of both magic and sentimentality, it sets the ideal of a soldier's behavior on a high ethical plain. Future revision might well entitle the prayer "For the Armed Services" and read "soldiers, sailors and marines" (not "soldiers, sailors and airmen" as it is so often amended—unless meanwhile the government erects the air force into a distinct service). *For the Navy* (p. 42) is less up-to-date. It is an adaptation of a seventeenth century prayer for the British fleet. There is a dash of romance about it, redolent of the days when pirate ships infested the Spanish Main, the Caribbean and the Carolina coast, when the British, the Dutch, the French and the Spaniards were jockeying one another for colonial trade and empire. Our sentiment for this prayer is strong. We should find it hard to give it up.

The prayer *In Time of War and Tumults* (p. 41) and the thanksgiving *For Peace, and Deliverance from Our Enemies* (p. 52) are of little use any more. They smack too much of overwhelming nationalism. We no longer believe God to be a good Anglo-Saxon who speaks the King's English. Bishop White in 1789 found the English version of the former prayer to need improvement "by ye Omission of some rough Expressions"; and Dr. Lowther Clarke, writing of the latter prayer in 1943, said "the comparison of the Lord to a strong tower is not appropriate to a generation which has learned to associate safety rather with deep shelters." Finally, the prayer for *Memorial Days* (p. 42) is both elegant and serviceable. But I confess I am always puzzled to know just what the last clause refers to ("that the good work which thou hast begun in them may be perfected"), whether it refers to their service in time or in eternity. Is it that the offering of their self-sacrifice upon earth is in some way to be perfected in paradise?

Look to Russia for Leadership Says Bishop Harris

*The Dignity and Sacredness of Personality
Is Stressed in Soviet Union He Declares*

Edited by W. B. Spofford

Cleveland:—A large number of people now look to the Soviet Union for leadership declared Bishop Harris of Liberia in an address at Trinity Cathedral here. "If we as a nation do not give an answer to the hope of humanity that every child of God shall achieve dignity and sacredness of personality, the masses of mankind will look elsewhere for the answer, and Russia at least offers a promise of the material improvement of the underprivileged."

Introduced by Bishop Beverley D. Tucker, the new Bishop of Liberia said that the food problem in Liberia is critical, with the people still farming on the basis of primitive agriculture.

"Another grave problem is that of education. There is no single school in Liberia which measures up to American public high school standards. One of our tasks is to find teachers who can teach more than reading, writing and arithmetic; who can teach people how to make a living. We must teach the people over there to develop their own leadership, for it is only by developing its own leadership that any people has a future.

"Still another problem is health. The hospitals now in existence are almost as much centers for spreading disease as curing disease. About half the population are spending most of their life in torment, fighting disease. A great task lies ahead of us in improving the health of the people.

"We hope to build at least one school for the purpose of training native leaders. We hope also to get from America the kind of qualified leadership which we need for training local leaders. When we have accomplished these things our work will be well under way." He announced that he was planning to leave for his new work in Africa in September.

Memorial Chapel

London (wireless to RNS):—Men of the U. S. army air force joined

with inhabitants of Great Ashfield in Suffolk to dedicate a memorial chapel within All Saints Church. Given by our soldiers it is dedicated to British airmen and "a symbol of the friendship existing between our two countries."

Healthy Activity

New York:—Returning from the visit to the Hawaiian Islands, made on behalf of the Christian education division at the request of Bishop Harry S. Kennedy of Honolulu, Miss Charlotte C. Tompkins reports much healthy activity in educational work carried on among the churches, particularly, a happy interracial fellowship which is an educational influence in itself. When any normal group or school or congregation may include people of Chinese, Japanese, Filipino or other Oriental parentage, along with Hawaiians and haoles (people from the States), whose presence is taken for granted, there is no need for formal teaching of "race relations."

Miss Tompkins reports, "There is good work going on in the Church schools of the diocese, I was especially pleased in the development

shown of real pupil participation, young people taking responsibility for having a part in conducting services, reading the prayers and lessons. The educational work is headed in the right direction."

Catholics in Commons

London (wireless to RNS):—Seventeen Roman Catholics were elected to the new British House of Commons, some for the first time. They comprise 6 Conservatives, 8 Labor, 1 Independent Labor, 2 North of Ireland representatives. Among the Conservatives is Christopher Hollis, editor of a Roman Catholic weekly. There are 48 Roman Catholics in the House of Lords.

Missionaries Return

Chungking (wireless to RNS):—Fifty Protestant missionaries are expected here from the United States in September, the first replacements since before the war. Permission to return was granted by the U. S. embassy. There are no Episcopalians on the list.

Holds Services

New York:—Dr. Carey C. Womble, lieutenant in the medical corps of the U. S. navy, who anticipates eventual medical service with the Church overseas, wrote Church headquarters about his experiences on the Destroyer Robert H. Smith, in the campaigns of Iwo Jima and Okinawa. "By the way," he said, "I have been holding services on this ship for the men whenever possible on

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Summer Services

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

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

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

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

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

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

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

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

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

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

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

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

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

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

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

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

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

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

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

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

page fourteen

Sundays and feel that the work has done well. The medical officer is in such an enviable position to do spiritual work of that sort on a destroyer. I am also welfare officer which is a natural additional duty. Bishop Donald Aldrich, Coadjutor of Michigan, gave me a portable reed organ for the ship while we were in Pearl Harbor at the first of the year, so we really have very nice services using the army-navy field service book."

Daughter Married

Deep River, Conn.:—Archdeacon and Mrs. Townsend have announced the marriage of their daughter, Rosemary, to Flight Lt. Jack Bell of the British air force. Lt. Bell recently returned from a German prison camp. Archdeacon Townsend, who summers here, has been Archdeacon of Cuba ever since he graduated from the Berkeley Divinity School in 1918. He left for Cuba last week to take up the work he has carried on so well for so long.

Soldier to Teach

Maxwell Field, Ala.:—Lt. Ralph P. Monell of Colorado Springs, Colo, a friend of Bishop Kennedy of Honolulu, expects to take up teaching soon at Iolani School. At present he is an instructor in the air force ground school here but expects a discharge soon. For some time he has been serving as lay reader at St. Mark's, Prattville, a few miles from the field, one Sunday each month and the other three he has been taking services at the Presbyterian Church.

Mabel Lee Cooper

Memphis, Tenn.:—Mabel Lee Cooper, for many years on the staff of the National Council, died here on August 1. She came to the Church Missions House in 1923 as a field worker in religious education and was widely known throughout the Church.

Tuskegee Chapel

Montgomery, Ala.:—Bishop Bravid Harris of Liberia visited Negro missions in Alabama during July. When members of the Good Shepherd here learned that he was in the city they arranged a breakfast for him at State Normal College. He also consulted with the committee in charge of plans for a new building at Tuskegee Institute. The Church



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THE WITNESS — August 23, 1945

owns ground opposite the main entrance of the campus and a Negro architect is now preparing plans for a chapel to be erected as soon as possible.

Program Announced

New York:—Miss Helen B. Turnbull, director of Windam House, national student center of the Auxiliary, announced the faculty for the coming year last week. From the General Seminary there will be lectures by the Rev. Messrs. Thomas J. Bingham, Powel Dawley, M. C. Stewart, Burton Scott Easton, William Pittenger, Cuthbert A. Simpson. Union Seminary will contribute as lecturers the Rev. Messrs. John C. Bennett, Harrison Elliott, Frederick C. Grant, Paul B. Irwin, John Knox, John T. McNeil, Reinbold Niebuhr, Elsie M. Bush. Lectures will be given also by Miss Avis E. Harvey, educational secretary of the Auxiliary and Miss Frances Young of the national division of religious education.

Bishop Dies

Nantucket, Mass.:—Bishop Frank Hale Touret died on August 2 at his summer home here. He retired as missionary bishop of Idaho in 1924. He had formerly been bishop of Western Colorado and served for two years as acting bishop of Utah.

Conference Center

Davenport, Iowa:—Bishop Morrison Lodge at Clear Lake, diocesan conference center, has undergone extensive improvements this summer at a cost of \$10,000. The money was raised at small group meetings conducted in various parts of the diocese by Bishop Haines. This summer the expanded program went into effect with conferences for boys, girls, youth and adults. The diocese now anticipates the addition of a chapel, infirmary and six cottage units as soon as building is permitted.

Church Cooperation

Topeka, Kan. (RNS):—A Church comity committee has been formed by the Topeka council of Churches to systematize the placing of churches through voluntary inter-denominational cooperation. The committee will seek to settle as fairly as possible all questions between denominations on establishing or relocating churches in Topeka.

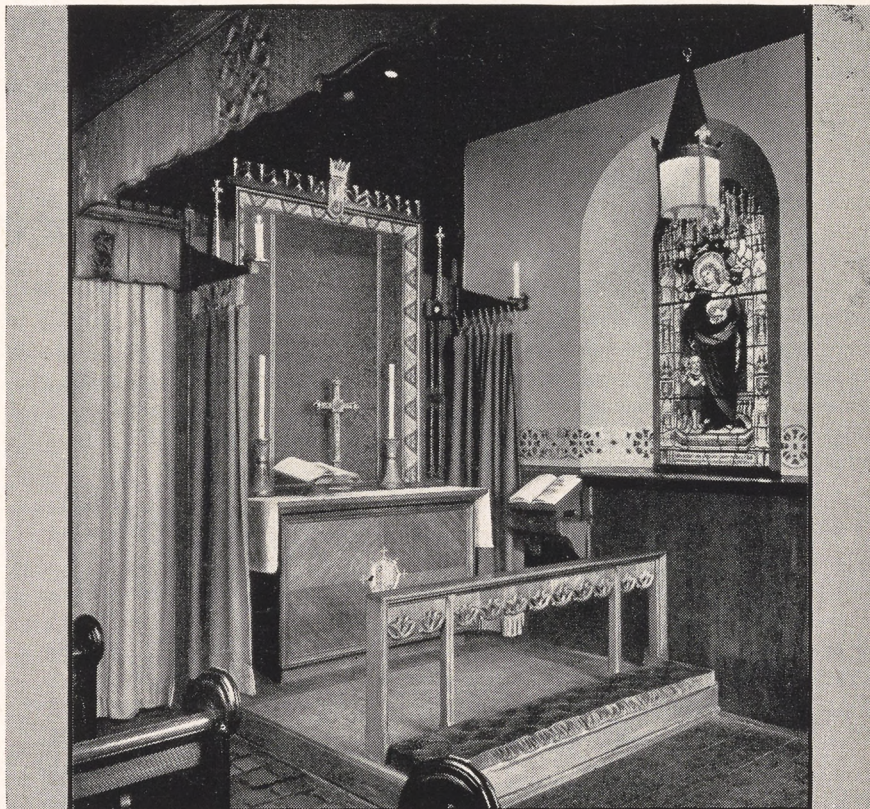
When two or more denominations

seek to enter the same area, or when any church or denomination wishes to organize a new church or re-locate an old one, the proposal will first be submitted in writing to the Committee. It will give the matter at least 30, but no more than 60 days' study, consulting with the denominational executives concerned and with the people living in the area to be affected. On completion of its investigation, the committee, through its chairman, will issue its decision to the church bodies con-

cerned. According to the Rev. H. C. Bradshaw, executive secretary of the council, five cases have already been referred to the committee. A minister and a layman from each denomination represented in the Council of Churches form the committee, and similar representation is offered any other religious body that wishes to share in the deliberations.

Great Work by C. O.'s

Philadelphia (RNS):—Conscientious objectors have performed close



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to five million man days of work for the government, worth more than ten millions dollars valued at army base pay, according to a report by Friends Civilian Public Service here. Work to which C.O.'s have been assigned or have volunteered has included soil conservation, park maintenance, forest fire fighting and prevention, public health, care of the mentally ill, and medical research in which CPS men have served as "guinea pigs."

Over half the work assigned to drafted CPS men consists of simple manual labor, although large proportion of these men have higher qualifications, and 38 per cent are professionally trained. Much of this "waste of manpower," according to the report, could have been prevented, if the Selective Service ruling permitted a greater number of CPS men to be assigned to private as well as government agencies on projects of urgent social value.

The Quaker report has strongly recommended that CPS men, who have been receiving no pay or family allotments, be paid wages comparable to those paid other drafted men, and that federal allowances be granted their dependents.

Youth Fellowship in Iowa

Clear Lake, Iowa:—Iowa Episcopal Youth Fellowship was organized at the conference center here on July 11th. Four regional meetings are planned in various parts of the state in September and again in April. The annual meeting will be held each year at the youth conference.

Urges United Appeal

New York (RNS):—A coordinating committee to unify existing post-war financial programs of the churches into an interdenominational "Crusade for Christ" was suggested here in a report to the United

Church Canvass by Stanley I. Stuber, its acting director. Stuber pointed out that 16 religious bodies are raising \$112,750,000 for world relief, restoration, and reconstruction, and that other post-war programs are being planned.

"How much more challenging these would become when presented together as a part of a much greater whole with one slogan and one common symbol," he observed.

Stuber added that a coordinating committee, while not interfering with the internal affairs of any denomination, would present the programs through press, radio, and other means of communication.

"It would encourage other denominations either to begin or enlarge post-war programs," he said, "to support interdenominational projects, and to think of their individual programs as a part of the

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much greater total effort of Protestants. Together they would accomplish much more since they would not only pool their projects, experiences, and funds, but would be able to present them to the public as one great united effort."

A Soldier Speaks

Cambridge, Mass.:—An overseas soldier who is a member of Christ Church here wrote this to his girl recently: "Did you read the article John D. Rockefeller Jr. wrote recently in which he said that the Church should come down to earth and share life with its people? Well the Church replied that they had no intention of doing any such a thing. The Church has lost its place in the world it seems to me because it hasn't been able to change with the times and it will be lost completely if it doesn't wake up to the fact that it will have to share religion with the mass of humanity."

State Religion

Madrid (wireless to RNS):—The Spanish Cortes (Parliament) has approved a charter proclaiming Roman Catholicism as the state religion. The charter permits non-Catholics to exercise their religion privately, but prohibits all "external manifestations."

"The profession and practice of the Catholic religion, which is the religion of the Spanish state," the charter reads, "will be given official protection."

According to the charter, "no one will be molested for his religious beliefs and the private practice thereof," but "no other ceremonies or external manifestations will be allowed except those of the Catholic religion."

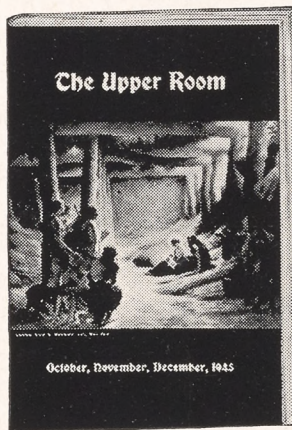
Wyoming Center

Laramie, Wyo.:—The Episcopal Church in Wyoming has received from Mr. Harry L. Raymond, a Mohawk Indian of Esterbrook, Wyo., the deed for 160 acres of timberland, which Bishop Winfred H. Ziegler is now equipping for immediate camp and conference use. The land includes a beautiful canyon, where a waterfall of forty feet makes a natural swimming pool.

Mr. Raymond's father and mother were full-blooded Mohawk Indians of New York state, who moved to Saginaw, Mich. Mr. Raymond went from there to take part in the first world war, in which he was gassed, and on returning to the United States, he homesteaded the tract in



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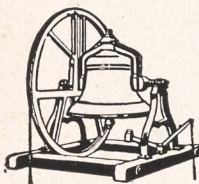
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Wyoming, which he has now given to the Church. He retains a life interest in the property, intending to spend the rest of his life there. He has been logging for the Bishop, in connection with a church now under construction at Esterbrook. After attending a service the Bishop recently held for prisoners of war, Mr. Raymond took the Bishop to see the property, and when he found it was just what was desired he promptly turned it over to the Bishop.

Peaceful Generals

New York (RNS):—Bishop G. Bromley Oxnam of the Methodist Church, and president of the Federal Council of Churches, has had to revise his opinion of Generals since his recent trip to the European and Mediterranean theaters of war.

"In my contacts with at least 25 Generals," Bishop Oxnam told 200 employees of Methodist boards in the denomination's headquarters here, "there was not a war-monger among them. Each one resented the fact of war and shrank from the necessity of it."

Referring to the generally sympathetic attitude of high-ranking officers toward the work of the chaplains, Bishop Oxnam described one in the European area who asked his regimental officers not only how many divine services had been held in their command, but also "how many have you attended?"

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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. RANDOLPH CRUMP MILLER
Faculty, Church Divinity School of the Pacific

Congratulations on a fine issue about a great man (WITNESS, July 12). Bishop Parsons is loved and admired by us all. He is still active as professor of theology and liturgics at the Church Divinity School of the Pacific, and he is always present at meetings of the liberal evangelicals. Our students learn about the Prayer Book from one of the greatest liturgical scholars of the times, and they learn much more about how gracious and charming is this perfect Christian gentleman.

ANSWER: We allow this to stand alone as typical of many letters received about the number devoted to Bishop Parsons.

* * *

THE REV. HERBERT W. PRINCE
Rector of the Holy Spirit, Lake Forest, Ill.

I hear and read in official and unofficial circles of the Episcopal Church's fine program of Reconstruction and Advance, familiarly alluded to as the R.A.F. These famous initials have by common consent a universal and single meaning. Everywhere and to everyone instantaneously they carry one name—Royal Air Force. It is the name which distinguishes the most illustrious legion of young men who ever fared forth to save their country from destruction, who did in truth actually save their country from destruction, who by night and day for six tremendous years gave life and suffered death with utter abandon and without dismay in ceaseless flight over sea and land to bring to naught the enemy's productive power. Their deeds are immortal, their fame is indelible. "Never before in the history of human endeavor have so many owed so much to so few."

With devout reverence for this illustrious legion of the air surely it is unseemly for us as a Church to use their ever-famous initials for a project, which however noble and unselfish, must not enter into competition with the creators of a universal symbol.

R. A. F. means Royal Air Force and nothing else. Leave them for the men who have made them. Let us not take from the R. A. F. the slightest fraction of the honor all the world accords the indomitable British Army of the Air.

The Christian Church must be the last organization to be casual or graceless in its actions. A slight change will acquit us. Call our noble project the Advance and Reconstruction Fund—the A.R.F. I believe the whole Episcopal Church will agree that the point is well taken and will give its approval.

* * *

MR. RICHARD EVANS
Layman of Deefield, Illinois

In Bishop Oliver J. Hart's letter (WITNESS, July 26) he states this nation, in order to take its full responsibility for world order, must do one of two things: (1) have a large professional army, or,

(2) universal military training. He then chooses to support universal military training and ends by stating it can be dropped when no longer needed. In other words: Bishop Hart simplifies the choice for keeping Satan enthroned on earth.

However, if I were a bishop, I would not separate myself from the affairs of men but I would certainly refuse to choose between two wrongs. This earth is hell because our "heavenless" leaders are always choosing to support the lesser of two evils without knowing what must be done, or, how to lead to eliminate it entirely.

There are so many Ecclesiasts that, if they were united on the spirit of God's law (not the letter of it which killeth the spirit) there would be no war. Unitedly they have a following sufficiently large to bring about heaven on earth if they would project their vision into heaven and discover how to lead.

Unfortunately, and to themselves they must admit it, they know neither God nor his law. Because they must do something, not knowing the right, they practise the wrong. This results in a misled mankind which then brings about (1) large professional armies, or, (2) universal military training, both being the same thing, and keep Jesus weeping outside the door. (Their own closed minds).

* * *

MRS. H. S. HANSON
Churchwoman of Fresno, California

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