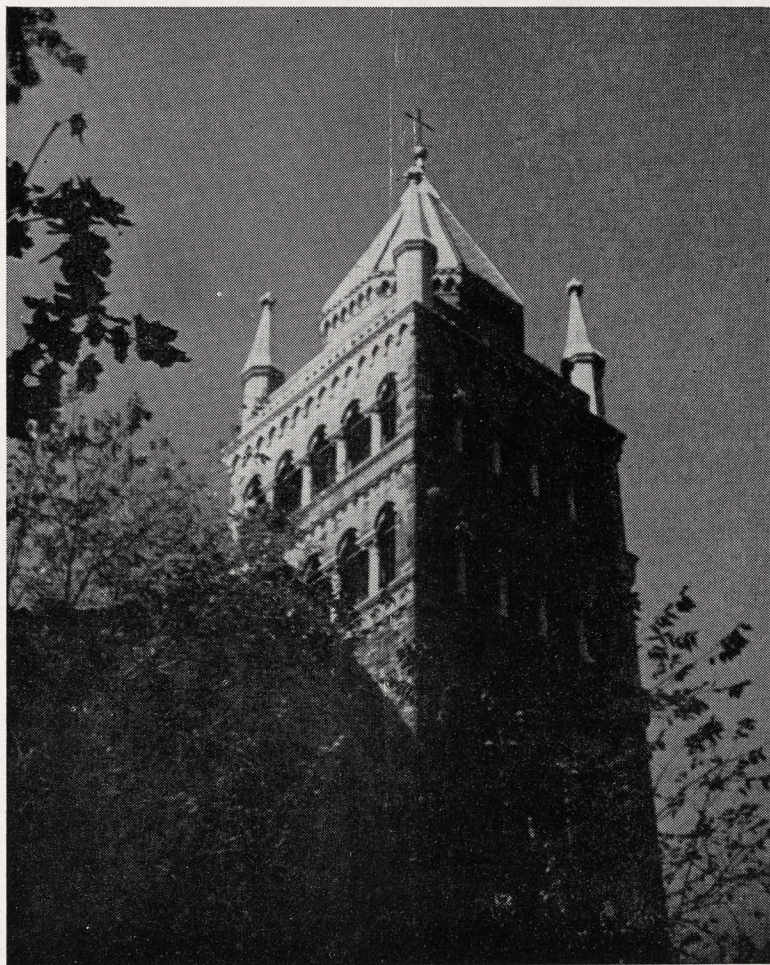


January 30, 1941
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THE WITNESS



TOWER OF ST. STEPHEN'S
View of Episcopal Church in Wilkes-Barre

NEWS OF ALL THE CHURCHES

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GOD OR MAMMON

By

BISHOP JOHNSON

ERNST HAECKEL in his *Riddle of the Universe* anticipating the future attitude of present German leaders, asserts that God, freedom and immortality are the three great buttresses of superstition which science must make it her business to destroy. These constitute the basic principles upon which our democracy is founded and in defense of which the United States is creating an army of young men. But in order to defend a cause men should possess those qualities for which they are contending. And the first question which we should ask ourselves is, "Do we as a people really believe in God?"

If we do, then our belief should manifest itself in worship. Merely to believe that there is a God is of no value unless we do something as the result of our faith. To receive blessings from our Heavenly Father without expressing our appreciation for them is to be guilty of ingratitude, and the more that we have received the greater our obligation to give thanks. If we claim to be Christian gentlemen and neglect the duty of giving thanks to God in public worship, we certainly are neither Christians nor gentlemen.

A casual religion is not worthy of perpetuation. If the salt loses its savor it is tasteless and our Lord warns us that it will be trodden under the feet of men. Our first line of defense is to make worship an obligation and not a matter of caprice. Thou shalt love and worship the Lord thy God is the first duty in our lives. Freedom is much like the air we breathe. It is not appreciated until we are deprived of it and we will be so deprived if we are not worthy of it.

We are accused as a nation of being soft in fibre, due to the fact that we are indifferent to our responsibility as children of God and citizens of the Republic. Liberty is a privilege that few peoples have enjoyed and they have known it for only a few generations. It is a by-product of the

Christian religion for it is found only in those nations which have been permeated by the gospel of Christ. Look at your map and recall your history and you will find little progress in science, and still less an enjoyment of freedom, except in nations where Christ has been a welcome guest. When Christ is expelled both religion and science are used for political propaganda. Moreover it is only where God is revered as a righteous Father that men have any hope of a future life. It is this hope which gives dignity to men's lives and an adequate purpose to human effort. Take away God and freedom and immortality and men become slaves to a dictator and gadgets in a materialistic society. Our first line of defense is "to be sure that the Lord He is God and that it is He that hath made us and not we ourselves, we are His people and the sheep of His pasture." It is only thus that we will not fear what man can do unto us and will meet adversity courageously.

IT MAY be that like the early Christians we shall be the victims of a totalitarian state, in which case we need not be without hope. It is not so much what happens to us that matters, it is the way we take it. Some put their faith in cults and isms, but they will not avail us unless we are worthy of the glorious liberty of the Sons of God. It is when the world seems to be going to pieces that we need to strengthen our faith, to deepen our hope and to manifest our love. When science shall have destroyed faith in God, the love of freedom and the hope of a future life, it has signed its own death warrant and will become a tool of destruction instead of a servant to mankind. Unless as a people we are rooted and grounded in love we will not be able to comprehend the dimensions of Christian life.

What are they? First comes height, in which we lift up our hearts to God in worship. Then comes breadth in which we give of ourselves and

forgive one another. Then comes depth in which we are both earnest and genial. It is so easy for us to be zealous and sour. Then comes length which is the objective of our effort that we may inherit eternal life. There are four words that express our endeavor. They are gratitude to God, generosity to one another, geniality and grit. If we were really and truly a Christian people we would do away with poverty and crime and war.

Personality is a wonderful gift but like all God's gifts when abused it becomes a terrible thing and when rightly employed it becomes a glorious priv-

ilege. The character of our personality should be our chief concern. It is the man of one talent who says "What's the use? God is a hard master. If I have any feeling for Him it is one of fear rather than love, for perfect love casteth out fear. I will bury my talent rather than use it in His service." But it is only as the people of one talent have a mind to work, that the five talent men like Nehemiah, can rebuild the walls of Jerusalem. Without God there is no hope of freedom nor of a future life. America must choose whom we shall serve, God or Mammon.

CHALLENGE TO YOUNG CHRISTIANS

By

TED THORNTON

Episcopal Church Student at Union Seminary

CHRISTIANITY means action; action which in nature is both personal and corporate, and which in scope invades every field and phase of life. Our ideals, our beliefs, our faith—all of them—have a vital significance only in concrete expression. Action is the test and criterion for every Christian. "By their fruits shall ye know them."

Christianity asserts that human life is sacred. This sacredness which makes life more precious than wealth or property, which demands rights and privileges, we claim not for a fortunate few, nor for any minority group, but for all. The Gospel of Jesus Christ asks for every man freedom from oppression and freedom for expression.

Christianity affirms the necessity and urgency of a universal brotherly community. In preparing for and building this community, we believe there is involved not only the transformation of human lives but also the transformation of human systems. Individually but also collectively, we must move towards the universal brotherhood which is the Kingdom of God.

The Christian youth of America face a crisis of our democracy! Will they accept their responsibility and make their contribution for preserving and extending it? This question is paramount in the minds of all Christians who believe that Jesus came to give all men the life abundant.

Too often Christian youth has shirked its responsibilities. Blind indifference to the needs of the poor and destitute, denominational rivalries,

refusal to cooperate with organizations which have the same aims as religious groups at a time when the forces of reaction are growing stronger—the realization of these failures gives all Christians a deep sense of penitence.

What a contrast our insipid quietude to the passionate devotion to a suffering, caring God of the Biblical Prophets. "Let Justice flow down like waters and righteousness like a mighty stream." "What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God."

Aware that true Christianity is a religion of action, we, a group of young Church workers, have attempted to discover the type of organization that would provide the means through which Christian young people can act. We suggest co-operation on specific issues with the American Youth Congress.

IT IS the responsibility of Christian youth groups to seek earnestly the techniques and instruments by which they can implement their convictions with positive action. Responsibility demands action as the test of its genuineness. The American Youth Congress is presented to Christian youth as an instrument of action.

As Christians and citizens we recognize the obligation upon each of us to become intelligent and mature in the area of political action. We must understand and participate in the democratic process if we are to witness our mission in the world. We must refuse the temptation to retreat from the areas of political action because we fear that "our hands will be soiled" in the effort to become politically responsible. "Woe unto you, scribes and Pharisees, hypocrites! . . . for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judg-

This statement by Mr. Thornton has also been endorsed by the following students of Union Theological Seminary: Wiley Critz, member of the board of foreign missions of the Methodist Church; Ben Cowles, Methodist and son of a mission to China; Dave Burgess, Congregationalist; Wesley Nelson, worker at the Church of the Master, New York; Dick Comfort, Congregationalist; Maxine McKinley, Baptist and worker at the Riverside Church, New York; Jack McMichael, Methodist, former worker for the Student Volunteer Movement in China and president of the American Youth Congress. Mr. McMichael is to contribute two articles on China in the forthcoming Lenten Series in THE WITNESS. See page sixteen.

ment, and mercy and faith; but these ought ye to have done, and not to have left the other undone."

We must assume the responsibility for a constructive program of education and action designed to develop social concern and leadership among Christian youth. The American Youth Congress offers valuable aid in the building of such leadership.

We must affirm the necessity for taking advantage of all available resources in the effort to counteract the feeling of futility and frustration that confronts all people in a time of crisis and emergency, and especially the youth of our land today. We seek responsible participation in the life of the community and nation in order that we may undergird the structure of democracy with a confidence and faith in the validity and necessity of its processes.

It is incumbent upon us to seek and earnestly to understand the problems and needs of all young people—farm, labor, Negro, college, as well as those in our own particular group. True understanding of such needs and problems demands fellowship with these young people and not merely reading about them in the newspapers and periodicals. We are called to identify ourselves with the suffering and anguish in this day of confusion and crisis.

Because we believe that enduring good can be achieved only through responsible action from within an organization or institution, we issue the call to Christian youth to relate themselves to other youth groups as responsible members. Only through such action can we achieve a basis for criticism that will have the respect of these and other youth groups.

It is our responsibility as Christian youth to see that the Christian view is present as challenge and leaven in the representative gatherings of youth. The call to evangelization and redemptive witness is clear and definite today. "Go ye into all the world."

IN THE American Youth Congress we can share these convictions with those from every religious creed and young people from every walk of life, young farmers, young workers, young students. With them we can win victories for jobs, civil liberties and peace. It was done in 1936 when American youth succeeded in getting the government to set up the National Youth Administration. It happened again in 1940 when Congress, in spite of the conservatism of its members, the hysteria to slash the budget, the President's recommendation, retained the N.Y.A. appropriation at the highest level in its history.

It was done in Washington when the State

Youth Council successfully campaigned for a \$600,000 fund as youth's share in the Social Security Budget. It was done in St. Louis when the Youth Council won a two-year fight for free junior college education for the city—for both Negro and white youth. It was done in Massachusetts when the State Youth Council succeeded in arousing the Governor to establish a State Youth Commission to survey and make practical suggestions to legislature for the social, economic and educational needs of youth. Such examples can be multiplied time and time again, throughout the hundreds and thousands of Youth organizations, small or large, which feel that the American Youth Congress has given them a source of united and cooperative strength to tackle the big jobs before them.

In the American Youth Congress today we can unite our efforts to: Increase job opportunities for youth. Provide proper vocational and professional education as youth may desire. Protect the welfare of conscriptees in the areas of health, housing, clothing, education, family ties, etc. Abolish Negro discrimination in the army and navy, in vocational training schools, in all industries, especially those receiving huge benefits from the nation's defense program. Abolish the poll-tax which prevents the governed from being able to decide who is to govern them. Protect all civil liberties guaranteed to each and every person by the Bill of Rights and the Constitution. Maintain and establish international peace; keep America out of war. Protect the rights of religious minorities. Protect the rights of conscientious objectors.

Talking It Over

By

WILLIAM B. SPOFFORD

WE GAVE YOU last week the story of the Malvern conference, which you will soon discover to be generally considered one of the most important Church conferences ever held. Already I am reliably informed that it is being so treated by religious journals of all denominations throughout the United States. What has been the reaction to the Malvern Manifesto in England? We can report on that since *Time* has again very kindly sent us copies of later cables received from London. They state first that "There have been precious few overt reactions since the conference was only sketchily reported here." That is, the English press played it down,

apparently considering the Manifesto too revolutionary. The secretary of the conference, the Rev. P. T. R. Kirk, who is also the director of the Industrial Christian Fellowship, the organization given the responsibility of carrying through the "Permeation Campaign" based on the Manifesto, reported to the *Time* correspondent on January 16th that "the only noticeable reactions have been the receipt of hundreds of protesting letters, mostly advising me and the I.C.F. to pay no attention to the conference resolutions." He announced that the Manifesto and other resolutions of the conference will be published just as soon as the final drafts are received from the Archbishop of York, while the ten speeches delivered at the conference will be printed as a small book. They will then be distributed throughout England, with discussion groups organized to consider them. He concluded the interview with the statement that in his judgment "the conference resolutions are the biggest thing the Church has ever done," and stated that "they will serve as a powerful lever to jog the clergy and lay people of England into a realization of their social responsibility." There is also great interest in England as to the attitude the Archbishop of Canterbury will take toward the Manifesto. He has as yet issued no statement but it is pointed out in London that a broadcast he delivered on December 29th shows that he is not far from the spirit of Malvern. At that time he said: "Our task is to establish among nations the great principles of justice and freedom through which alone true peace can come. As for the claim that in trying to establish justice and freedom we are doing God's will, it lays on us the responsibility of at least establishing these principles in our own land. To secure real justice and freedom for all our people will mean many sacrifices of prejudices, of customs, of vested interests. But if we are honest we must be ready to make them." See also the statement he signed, with others, in the news on page eight.

THE FIRST organization on this side of the Atlantic to call a conference to consider these British pronouncements is the Church League for Industrial Democracy, which has issued a call for a conference that will meet at Trinity Church, New Haven, February 23-24. Already scores of leaders of the Episcopal Church, recognizing the startling nature of the English pronouncements, have signified their intention to be present. A committee is at present preparing an agenda which will soon be mailed to all CLID members and to others interested. Following this conference by the Episcopal Church group it is expected that a larger interdenominational conference will be called by the United Christian Council for De-

mocracy to further consider the Malvern Manifesto, with the executive committee of the UCCD meeting this week to perfect plans.

Hymns We Love

HAIL TO THE LORD'S ANOINTED

THE wise men went home. And many Christians assume that after the Epiphany they can go home spiritually; the season is over. Singing this hymn will not leave one in that mood. It reminds us that the showing forth of Christ to the world is incomplete until it covers all areas, social as well as geographical in the world. "His kingdom shall have no frontiers."

James Montgomery, the Moravian author, spent a year in prison when some eighteenth century Dies committee decided he was a dangerous character. His editorials insisted on the gospel in industrial and political life, and his career included the suffering inevitable to any prophetic ministry. The ancient Hebrew hope embodied in the 72d psalm is here translated into marching music, of compassion for the underprivileged, of the endless and changeless love of God which guaranteed the ultimate victory of justice.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

CHARLES GRANVILLE HAMILTON.

National Defense

By

WILLIAM LINDSAY YOUNG

Moderator of the Presbyterian Church

I BELIEVE in National Defense against racial antagonisms which weaken that social solidarity essential to a healthy nation.

I believe in National Defense against the persecution of minorities, because such persecution is detrimental to the preservation of our democratic heritage.

I believe in National Defense against State coercion of the individual's conscience, because such coercion destroys the character foundations of our Nation.

I believe in National Defense against that provincialism which so localizes its sphere of vision

and activity as to exclude consideration of God's people everywhere.

I believe in National Defense against those who use patriotism as a cloak in order to reap profits from the present tragic world suffering.

I believe in National Defense against an economic system which lacks sufficient opportunity for the young, makes possible an army of millions of unemployed, and lacks adequate security for the old.

I believe in National Defense against the liquor traffic which is fast making us the most drunken country in the world.

I believe in National Defense against political demagogues and all vested interests which tamper in any way with those rights of freedom of speech, press, and assemblage as guaranteed by the Constitution and the Bill of Rights.

I believe in National Defense against the futile faith that a strong army and navy is all that is needed to preserve and perpetuate that cherished freedom for which our forefathers so valiantly struggled.

I believe in National Defense against the reduction of the Church of Christ from its universal function in the affairs of all mankind everywhere, to a time-server within the narrow confines of pagan nationalism.

I believe in National Defense against all those forces and influences which in any way hinder our country from being used of God to fulfill His holy and ultimate purpose to make the Christ spirit prevail in the relationships of mankind everywhere.

I believe in National Defense against any "ism" harmful to human personality which under God, is sacred.

Let's Know

By

BISHOP WILSON

SNOW

AT THIS time of the year we are all likely to be somewhat weather-minded. Up here in my north country we look for snow, ice and low temperatures. In Florida and California I suppose people are wondering if it will be a good winter—meaning, for them, warm and sunny. What a void there would be in our conversation if we had no weather to talk about.

No doubt it was much the same in Palestine when the Jews of our Lord's day watched the seasons go round. For the climate of that country was mixed and not always reliable. In the summer the average temperature was about 90 degrees,

the nights being much cooler. Under the blast of an east wind off the desert the heat would run higher. Down in the Jordan valley around Jericho the climate was quite tropical but on the table land of Moab the nights became very frosty.

The "former rains" began to fall in Palestine in October. The "latter rains" came in March. During that period the water supply of the country was provided. In the summer months the prevailing winds were from the east and everything dried up. By early autumn the ground was so hard that it was impossible to do any fall plowing until the rains softened the earth. Dust storms were not infrequent and now and then a drought would occur causing much suffering.

In some parts of the country snow was not unknown. They never had it on the sea-coast or in the Jordan valley but in the hill country of Judaea and Galilee they were likely to have some any winter. In the Old Testament we read of Benaiah, one of David's mighty men, going down into a cistern on a snowy day to slay a lion. In the first book of Maccabees we read how Tryphon, king of Syria, was prevented from attacking the Jews one day because of "a very great snow" the preceding night. There is a record of a party travelling through northern Galilee in the year 1884 who ran into a snow storm several inches in depth.

There was always snow on Mt. Lebanon and on Mt. Hermon. Patches of it would last the year round and from it flowed streams of valuable water. The name "Lebanon" means "white" and probably refers to the glistening snow which could always be seen from the lowlands beneath. The snow from these mountains used to be carried to Tyre and Sidon and Tiberias as a luxury for cooling purposes and it is still used to chill beverages in the hot summer weather.

Symbolically snow is used in the Scriptures to suggest moral purity. The description of the Risen Lord in the first chapter of the Apocalypse says that "His head and His hairs were white like wool, as white as snow." And there is the familiar text from Isaiah which assures penitents that "though your sins be as scarlet, they shall be as white as snow."

Probably the climate of Palestine has not changed a great deal in the past two thousand years. When the Israelites first settled there it was a "land flowing with milk and honey" compared to the desert country nearby. The great Plain of Esdraelon was exceedingly fertile. After the Romans destroyed the Jewish kingdom the land was poorly cultivated for many centuries. Nevertheless it is still capable of sustaining a large population. No doubt they are talking about the weather in modern Palestine too.

MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by W. B. SPOFFORD

The Malvern Conference, which met in England at the call of the Archbishop of York, and reported in detail in the last issue of THE WITNESS, brought forth a quick response from American Churchman. The Rev. Ralph W. Sockman, Methodist of New York, told his Park Avenue congregation on January 19th that a conference should be held of leaders of all churches to discuss "ideas and ideals" for a new social order, and he called their attention to the English conference which, he said, "evolved some blueprints of the post-war society worth fighting for."

"In America," declared Pastor Sockman, "so many of our church leaders content themselves with the effort to arouse us to the dangers of a Nazi invasion. History will record a sad chapter of the American churches if we lag behind the English leaders merely presenting arms while they present ideas and ideals. Let America declare her peace policies before she asks Congress to declare war. In taking up the slogan that American must be the arsenal of the democracies, are we forgetting that America must be the garden of the democracies? Here is the land where the seeds of true liberty can best be kept growing. We have in our blending of races and cultures the ideal soil for developing the product of democracy. We have worked out patterns of federation which should be shared with the world. The question is, will those who are against isolation in war be for isolation in peace as the majority were twenty years ago?"

This sermon is in line with a recent lecture delivered in Florida by British-Author H. G. Wells who urged a full and open discussion of the form of world organization that should come after the war. "None of us are clear as yet upon some of the most vital questions before us. They need discussion. We should tell what our ideas and feelings are, not only to our fellow citizens, allies and neutrals, but above all to people who are in arms against us."

The Rev. John Paul Jones, president of the Presbyterian Fellowship for Social Justice, in a sermon on January 19th to his Brooklyn congregation, declared that America is thinking and talking in military terms and that when the military gains ascendancy over the civil then democracy is on the wane. On the same Sunday another Presbyterian, the Rev. Leon M. Flanders, preaching at Tremont Church, New York, said that "national policies are being forged in the furnace of the emotions



CAREY McWILLIAMS
See Announcement on page 16

instead of being the ripe fruit of an enlightened and understanding reason. All the foolishness of human wisdom has been brought to the surface by the crisis into which we have been projected by world events. No attempt is being made to view the difficult problems of the hour in the heaven-sent light which is a recognized part of our Christian heritage. The frantic question is—what to do? The only answer so far has been—resist—fight—kill—destroy. It is an answer as old as the cave man. Its origin is in the jungle."

* * *

The Picture On the Cover

The picture on the cover of this issue is of the tower of St. Stephen's Church, Wilkes-Barre, Pa., where the Rev. Gardiner M. Day is rector. Installed in the tower are four bells, cast by the Meneely Bell Company, pitched to produce the tones of what are commonly known as the "Cambridge Quarters." They strike the quarter hours, while the use of the large bell for calling to services and for tolling at funerals is permitted by the installation of separate push button controls.

* * *

English Church Leaders State Aims

The Archbishops of Canterbury and York, Cardinal Hinsley of Westminster, and the Rev. W. H. Armstrong, Moderator of the Free Church Council, recently addressed the following letter to the editor of the London Times: "The present evils of the world are due to the failure of nations and peoples to carry out the laws of God. No permanent peace is possible in Europe unless the principles of the Christian religion are

made the foundation of national policy and of all social life. We accept the five points of Pope Pius XII as carrying out this principle. (These points are, briefly, the right of every nation to life and independence; general and agreed reduction of armaments; an international body to maintain, and if necessary, revise, the international order; protection of the rights of minorities; the submission of human statutes to the sacred and inviolable standards of the laws of God.)

"With these basic principles for the ordering of international life we would associate five standards by which economic situations and proposals may be tested: 1. Extreme inequality in wealth and possessions should be abolished. 2. Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his peculiar capacities. 3. The family as a social unit must be safeguarded. 4. The sense of a Divine vocation must be restored to man's daily work. 5. The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.

"We are confident that the principles which we have enumerated would be accepted by rulers and statesmen throughout the British Commonwealth of Nations and would be regarded as the true basis on which a lasting peace could be established."

* * *

Former Governor Sweet Sees a Danger Here

Former Governor William E. Sweet of Colorado, who is the present Moderator of the Congregational and Christian Churches, declared at a meeting of cooperative societies meeting at Atlantic City, that the danger to democracy in the United States lies in the "millions who have never known the American way of life. These people, who have lost or are losing their economic independence, would be the ready tools for a dictator." He went on to say that the United States must preserve its democracy "for the sake of the world" and that a nation that failed to care for its under-privileged was in great danger.

* * *

Roman Catholic Leader Speaks On Migrants

Father John A. Ryan, director of the social action department of the National Catholic Welfare Conference, recently testified before a committee of Congress investigating the interstate migration of destitute citizens and said that migrants should obtain assistance from the government either in the form of direct relief or work relief. No attempt

should be made by law, he added, to hinder the migration of any one for any reason "so long as America remains America." Abolition of the conditions which are responsible for migrants should be the main concern of the Congressional committee he declared.

* * *

Lutheran Group Seeks Unity

The Lutheran Crusaders of America is a new organization, the aim of which is to bring about the union of the several Lutheran Churches of the country. Plans are also in the making for the establishment of a shrine in Washington to perpetuate the names of the early Lutheran pioneers who "contributed so much to the freedom and expansion of America."

* * *

Clinchy Warns of Hysteria

The Rev. Everett R. Clinchy, director of the national conference of Christians and Jews, in submitting his semi-annual report, warned America of the danger of achieving "national unity achieved in hysteria" and which could "easily become a uniformity that penalizes the holding of an opinion at variance with popular opinion. Fanatical insistence on conformity may carelessly distort national unity into precisely the kind of totalitarian tyranny we wish to avoid. There is hope for a democratic community and a peaceful world only if those who hold conscientiously to convictions which are different from those of their fellows recognize cordially the right of their fellows conscientiously to differ from themselves. This is essential. As Chief Justice Hughes has said, 'when we lose the right to differ, we lose the right to be free'."

* * *

Youth Denied Use of Church

The First Congregational Church of Madison, Wisconsin, refused the Youth Committee Against War use of the church for their recent anti-war congress. The trustees had formerly granted use of the church but decided to rescind the offer "upon representations from members of the congregation."

* * *

Lynching Has to Be Re-Defined

Representatives of a score of organizations, meeting at Tuskegee, Alabama, agreed that there must be a new definition of lynching. Hanging a man on a tree is not the only method, and false reports of the decrease in lynchings has resulted from the narrow definition. One of the most common methods of getting rid of an "undesirable" today is to push him into the river as the levee is being repaired. The chairman of the



JACK McMICHAEL

See Announcement on page 16

conference was Dr. Frederick Douglas Patterson, the president of Tuskegee Institute.

* * *

Religious Youth Meets in Washington

Members of religious youth organizations, both Christian and Jewish, are to discuss "Religion and Democracy" following a church service which is a part of the American Youth Congress, meeting as the Town Meeting of Youth in Washington, D. C., February 7-9. These young people from the churches will also have an opportunity to exchange views with young trade unionists, youth from farm organizations, student clubs and settlement houses who are also to attend the Town Meeting. Through such discussion and contacts, the call to the conference states, "Young America can help work out solutions to its problems and to place its united strength at the service of our country to keep out of war, protect the welfare of conscripts, win jobs and training for all youth, and defend civil liberties for all." Organizations of young people within the churches have been urged to send representatives. Inquiries should be addressed to the American Youth Congress, 20 Fifth Avenue, New York.

* * *

School of Religion in Cincinnati

Some years ago the Methodist Church in Cincinnati started a School of Religion, meeting once a week over a period. Recently, under the direction of the Council of Churches, it was made inter-denominational and this year has a faculty of eighty teachers with courses offered on various phases of Christianity. It meets

for two and a half hours each Monday for nine consecutive weeks, starting January 20th.

* * *

Churches Unite for An Institute

Five Protestant Churches of West Roxbury, Mass., joined forces for an institute on Christianity in this time of Crisis, with the Rev. Phillips E. Osgood, Episcopal of Boston, as the leader. It opened on January 21 and meets each Tuesday evening in the Congregational Church through February 11th.

* * *

Bringing Church and Social Workers Together

A series of dinners are being held in Toledo, sponsored by the Council of Churches, in order to bring church workers and professional social workers closer together.

* * *

Calls England to Repentance

A call to repentance was recently sounded in historic Westminster Abbey, London, when the Rev. J. B. Groser, who came into the headlines in the early days of the war for his care of the people of Poplar during air raids, declared that repentance is the condition of national health. It must be full and frank, he declared, and it is not enough for Englishmen to say that they are better than the Nazis since "we shall not be saved by comparison. All talk of reconstruction and a new order is humbug unless we fulfill certain conditions both in our national life and in international affairs. It is, for example, sheer humbug if we seek a return of such sovereign rights as will make a true League of Nations impossible; humbug too if we cling to ways of life which rest upon claims of privileges for ourselves which bar the way to a better social order."

* * *

Quakers Start Cooperative School

Six Quaker schools in Pennsylvania are sponsoring a cooperative college workshop in Haverford where 29 refugee scholars are being taught how to adjust themselves to American life. There are classes in American history, English, government, education, with trips to various colleges for social and cultural contacts. The Quakers have a similar school in New York.

* * *

Protest Drift Toward War

The Rev. John A. O'Brien, professor at Notre Dame, in a recent statement deplored the drift of the United States toward war, and said that we had better use our energies in caring for "the 25,000,000 of our citizens who are under-housed, under-clothed and under-fed." A few days

later another Indiana educator, President William C. Dennis of Earlham College, said that the great danger today is the feeling of helplessness on the part of the people when their leaders push them to the brink of war.

Extend Religious Education for Young People

A planning conference on Christian education was held recently in Pittsburgh, sponsored by the International Council of Religious Education, with 200 delegates attending. Plans were made to extend education to thirty million young people through use of the press, radio, movies, literature, conferences.

F.B.I. Calls Upon Buffalo Pastor

The Rev. W. Marion Jeschke, Evangelical and Reformed Church pastor of Buffalo, N. Y., recently disclosed that he had been requested by the Federal Bureau of Investigation to list his affiliations with organizations working for peace. "If we are not careful," he said, "the time will not be far away when the members of both the pew and the pulpit will find themselves in prison cells simply because they speak the words of the Prince of Peace. This is a time when the Christian Church must speak the truth."

Schools of Religion in New York

The New York Federation of Churches is sponsoring schools of religion in Manhattan, Brooklyn, Queens and the Bronx. The Manhattan school meets Monday evenings at St. Nicholas Collegiate Reformed Church, with courses by the Rev. A. J. Muste on industrial relations; the Rev. Roswell Barnes of the Federal Council of Churches on the international situation; Paul Blanchard on the responsibilities of citizenship and the Rev. William Pierson Merrill on Church unity.

Southern Baptists Seek to Eliminate Debt

The Southern Baptist Church is conducting a drive to free the church of all debts by 1945. At the same time it is seeking \$200,000 to aid British missions, with an appeal for extra giving to enable the British to take over an abandoned German Baptist mission station in Africa.

Committee for Aid to the Democracies

More than 150 ministers of all denominations, Christian and Jewish, have formed a committee to supply England with munitions, ships and food, "given or lent." On the committee are Bishop McConnell of the Methodist Church, President Henry

Sloane Coffin of Union Seminary, Guy Emery Shieler, editor of the Episcopal paper, *The Churchman*, the Rev. Wilfred Parsons, Roman Catholic editor, *Episcopal* bishop William T. Manning.

Church Cooperation in Massachusetts

At Pelham, Mass., there has been organized the rural fellowship in which the Baptist, Congregational and Methodist Church cooperate in running vacation schools, summer camps, a forum and various union services.

Only Chaplains Allowed in Army Camps

The war department has announced that such organizations as the YMCA, the Salvation Army and the Knights of Columbus will be barred from army camps hereafter. Religious work will be in the hands of chaplains solely, with one chaplain for every 1,200 men, divided between Protestants and Catholics in the ratio of 3 to 1. To be a permanent chaplain a clergyman has to be under 34 years old, must have been ordained for at least three years and must pass the physical examinations required of all officers. A chaplain is commissioned as a lieutenant.

Methodists Seek Million for Relief

The Methodist Church, by action of its council of bishops, is hoping to raise a million dollars by the second Sunday in Lent to meet appeals for

relief arising out of the war. It has already raised \$140,000 for this purpose.

Minimum Pay for Southern Methodists

For the first time the Methodist Church in the South has established a minimum salary for ministers. It calls for not less than \$800 a year for unmarried ministers and not less than \$1,000 for married men.

Jacques Maritain to Join Chicago Faculty

Jacques Maritain, famous Roman Catholic scholar of France, is to join the faculty of the University of Chicago, according to an announcement in the college daily recently.

Prisoners of War a Great Problem

How to keep 3,000,000 young men who are prisoners of war from going insane while idling away their time is one of the problems of the World Committee of the Y.M.C.A., John R. Mott, its chairman, declared here.

"This war is entirely unpredictable—different from any other war," said Dr. Mott. "It is a war in which whole armies may be taken prisoner at a single swoop. More than five-sixths of the prisoners are Allied men in Germany—behind barbed wire until the war ends.

"If it ends in a year, that will be bad enough, but if it goes on for five years the problem will be tremendous. Largely through music and looking after the religious culture of the prisoners, they are kept sane."

Call To AMERICAN CHURCHMEN

A Conference to consider the findings of the Malvern Conference, held at the Call of the Archbishop of York, will be held at

Trinity Church

New Haven, Connecticut

FEBRUARY 23-24, 1941

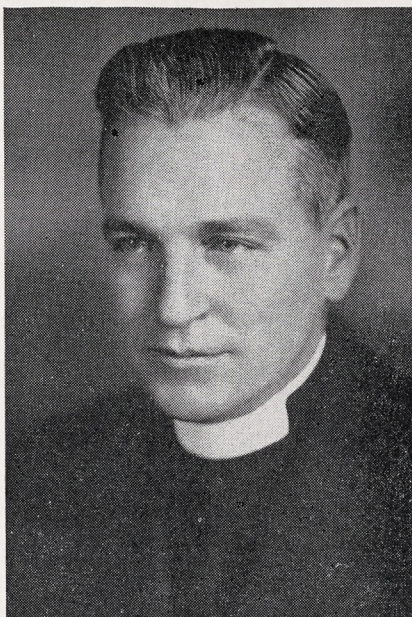
Programs will be sent to those addressing the

Church League for Industrial Democracy
155 Washington Street
New York

EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by GERARD TEASDALE

One of the names that will be on THE WITNESS Honor Roll for 1941 is the Rev. John Gass, rector of the Incarnation, New York. The parish for three-quarters of a century has been one of the more important ones of the city. But the neighborhood has undergone great changes, with many families moving away and few new ones to take their places. The budget of the parish has not been balanced since 1929, with large deficits covered by drawing on undesignated legacies. During all these years the Incarnation has maintained a Chapel on the east side, where a great and effective work is being done among the poorer people of the city. There is a communicant strength of about 1,500 persons and a Church school of over 500 pupils, and a well established program of social service work. John Gass therefore wrote a letter the other day to the vestry of the Incarnation proposing that services there be discontinued the first of May, and that as speedily as possible the assets of the Church of the Incarnation be transferred to the



JOHN GASS
Receives a Deserving Tribute

Chapel of the Incarnation on the east side. Furthermore he proposed to the vestry that they accept his resignation and elect the Rev. Nicholas M. Feringa, vicar of the chapel, in his stead. It was a big and courageous thing to do and our hats are off

to John Gass, who, we understand, plans to take work, at least temporarily, in North Carolina. The vestry of the Incarnation on January 21 accepted the proposals of their rector, and in a printed statement addressed to the congregation, paid a glowing and deserving tribute to him for his unselfish Christian leadership.

* * *

Dean Day Conducts Conference in Arkansas

Dean John Day of Topeka, Kansas, conducted a conference for the clergy of the diocese of Arkansas on January 21-22 at Guthrie. He outlined the Presiding Bishop's Forward in Service Program.

* * *

Governor of Arkansas to Welcome Presiding Bishop

Governor Homer Adkins of Arkansas is to welcome the Presiding Bishop to the diocesan convention this week in Hot Springs. Bishop Mitchell says that this is the first time that an Arkansas governor has officially welcomed a Presiding Bishop.

* * *

Federal Council and Malvern Conference

The story of the Malvern Conference which appeared in this paper

"What Is the Christian's Obligation in the World Conflict?"

TO INTERPRET THE BEARING OF HIS FAITH ON THIS QUESTION

A New Journal

CHRISTIANITY AND CRISIS

will appear on February 7, 1941 and bi-weekly thereafter.

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IT WILL INTERPRET CONTEMPORARY EVENTS in the light of these convictions. Attempting no simple answers, it will seek to help Christians in their search for right decisions.

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last week (see also *Talking It Over* in this issue) has caused lively discussion at the headquarters of the Federal Council of Churches. Through the Church League for Industrial Democracy they are to receive a full report of the conference, as soon as it is received by Clipper from London, for publication in their Information Bulletin.

* * *

Oklahoma Increases Its Budget

The diocese of Oklahoma, meeting in convention at Oklahoma City, January 15-16, increased its budget for 1941 by over \$3,000. It now stands at \$30,870, with more than half of it going for missionary work in the diocese. A feature of the convention was a dinner at which a number of laymen and younger clergy gave brief addresses.

* * *

Quiet Day for Connecticut Clergy

Dean DeWolfe of the Cathedral of St. John the Divine, New York, conducted a quiet day for the clergy of Connecticut at Christ Church Cathedral, Hartford, on January 27th. The day was opened with a brief meditation by Bishop Budlong.

* * *

New Crypt for Bridgeport Parish

Bishop Gray dedicated the crypt of the new St. Mark's Church, Bridgeport, Connecticut, on January 19th, with clergy from various parts of the diocese attending the service. St. Mark's is a Negro congregation with the Rev. A. J. Cuffee in charge.

* * *

Memorial Service for Mrs. John M. Glenn

A service in commemoration of the life and work of Mrs. John M. Glenn, formerly president of the Church Mission of Help, is to be held at the Church of the Transfiguration, New York, on February 4th. Bishop Gilbert is to be the celebrant and the memorial address is to be delivered by the Rev. Don Frank Fenn of Baltimore.

* * *

St. Bartholomew's to Be Education Center

St. Bartholomew's Church, New York, the Rev. George Paul T. Sargent, rector, has been named by the Bishop and board of religious educa-

tion of New York to be an education center in Manhattan, in cooperation with the State law which allows one hour a week of a child's school time for outside religious instruction.

* * *

Dedicate New Parish House in Bethlehem

A new parish house costing nearly \$50,000 was dedicated on January 15th by Bishop Sterrett for Trinity Church, Bethlehem, Pa., where the Rev. M. M. Moore is rector. On the following day he dedicated a new chapel for the parish.

* * *

T. M. Peters Elected Treasurer Mission Society

Thomas McClure Peters was elected treasurer of the New York City Mission Society at the annual meeting of its board of managers last week. Elected to membership on the board were Henry G. Hotchkiss, Randall J. LeBoeuf, Jr., W. Lawrence McLane and Robert Schuyler Ogden. Mr. Peters, a graduate of Yale, is vice-president of Phosphate Mining Company and director of Mutual Chemical Company of America. He is president of Sheltering Arms.

* * *

Church Press Week Set for February 9-16

The Presiding Bishop has designated the week of February 9-16 as "Church Press Week." This is the second year in which Bishop Tucker

has set aside a period during which he asks that special attention in parish, diocese and Church at large be given to the Church press. Included in the plans for Church Press Week this year are not only the Church weeklies and Forth but diocesan and parochial publications and the Church Historical Magazine. The Presiding Bishop plans shortly to issue a statement regarding the week. This statement together with information about the various Church publications will be issued in a pamphlet by the

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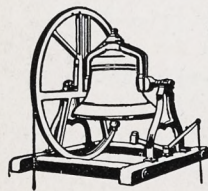
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National Council's department of promotion for general distribution. Wide response was received to last year's first annual Church Press Week, and it was this which encouraged the Presiding Bishop to declare a similar week this year. THE WITNESS will be glad to send copies of the issue of that week to those who cooperate with the Presiding Bishop in soliciting annual subscriptions. Orders should be placed not later than February 1.

* * *

Special Lenten Preachers At St. James

St. James, New York, has announced the following preachers for special Lenten services: Bishop Manning of New York; Bishop Sherrill of Massachusetts; Bishop Gardner of New Jersey; Bishop Bennett of Rhode Island; Bishop Freeman of Washington; the Rev. Phillips Osgood of Boston; Dean Kirk O'Ferrall of Detroit; the Rev. Frank Salmon of Philadelphia and the Rev. Ayde Prichard of Mt. Kisco. There will also be a series of special services for young people Sunday evenings at which the preachers will be the Rev. Theodore Ferris of Baltimore; the Rev. C. Leslie Glenn of Washington and Rector Horace W. B. Donegan.

* * *

Iron Man in The South

A Mississippi missionary in 1941 held 360 services, preached 237 sermons, attended 91 services, travelled 25,995 miles, preached to over 5,000 different people and wrote 272 articles. And that's not all. In nine years in his field he has held 3,412 services, preached 2,611 sermons, attended 668 services, travelled 206,601 miles, read the New Testament 455 times, preached to over 27,000 different people, had 1,576 articles published.

* * *

Seattle's Cathedral in Danger of Being Lost

In the golden days of 1929 the massive first unit of St. Mark's Cathedral, Seattle, was built. That date speaks for itself. It means that the well-meaning makers of pledges began to default in the same year and that in the succeeding years the mortgagees were left holding the bag. They have generously continued to do so until the present time. Now they feel compelled to demand the possession of the property unless at

least \$185,000 is paid very shortly. Several months of conferences availed nothing. Finally Bishop Huston of Olympia stepped forward, took the bull by the horns and engaged two popular and efficient church people to direct the campaign to save the cathedral. They are Mr. and Mrs. George Ward Stone of New York. In consultation with Bishop Huston these experienced directors have planned a solicitation of the parish, the city and the diocese, and have established business offices at 808 American Building, Seattle.

* * *

ACLU Nominates Churchmen for National Committee

Among those nominated to serve on the national committee of the American Civil Liberties Union were Bishop Mitchell of Arizona and William F. Cochran, treasurer of the Church League for Industrial Democracy.

* * *

Aldrich Calls for Defeat of Nazi Germany

The Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York, said in his sermon last Sunday that the United States should not only speak of backing up England but should "speak frankly of the real issue, which is to defeat Nazi Germany." "We Americans can see the matter of the moment," he said. "We can see five countries where homes have been ransacked and farm sites pillaged and people killed. . . No amount of Christian idealism can call that right. Christian idealism alone must mark that as wrong. I believe not only that England should do all she can to stop this evil but that the United States should unreservedly do exactly the same thing and say it in plain terms."

* * *

Addison Makes Plea for Mission Endeavors

In a plea "to keep the lights burning" in Christian missions throughout the world, the Rev. James Thayer Addison, vice-president of the Na-

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tional Council said last Sunday at the Cathedral of St. John the Divine, New York, that during these times when conditions were darkest there must be "aggressive audacity" in missionary work. Mr. Addison criticized persons who, because America was threatened, refused to aid missionary campaigns abroad, asserting that the United States must conserve all its strength. He assailed "chronic passive indifference, lack of faith and misunderstanding" as among forces opposed to foreign missionary work.

* * *

Thorne Legacy Appropriations Announced

The executive committee of the Woman's Auxiliary of the diocese of New York announces three appropriations from the Ethel Mary Chenry Thorne legacy. For a chapel at Fort Waskaskakie, Wyoming, and erection of the rear half of the rectory, \$5,500 is designated; for an isolation ward at St. Timothy's Hospital, Cape Mount, Liberia, \$1,500; for a chapel to be located directly across the street from the Central State College, Edmund, Oklahoma, \$7,000.

* * *

Japanese Missionaries Leaving Japan

Word that Miss Helen Skiles, Miss Hallie Williams and Miss Gertrude Summers, United Thank Offering missionaries of Kyoto, are leaving Japan for the United States has been received by the National Council. It is announced also that Miss Laura E. Lenhart and Miss Bessie Sims of the Shanghai mission will sail for the United States early in February.

* * *

Church Built in Poor Community

Churchmen of West Frankfort, Illinois, have built a church valued at \$1,500 in spite of the fact that most of them are on relief and the coal mines are worked but intermittently, so that the entire community is extremely poor. "They have had very little financial assistance from outside," says Bishop White of Springfield, in asking the Church Building Fund commission for a grant of \$200 to finish the project. The building fund voted to provide the sum needed.

* * *

Bishop Manning Supports Aid for British Missions

Bishop Manning of New York is urging the 281 congregations of his diocese to get behind the effort on behalf of British missions with all possible zeal. "The time has come for us to take action," said the Bishop, "and to do our part as individuals and as parishes and congregations. I need not urge this upon you. We shall be eager to do our full part in the cause. The need is immediate. The ancient

Catholic and Apostolic Church of England, our Mother Church must have our help." It was suggested by the bishop that a general offering be received in all parishes on February 9.

* * *

University President for Religion in Education

"The family and the Church have very considerable functions to perform which they are increasingly neglecting," declared Dr. Nicholas

Murray Butler, president of Columbia university in New York. "Until they can be aroused to the full height of their responsibility we cannot expect to find the youth of the land to be in possession of religious knowledge and feeling which was characteristic of their ancestors two or three generations ago." Dr. Butler suggests that colleges throughout the nation would do well to offer courses on such subjects as "The influence of faith in shaping western civiliza-

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9. Morning Prayer. 5. Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

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Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays: 8 and 11 A.M. and 8 P.M. Sundays: 8 and 11 A.M. and 8 P.M.

Weekdays: 8:00 A.M. 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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M. Wednesdays and Holy Days, Holy Communion 10 A.M.

Fridays, 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A.M., Church School; 11 A.M., Morning Service and Sermon; 4 P.M., Evensong, Special Music.

Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.

The Church is open daily for prayer.

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Madison Avenue at 71st Street
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9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy Communion

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Very Rev. Austin Pardue, Dean
Sundays: 8, 9:30, 11 A.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

Sunday Services, 8:00, 9:30, 10:05, 11 a.m., 4:30 p.m.

Weekdays: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion.

11:00 A.M.—Morning Service and Sermon.

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

Emmanuel Memorial Church

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

On The Mohawk Trail

Where you will find a warm welcome and a helpful message.

Services at 8 & 9:45 A.M.

tion." Himself an Episcopalian, Dr. Butler states that "simply because the principle of the separation of Church and State exists in this country, it does not follow that there can be no religious instruction in education. It could be managed without controversy, and religious instruction must have a place in education, if education is to be truly sound and liberal."

* * *

New Testament Now In Loose-Leaf

The American Bible Society has just brought from the press a New Testament especially designed for Bible students and Sunday-school teachers. It is a loose-leaf, extra-wide-margin text in clear bold type. The sheets are punched to fit a standard 8½x11 binder of one-inch rings. The sections are arranged so that the first eight books and the last book of the New Testament can each be used as a separate unit. The remaining books are contained in four units, in their regular order and in useful combinations.

* * *

Many Episcopalians Among Japanese Farmers in West

Three-fourths of the Japanese people settled in Western Nebraska are communicants or adherents of the Episcopal Church. Most of them are farmers, often isolated and many have to travel 30 or more miles to attend services. The Rev. Hiram Kano, a Japanese, ministers to them. Bishop Beecher of Western Nebraska, just returned from a visitation of his rural fields, reports having confirmed twenty-two Japanese young people at Scottsbluff, Nebraska. "Most of them are graduates of high school," he says.

* * *

English Church Shows Losses

Decreases in the number of baptisms, confirmations, Sunday School scholars and ordinations, and in voluntary offerings, are revealed in the Church of England statistics for 1939, the first year showing the effects of four months of war as well as the effects of the pre-war tension. The figures are made available in the 1941 issue of the official year book of the Church of England. The most important loss and the one showing the greatest differential was in the number of candidates for confirmation, 157,627, a decrease of 26,035.

* * *

Largest Enrollment at China's St. John's

With many educational institutions forced to vacate their buildings because of the war, St. John's University, Episcopal institute in Shanghai, China, continues on its own campus, with the largest enrollment on rec-

ord, 1,148, in addition to a middle school enrolling with 480.

* * *

Saloon Organ Goes to Church

A tavern and bar in Fairbanks, Alaska, discarded its electric organ and bought another one for its dance hall. This was just at the time that the old organ at St. Matthew's Church breathed its last. Through the prompt action of the Rev. Elson Eldridge, the tavern's organ was bought at a saving, and is giving excellent service, playing hymns and psalms as nicely as it used to play swing.

* * *

Timely Paper on Church Publicity

The diocese of Michigan has just published a twelve page tract called Church Publicity, by William Jabine, editor of the Michigan Churchman. Recognizing the difficulties confronting disseminators of church news, Mr. Jabine carefully and methodically outlines the procedure for overcoming them. His program includes a plan for churches in communities both large and small. He warns against depending upon the usual, routine parish activities as a means for securing publicity, and outlines certain specific events which are usually good for a few lines at least. Some of these, he says, are the buying of property, anniversaries and names of people, already well known, who are doing important work in the parish. In his summation, Mr. Jabine writes: "This manual is directed to the clergy because they are the chief

representatives of the Church in the communities in which they work and matters of policy should always be under their control . . . the surest way of all to obtain favorable publicity for your parish, for the diocese and for the Church, is to make your church and its people such an active force for social good in the city or town in which they live, that no intelligent newspaper man can overlook them."

Also China

In these days of many appeals don't forget struggling China.

The Rev. Kimber Den (see his letter: January 16) is caring for hundreds of children orphaned by the war. Fifteen dollars will feed, clothe and house a child for an entire year.

The Chinese Industrial Cooperatives are starting mills and factories all over free China. \$250 will start a plant that employs from 20 to 30 people. Be one of 25 to give \$10.

Make checks payable to "Treasurer, CLID" indicating where you want your donation to go.

**Church League
for
Industrial Democracy**
155 Washington Street
New York City

PLACE YOUR ORDER TODAY FOR THE

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All Churches should procure the official flag of the Church.

Made in red, white and blue—red representing sacrifice, white for purity, Madonna blue representing the human nature of our Lord which He received from His Virgin Mother.

The flag is now on display in our store. Prices range from \$7.50 to \$54.00. Flag may be obtained with or without accessories.

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American Migrants and *China*

are the subjects of special study of all the Churches this year. Cooperating with this plan THE WITNESS is to run a series of eight articles during Lent on these two topics, written by experts especially for LENTEN STUDY GROUPS.

AMERICAN MIGRANTS

Articles by

CAREY McWILLIAMS

*Author of *Factories in the Fields* and leading authority on Sharecroppers*

JACK H. BRYAN

*Of the Farm Securities Administration of the
Department of Agriculture*

CHINA

Articles by

JOHN FOSTER

Episcopal Missionary to China

JACK McMICHAEL

*Former Missionary to China for the Christian Volunteer Movement and now
President of the American Youth Congress*

Plan NOW to use these eight Lenten Numbers with discussion groups and distribute the papers generally in your parish. The first article will appear in the February 20th number: Cost of Bundles:

10 copies a week for eight weeks.....	\$ 3.20
25 copies a week for eight weeks.....	8.00
50 copies a week for eight weeks.....	15.00

We will appreciate it if you will send in your order early. Simply send card with the name and address and the number of copies desired. We will bill after Easter.

THE WITNESS

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