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THE WITNESS



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CLERGY NOTES

BEATY, ARTHUR H., who recently retired as canon of the cathedral in Providence, R. I., died on January 30th in his 68th year.

DREW, F. J., rector of Grace Church, Defiance, and St. Paul's Church, Hicksville, and priest-in-charge of St. John's Mission, Napoleon, Ohio, has accepted a call to be rector of Trinity Church, Alliance, Ohio, effective the middle of February.

EASTBURN, F. E., formerly curate of Christ Church, Houston, Texas, has accepted an appointment to be priest-in-charge of Trinity Cathedral, Little Rock, Arkansas, effective January 22.

FORBES, K. R., formerly rector of St. Andrew's Church, Stamford, Connecticut, is now on the staff of the Philadelphia City Mission; address, 41 Rex Avenue, Chestnut Hill, Pennsylvania.

HARROWELL, T. N., chaplain at the Church Home for Aged Persons and a priest in the diocese of Chicago for 31 years, died January 22 at St. Luke's Hospital, Chicago.

LANG, I. D., formerly rector of St. George's Church, New Orleans, Louisiana, retired, should be addressed at Apartment 402, Hopkins Apartments, 3100 St. Paul Street, Baltimore, Maryland.

REILLY, J. E., formerly rector of Grace Church, Hastings-on-Hudson, New York, has been elected rector emeritus of that parish. Address: Atlantic Highlands, New Jersey.

SHAFFER, F. L., curate at the Church of Our Saviour, Akron, Ohio, has accepted a call to the rectorship of Grace Church, Defiance, and St. Paul's Church, Hicksville, and to be priest-in-charge of St. John's Mission, Napoleon, Ohio, effective March 1.

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FROM MALVERN TO NEW HAVEN

THE WITNESS for January 23rd presented a full report of the conference of English Churchmen held at the call of the Archbishop of York at Malvern College, January 7-10. There has since been received by cable, through the courtesy of *Time*, the full text of the Conference Manifesto, presented by the Archbishop, together with the important amendment offered by Sir Richard Acland M.P., which in the words of the Archbishop, passed "by a very large majority." After reading these documents carefully we do not feel justified in giving space to their full presentation since they were carefully abstracted in our January 23rd number, with all salient points stressed. We do however herewith present the Archbishop's Call to the Conference which resulted in over 500 prominent Church men and women gathering for four full days to consider the questions raised by the Call. We do this particularly since the Church League for Industrial Democracy has issued a call to American Churchmen to consider the Malvern Manifesto and resolutions. We cannot do better than to make this English Call our own. This conference, the first to be held in America to consider these important matters, will meet at Trinity Church, New Haven, starting with a service the evening of Sunday, February 23rd and continuing through dinner the evening of the 24th. Members of the Church are urged to respond. (See announcement on page thirteen.)

Commenting on the Malvern Conference, Mrs. Walter Ferguson, whose column is syndicated throughout the United States, had this to say on January 29th: "Good news as well as evil comes from Europe. The solid, conservative Church of England stirs like a sleeping giant. If it ever awakens to a realization of its total strength and resolves to use that strength for social reforms we may expect a great spiritual renaissance."

But she is not as cheerful about the Churches of America which "close their eyes to the evils around them, lest enemies be made. They lock themselves in their closets to pray while the young people in their cities are exposed to countless temptations which could be eliminated if religion were a vital and living force. . . . They are silent even though they should know that if the Church abdicates once more it will have proved itself too weak in ethics and courage to merit salvation." It is for all Church men and women, including youth, to make a supreme effort to attend this New Haven Conference where, it is hoped, an effective answer will be given to Mrs. Ferguson and the hundreds of thousands of Americans who agree with her.

In this Call to the Malvern Conference, those parts headed "General Situation", "A", "B", "C" and "E" were prepared by "a representative committee of clergy and laity who gave a considerable amount of time and thought as to how best to present the issues to the Conference." The section headed "D" was prepared by a committee of laymen under the chairmanship of Sir Richard Acland. The Call to the Malvern Conference:

GENERAL SITUATION

THE modern world has for some years past exhibited alarming symptoms of deep-seated malady. The attempts of men to achieve their purposes in the natural order appear to involve a tormenting self-producing contradiction. The effort to supply their economic needs has produced world-wide unemployment; and the intercourse of nations has now, once again, resulted in a gigantic war, the final issues of which cannot be foreseen. There seems to be no escape for mankind from what can only be described as a vicious circle. Such attempts as have been made to break out of the social and economic order have aroused bitter controversy, and the most

convinced opposition to Communism and Nazism arises, not from any blind conservatism, but from the belief that these attempts to solve the human problems are themselves confessions of despair; that they proceed by denying the profoundest realities of man's being. From within the social and economic order, however, there appears no promise or possibility of a solution, and it seems certain that at the end of the war enormous problems will arise, menacing social stability in our own country and tending to deepen the world's chaos.

A

IN ANY discussion of the bearing of the Christian religion upon this situation, it is necessary that an attempt shall be made to discover the essential nature of the problem. We thus find ourselves confronted by the following questions:—

1. Within the modern national community, is it possible to perceive any false—as distinct from morally evil—purposes, to which men's corporate action is directed? Is our confusion due to a failure of good will, or to a lack of adequate understanding, co-ordination and manipulation of our human and natural resources? Or is the trouble more deep-seated: must we admit that "the system" is so completely governed by ends incompatible with the reality of man's nature that no conceivable modification of it, but only its replacement by something else, can be contemplated as adequate to the national community's need?

2. In the relations of nations, since the majority of men in all countries want peace, why is peace not the natural upshot of what they continue to seek and do? Is war chiefly caused by the imperfection of international organisation, political or economic, or does it spring out of the failure of nations to solve their own internal problems?

B

SUCH definition of the problem as will be attempted in answer to the above questions, will be found to lead to further questions concerning the Church's responsibility in this great crisis of human history:—

1. Is the Church's witness concerned with the possibility of a breakdown of civilisation, and with the economic and political causes of such a breakdown? If so, upon what grounds?

2. Does the present situation derive in any degree from the fact that the modern Church has been more concerned to raise the moral level of

social effort rather than to discover and correct falsity in the dominant purposes of corporate life?

3. Do the Church's gospel, creeds and sacraments contain guidance for man in the organisation of his natural activity regarding his home and family, and the political and economic realities of his nature? If so, in what main respects does that guidance differ from the general modern assumptions?

4. How are the answers given to these questions related to the doctrines of Creation, Incarnation, Redemption and Grace?

C

CONSIDERATION of the foregoing questions will necessarily lead to the discussion of practical issues:

1. If the Church has such guidance to offer, has it anything specific to demand in face of the following problems of the post-war situation:— (a) The threat of a post-war slump? (b) The revival of the Rural Community? (c) The recasting of the monetary system to secure that demand is equivalent to industrial potentiality? (d) The subordination of mass production to human values: and the bearing of all this upon the problem of unemployment as commonly conceived?

2. If the dogma of redemption states the truth concerning mankind's fundamental status here and now what conclusion is to be drawn concerning the alternatives which will present themselves at the close of the war?

Will the Church be compelled to acquiesce either in an attempt to preserve the system of financial-industrialism, or in a drift toward collectivism and totalitarianism? If there is a third alternative, in the exercise of freedom in co-operation and in the expression of fundamental equality in variety of function, what are the true lines of approach to it?

D

(This section will consist of practical questions which Sir Richard Acland, M.P., and a group of laymen associated with him, are anxious to address to the Conference.)

THOUGH individuals can, of course, become Christians under any economic or political system, is it possible or probable that the generality of mankind will be able to live their lives according to the principles of Christianity while the ownership of individual items of property confers upon the owner a right to draw an auto-

matic income, and a right to exercise personal control (either alone or in common with his fellow owners), over the way in which, and the people by whom, the property is to be used? If this is answered in the negative, is it not the duty of any individual who has become a Christian to do what he can to bring this system of ownership to an end?

Is it compatible with a Christian conception of social justice for the children of the well-to-do to receive the advantages of secondary education as a matter of course, while the children of the poor only enjoy this education if they have shown marked ability or won junior scholarships? If this is answered in the negative, what changes are needed in order that the defects of the present system shall be made impossible in the future?

Is it compatible with Christianity for a Christian to spend money on, say, an expensive car, a seat in the stalls of a theatre, a four-course meal, a ticket for a county ball, while society as a whole does not assure to all its members adequate supplies of the necessities of life at prices within their means?

Is it the responsibility of a Christian society to do all in its power to provide for those of its members who fall ill? Do the existing National Health services adequately provide for this need?

Can Christians maintain a merely negative attitude to the attempts of the present system to restrict output artificially in order to maintain profitable trading?

As Christians gather round the Communion table, all are equal as brothers and no distinctions are made; but as soon as they leave the church doors they are back in a world riddled with distinctions of every kind. What lies at the root of these distinctions? Can they be abolished while some own property and others do not? If not, how can the Church make it clear that Christians stand for a world in which there will be no distinctions?

"It is increasingly manifest that we are entering into a period when the activities of humanity will be centrally planned." Does the Christian Church agree that this is true? If so, what is its attitude to the process—does it desire it, does it oppose it, or is it neutral? If the process is either desirable or enviable, has the Church any clear conception of the coming form of society, its merits and its dangers? Should it devote its energies to preserving, in this new society, the greatest possible provinces of freedom? Are current Christian conceptions of freedom, which have

been deeply affected by Liberal Individualism, adequate or even relevant to the coming society?

E

WHAT are the reasons for the Church's present failure in "leadership?" How can it rid itself of inertia and produce such leaders as will enable the Church as a whole to exert leadership in national life?

What is to be understood by "leadership." (a) In the nation? (b) In the diocese? (c) In the parish? How is the need for such leadership related to the questions of the training and equipment of the ministry and the appointment of the hierarchy? How far is the leadership of the Church in the national community dependent upon an adequate and purposeful conception of education?

Prayer Book Inter-Leaves

JOHN WESLEY AND THE LITURGY

IT WAS said of our Lord that the common people heard Him gladly. And it ought to be possible to say of our Lord's service, the Holy Eucharist, that the common people gladly hear it and participate in it. It was so in the early Church. But in the Middle Ages the common people could not understand the Latin service, and ceased except rarely to partake of the Lord's table. The recently discovered autobiography of Margery Kempe, written in the XV century, reflects this situation. She applied to the Archbishop of Canterbury to be permitted to communicate weekly. A license "signed and sealed" was delivered to her, and it "comforted her soul," she says, especially as the Archbishop's clerks took account of her poverty and remitted the customary fee. Thus did the medieval clergy build barriers and toll gates around the Lord's table. And yet the Mass continued to attract. That was because the clergy changed it into a service at which the only obligation of the faithful was to watch the priest elevate the host. And because in place of the communion meal they were given the "holy loaf" (as still in the East and in some parts of the West), and on the great festivals unconsecrated wine.

The reformers undertook to revive the primitive Lord's Supper. They abolished the elevation and the holy loaf, and urged frequent communion. But their well-meant efforts failed. The Eucharist under their influence ceased to be the

chief act of Sunday worship. Thus was lost the most ancient and precious of Christian traditions, and Protestantism became what Dom Guéranger once called the "anti-liturgical heresy."

The Church of England had its Prayer Book, and thus the liturgical way of life was kept alive. But when in the XVIII century, the heyday of the Whig bishops, the easy-going parsons, and the infrequent Eucharists, a prophet arose in the person of John Wesley the Church knew not the day of its vindication, and literally stoned him. In 1938 many Anglicans including the Archbishop of Canterbury joined with Methodists throughout the world in observing the 200th anniversary of Wesley's "Aldersgate Experience." That a priest of the Church of England should have had a religious experience was a strange reason for such an elaborate commemoration. And, unfortunately, it identified John Wesley with modern Methodist prayer-meetings, whereas, he was essentially a Prayer Book churchman, and the embodiment of Anglicanism at its best.

Reared in the churchly atmosphere of his father's vicarage and of Oxford University, he came to an understanding of sacramental theology by a study of the Fathers, of Jeremy Taylor and other Caroline divines, and of non-juring churchmen like William Law. In his preaching tours throughout England he always attended the services of the parish church. He received communion weekly, and indeed as many as four times each week on the average throughout his entire ministry, so it has been estimated. He urged the duty of constant communion. And his communion services attracted the common people beyond the capacity of the churches to hold them. Few priests in any period of Church history have ever done more to popularize the Holy Communion.

His one lapse from Anglican order—laying his hands on Coke—is to be explained in part by his acceptance of S. Jerome's teaching of the equality of bishops and presbyters, but chiefly by his intense conviction of the importance of the Holy Communion. It was a desperate step, but he took it only after he had repeatedly failed to persuade the English bishops to provide bishops and sacraments for his American Methodists. Seabury similarly failed. The two were in London at the same time. If they could have met and agreed on a common plan of action it might have changed the religious destiny of the new world.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

Let's Know

By
BISHOP WILSON

WINGS

A CURIOUS story went the rounds of the newspapers during the Christmas holidays. It seems that an aeronautical engineer of Racine, Wis., took offense at the representations of angels on current Christmas cards. Sagely he announced that the wings of an angel are aeronautically unsound. He says that the wings would have to be very much larger to carry the weight of the angel and this would mean huge muscular power to wield them. Besides, the wing load is badly distributed.

Isn't it ridiculous? We might just as well solemnly protest that it would be impossible for a woman like the one depicted in the Statue of Liberty to stand with her arm up in the air for seventy-five years without taking an occasional rest. I wonder what this precious engineer would have to say about Isaiah's six-winged seraph? That would really be something over which he might lie awake nights.

Angels are spiritual beings—messengers of God in the spiritual realm. We don't know what they are like. Probably we would not be able to understand if we were told. We picture them in symbolical terms because it is the only method available to us. Wings are symbols of swiftness. Angels are prompt and swift in the service of God. Therefore we give them wings in the same way as we put a halo around the head of a saint as a sign of holiness.

In the well known opening verses of the sixth chapter of Isaiah the vision describes the Lord seated on a lofty throne and above Him are the seraphim each having six wings — with two of these wings he covered his face, with two he covered his feet and with the remaining two he did fly. Thus covered, who could tell what these heavenly courtiers were like — "all wings and voice, perfect readiesses of praise and service." The covered face means awe, the covered feet means humility, the flying wings mean swiftness in God's service.

In Daniel 7:4 we find a still more curious picture of a lion with wings. The imagery is simple enough so long as you do not confuse the art of symbolism with the science of aeronautics. The lion is the king of beasts while the eagle is the king of birds. The ruthless conquests of the Assyrian empire were not easily forgotten and

this was a satisfactory way to picture the power and swiftness of a marauding Assyrian monarch.

In the twelfth chapter of the Apocalypse we read that the woman was given a pair of eagle's wings with which she might escape the attacks of the dragon. What do you suppose a literal minded engineer would say to that one? Of course we know that the woman represents the Church and the dragon represents the forces of evil which attempt to devour her children—meaning all of you good Church people. Promptness in the service of God will provide a way of escape from the danger. And what could tell that better in symbolic language than the wings of an eagle?

Yes—by all means let's keep the wings on the Christmas angels.

What I Can Do

By

PAUL ROBERTS

Dean of Cathedral, Denver

OURS is a sad, mad and bad world. We want to do our part in helping to make it happier, saner, better. One of our greatest dangers is a helpless fatalism. We feel that we are being swept along by forces over which we have no control. In other words we feel there is nothing we can do, but there is. Sad, mad, bad.

I can set my first goal over against that sadness. The first need of the world is radiance. God knows there is plenty of reason for pessimism in the world, but Christianity, when it has been true to itself, has been radiant. There was enough tragedy in Jesus' life to make Him the most melancholy figure in history, but He wasn't. He was the most joyful, with a joy that no circumstances could take from Him. It was a joy born of loving companionship with and confidence in God, as His Heavenly Father. I am going to try to find that secret and share it more fully than ever before.

Secondly, in a mad world I am going to try to keep calm and sane. Powerful emotions make it easy to be swept off one's feet. I am going to try to develop an attitude of understanding toward those who differ with me, try to make the best of other people and not the worst. It isn't going to be easy but that is what He did and I know that it is what He would want me to do.

Thirdly, I am going to try to be better and kinder in the midst of a bad, ugly fighting world. I can do this in personal ways and in wider areas. I shall try to keep from hating and seek to fol-

low His method of overcoming evil with good.

I am quite sure that trying to do these three things will bring inner peace, a faith to overcome fear, a steadiness and serenity that will look calmly into any darkness that lies ahead.

Hymns We Love

THE quiet Quaker serenity of Whittier is in marked contrast to the frequent noise and sounding brass of many more popular hymns. But the steady penetration into all Christian hymnals of his hymns is evidence that the calm of God is a deep desire of every earnest Christian. One cannot adequately describe the beauty of *Dear Lord and Father of Mankind*. The hymn is a liturgy in itself, quieting people, inspiring priest before the sermon, furnishing an act of consecration at the end of the service, a quiet opening call to worship, an introit to the sacrament, an ending of peace for those we entrust to the unending love of God.

*In simple trust like those who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.*

—CHARLES GRANVILLE HAMILTON.

Make Believe

ORVILLE RICKS is a sophomore and he likes the sound of his own voice. He maintains that, "Inasmuch as the human mind is unable to compass an understanding of God, no one can really believe in God." He claims that "Christian people, aided and abetted by the clergy, who are usually romantic individuals with a flair for the dramatic, are only making believe that they believe." He has no fault to find with that, as it seems to make them better. As for himself, he "always did like fairy stories and got more enjoyment out of them by making believe that he believed them." "After all," he admits, "a make-believe that makes one better and happier may be preferable to non-belief or a real belief that is not lived up to."

That is very clever, Orville. It sounds all right, but, some day, when college has become only a memory, if you are like the most of us, you are going to run into something. When that time comes, out of the agony of your soul will be wrung the cry, "God have mercy on me, a sinner!"—and that will not be "make-believe."—THE CHURCHMOUSE.

MINISTER PICKS A LIST OF BOOKS FOR LENT READING

By RALPH W. SOCKMAN

Pastor of Christ Methodist, New York

The year 1940 was unusually rich in its output of religious books. To select some twenty volumes from the hundred submitted was no easy task. A committee of three booksellers was of great help but is not to be held responsible for the final selections. These represent merely one minister's judgment of a balanced menu for the general reader during the Lenten season. Effort has been made to preserve some proportion between the fields of interest, devotional, homiletical, theological and psychological. This attempt at balance serves to explain the omission of some good books.

A Preface to Christian Theology. By John Mackay, \$2.00, The Macmillan Co. A guide-book for troubled travellers on the Emmaus Roads of today, showing the lost clues to a Christocentric interpretation of history and the sources of power for arriving at the brotherhood of the burning heart.

The World's Need of Christ. By Charles A. Ellwood, \$2.00, Abingdon-Cokesbury Press. A social scientist turns prophet and takes the labels off our so-called Christian civilization, revealing the unredeemed contents of business, industry, politics, diplomacy, the campus and also the church.

His Cross and Ours. By Joseph Fort Newton, \$1.50, Harper & Brothers. The Presiding Bishop's Book for Lent, which keeps the discussion close to Calvary while drawing from wide ranges of literature and speaking to the modern mind. Genuinely devotional.

Christianity. By Harris Franklin Rall, \$2.50, Charles Scribner's Sons. A comprehensive study of the Christian religion, its nature, its validity and its adequacy. An authoritative volume which will richly reward the thoughtful reader.

The Practice of His Presence. By Thomas A. Stafford, \$1.50, Fleming H. Revell Co. A devotional volume of prayers, Scripture readings and personal meditations by a man of affairs who is also a genuine mystic. Here is one who knows "the power from on high." A book to carry in traveling case and keep on bedside table.

Dare You Face Facts? By Muriel Lester, \$1.25, Harper & Brothers. A book that brings us to judgment. It disturbs the reader with the pain of heart probing and the joy of elevated thoughts. It makes us feel the burden of the world and also the buoyancy of faith.

The Bible Speaks to Our Genera-



JOSEPH FORT NEWTON
Writes Presiding Bishop's Book

tion. By Frank Glenn Lankard, \$2.00, Oxford University Press. A college dean applies the project method to the Bible. Starting with the quests of the modern mind, he leads the discussion to the Scriptural sources, thus giving fresh point to the Biblical material. The questions and bibliography at the end of each chapter equip the book for group study.

Is the Kingdom of God Realism? By E. Stanley Jones, \$2.00, Abingdon-Cokesbury Press. An impassioned presentation of the conviction that Christ's Kingdom is not merely a blueprint for an ideal future but a present reality, immanent in the individual and pervasive in the universe.

The Sermon on the Mount. By Martin Dibelius, \$1.50, Charles Scribner's Sons. An internationally recognized New Testament scholar probes the meaning of Christianity's charter and poses the question of its applicability to the contemporary world situation. The book is of heightened interest because of the author's background and Christian foresight.

Reality and Religion. By Henry P. Van Dusen, 50c, Association Press. In condensed yet comprehensive form the Christian faith is presented both as a message and a movement by one who sees it in the flux of history and in the framework of a contemporary chaotic world.

Can Christianity Save Civilization? By Walter M. Horton, \$2.00, Harper & Brothers. A thorough-going examination of contemporary culture by an authoritative theologian, who pre-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

When more than 500 churchmen, including college presidents, seminary deans, bishops and top-flight rectors issue a statement to the press advocating "Peace without Victory Now" it is news whether you agree with them or not. Such a statement was released on January 28th and was completely ignored by the New York ("All the News that's fit to Print") Times, and was given but a few inches on a back page in the Tribune. An indication, likely, of these times and the way public opinion is being molded by the more powerful agencies of public information. It is getting so if you really want to know the inside of what is going on in this country you have to subscribe to one or more of the numerous "weekly letters—strictly confidential" which set a man back ten or more dollars a year for a two page mimeographed bulletin.

Anyhow this statement is important, and it was signed incidentally by a number of Episcopalians, including Bishop W. Appleton Lawrence of Western Massachusetts; Bishop Paul Jones, chaplain of Antioch College; the Rev. John Nevin Sayre, director of the Fellowship of Reconciliation; the Rev. Elmore McKee, rector of St. George's Church, New York; Professor Vida D. Scudder of Wellesley; Mrs. Ester Fiske Hammond of Santa Barbara, California; Mrs. Henry Hill Pierce of New York, who is a member of the National Council of the Church; the Rev. Eliot White of Roselle, New Jersey, and the Rev. Eric Tasman of South Orange, New Jersey.

Here's the document:

In the midst of what the President has termed "a moment unprecedented in the history of the Union" we, as American churchmen, conscious of membership in the Universal Church, wish to summon the President, the Congress, and all other Christians in the United States of America to the need for a consideration of all real threats to the things that we as a people hold to be sacred and supreme.

The attempt is being made to commit us to an all-inclusive military program, leading to the ever-increasing involvement in the present war. We are unwilling to be so committed because we believe that these actions will result in complete participation in the conflict, and in the slow erosion of the moral and spiritual values which motivate our faith. We of course do not believe that we should

seek "appeasement" at the expense of others, but we do believe that God desires that we should seek the way of repentance and sacrificial reconciliation for the good of all.

We believe that people in all belligerent countries are appalled by the wholesale tragedy of war which men are called upon to intensify. In fact, we note with sorrow that even many Christian people acquiesce in a system of competitive starvation of populations in the belief that every starving child contributes to a democratic and righteous peace.

We believe that the asserted moral and religious objectives which our nation, with others, is claiming to defend and propagate are high and noble; but we believe that the hope of achieving these aims by the use of war is illusory.

We believe that the present tragic plight of the world, in large measure, is a direct outcome of a war which was to end war.

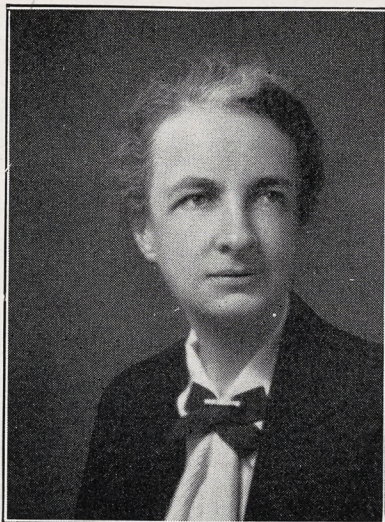
We believe that this Second World War will not accomplish what we failed to achieve in the first World War.

We believe that much in present trends seems to presume that God is dependent upon the mechanized output of the resources of the world to achieve His aims and that essential spiritual forces cannot be trusted.

We call upon the Churches, the Administrative and Executive Officials and the Business Men of the nation, to state clearly to the world that, while recognizing the difference between an Imperialism administered with a measure of decency and consideration, and one based on ruthlessness, we believe that the time has come, in fact is long overdue in the history of mankind, when all Imperialism must be relinquished, for liberty must not be compromised.

We call upon the Church to reaffirm, and the State to recognize, that mankind is held together in one family under God, and that whatever process invalidates faith in the Universal God, and in the Oneness of mankind, should not be supported.

We find ourselves in accord with the statement of Pope Pius that the nations "are to prepare the ground of the future for the new order that will be solid, true and just." It is our judgment that the way to do this is to seek a peace without victory now. This does not mean surrender by one side or the other. We believe that it does mean that both church and state are called upon to seek now those basic social, economic and spiritual relationships between races and nations on which alone permanent peace can be established. The greatest danger to our people at the moment is that the spiritual and moral resources of the nation are being mo-



MRS. HENRY HILL PIERCE
"Peace Without Victory Now"

bilized for the purpose of waging war, thus diverting the thought and action of the people from the things which make for peace.

We affirm the statement of the Federal Council of Churches of Christ in America, that "the welfare of posterity now depends upon the existence of a public who are tolerant and serene in their judgments, who have sympathies which are generous and broad, and who are willing that their political leaders should exercise the powers of sovereignty for ends loftier than the achievement of some immediate sectional advantage."

We have been led to state our concern as Churchmen because we believe with the Bishop of Chichester in England that, "the Church's supreme concern is not the victory of the National cause. It is a hard thing to say, but it is vital. Its supreme concern is the doing of the Will of God whoever wins, the declaring of the mercy of God to all men and Nations."

Choose Between Greed and War Says Bishop Mann

War is bad but sometimes peace can be worse declared Bishop Mann in his annual address to the 76th convention of the diocese of Pittsburgh. In words that could never have been heard even so short a time as a year ago in the Episcopal Church, Bishop Mann asserted that "we are prepared to endure hardness, to face possible dangers, to make sacrifices for our idea of free and just and honorable living. We still hope that we may remain in peace. As Christian men we abhor war. We know that it is contrary to the spirit of Christ. We know its cruelty, its waste, its suffering, its inability of itself to create a just and free and humane social order. All this we know. But we

know also that there come solemn times in human history when the decision must be made to put a stop to the onward march of brute force and greed and cruelty, if freedom and justice and humanity are to survive. In a world that is still largely pagan the choice cannot always be made between a rigid black and a rigid white, when we must choose what we believe to be the lesser of two evils. And may God be with the American people as they move forward into the unknown future."

* * *

Gains for Church Life Corporation

At the annual meeting of the Church Life Insurance Corporation, held in New York January 28, retiring President William Fellowes Morgan reported that ordinary life now in force amounts to \$26,355,000, an increase of \$1,984,000 over last year. Annuity contracts now in force call for payments to annuitants of more than \$450,000 annually. Total assets amount to six and a quarter million dollars as compared to five and three-quarter million at the end of 1939. The excess of assets over all liabilities amounts to more than a million. The Church Properties Fire Insurance Corporation has in force \$95,750,000 of insurance on Episcopal Church property, representing an increase of \$4,250,000 during 1940.

* * *

Idaho Church Burns Mortgage

The Church of the Nativity, Lewiston, Idaho, burned a \$3,000 mortgage, dated September 8, 1925. This is the first time the parish has been out of debt for thirty some years. Rector is the Rev. Calvin Barkow, who confirmed 316 since September 1936 in a town of 11,000.

* * *

Virginia Conference To Have Bigger Quarters

The young people's conference of the diocese of Southwestern Virginia proved so popular in 1940 that the Virginia School in Lynchburg was overcrowded. This year June 13, therefore the conference is being held at Hollins College, near Roanoke, where there is a not hard-to-take swimming pool among other things. The Rev. Roland Moncure of St. Paul's Church, Salem, will direct the conference this year. Assisting him will be the Rev. Robert A. Magill.

* * *

What Preparedness Does for Panama

A request from Bishop Beal of the Panama Canal Zone states that "New people, both military and civilian, are arriving on the Isthmus of Panama by every ship. We would like to help welcome these multitudes and we would especially appreciate it if the

clergy in the States would send us names and Canal Zone addresses." Letters sent to Bishop Beal will be promptly passed over to the proper clergymen.

* * *

Bishop of the Arctic Visits Texas

It is quite a jump from looking after Eskimos in the Arctic to inspecting cattle ranches and pecan orchards in Texas. But that is what Bishop Archibald L. Fleming, the Bishop of the Arctic, did last week. He was the speaker at the convention of the diocese of Dallas, and was the guest preacher at the Good Shepherd, Wichita Falls. He gave seven addresses in one day, and yet found time to see the country. What's more, those who heard all seven addresses reported that he never once repeated himself, which is something of a feat, even for a hardy Bishop from the Arctic. He was so popular in Texas that people drove 150 miles to Wichita Falls from Dallas and Fort Worth in order to hear him a second time. He was the guest of the Rev. and Mrs. Claude A. Beesley while in Wichita.

* * *

Christian Century on Malvern Conference

The Christian Century, in the issue of January 29th, declares that the Malvern Conference (reported in detail in the January 23rd WITNESS) "must have been one of the most momentous in recent church history." The long editorial concludes with this paragraph:

"Nothing which has happened during these past months of distress and soul-searching has had in it cause for as much hope to the Christian as this call to the making of a new world sent forth by the Anglicans from Malvern. Is it too much to pray that other churches, within England and in other lands, will join in this call? May there not be adherence to this proclamation of Christian peace aims even from the churches of Germany—churches which have not wholly bowed to the nazi Baal? May adherence not be hoped for even from the churches of the Roman and Greek rites? May adherence not be hoped for even from the churches of America, dependent as they have been on the compromising largess of a society devoted to the struggle for private, material profit? The world is in desperate need of a 'new order,' and voices are calling from many quarters, 'Lo, here,' and 'Lo, there.' The new order to which the Malvern conference dedicated itself is a true order of peace—the peace of the Kingdom of God." The editorial might have added that at least one organization of American Christians is to consider the Malvern Manifesto at



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the earliest possible time, for the Church League for Industrial De-

mocracy promptly issued a Call for such a conference, which is to meet in New Haven, February 23-24. The response to this Call has been widespread and enthusiastic with every indication at this writing that a large and representative group of Episcopalians will gather in New Haven.

* * *

Symposium at the Heavenly Rest, New York

Large crowds go each Sunday afternoon to the Heavenly Rest, on Fifth Avenue, New York, attracted by the top-ranking men who are dealing with various phases of the international situation. The purpose of the meetings, according to Rector Henry Darlington, is "to help bring about a deeper understanding between the people of this nation and those countries now engaged in cruel conflict to preserve the freedom of man. This understanding is imperative and must supercede any worthwhile diplomatic, political or economic action we may hope to take. No boastful, petty nationalism must keep us from striving constantly through understanding, to bring

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about a true peace based upon the acceptance of the Fatherhood of God and the Brotherhood of man and practiced without reservation. Revelation is the forerunner of salvation." Among those who have already appeared as speakers were Lord Marley of England; Professor A. J. Barnouw of the Netherlands; Dr. C. L. Hsia, who spoke for Free China, and last Sunday, Dr. Carlos Davila, former Chilean Ambassador to this country, who spoke for Latin America. This coming Sunday the speaker is to be Professor Fred G. Hoffherr who speaks on "Free France." The speaker on February 16th will be Rector Darlington who is to speak on the part America should play in the present world situation, and then the following Sunday there is to be a summation of the meetings presented by Radio Commentator Johannes Steel. It is a top-notch program and is attracting large audiences and is also being broadcast over short wave to fifty foreign countries as well as being on the air locally over station WQXR.

* * *

Sermons on the Malvern Conference

Rector-emeritus J. Franklin Carter of St. John's, Williamstown, Mass., was the preacher there on January 26th, though actually he did not preach. He held before the congregation a copy of the January 23rd number of THE WITNESS and then read to the people the full three-page story of the Malvern Conference. Likewise the Rev. Elmore McKee in his sermon at St. George's, New York, made reference to the importance of the Malvern resolutions.

* * *

Miss Janet Waring, Distinguished Churchwoman, Dies

Miss Janet Waring, a distinguished Churchwoman of the Diocese of New York, died after a long illness at her residence in Yonkers on January 18, 1941. Miss Waring was the daughter of the late John P. and Jeanette Baldwin Waring. She was an authority on the old craft of stenciling and in 1937 published a book "Early American Stencils on Walls and Furniture." Her greatest interest, however, was the work of the Woman's Auxiliary to the National Council. She served for many years as treasurer of the Branch of her home parish, St. John's, Yonkers. She was Manager of the Hudson River Branches of the Convocation of Westchester for ten years and in 1922, she became Chairman of the Woman's Auxiliary of the Convocation of Westchester and Vice President of the New York Diocesan Branch. She served in this capacity until 1934 and under her inspiring leadership the work of the Woman's

Auxiliary grew until practically every parish and mission in Westchester had an active Branch. During her term of office, many large funds were raised for the missionary work of the church; notably, for hospital work in Liberia, West Africa; the Church General Hospital at Wuchang, China; St. Luke's Hospital, Tokyo, Japan; and for the Mission of the Good Shepherd, Fort Defiance, Arizona. Miss Waring was deeply interested in Indian work and not only visited the Mission of the Good Shepherd several times but also spoke successfully before the Indian Commission in Washington, D. C. on behalf of the Navajo. She was a valued member of many important Diocesan Committees of the Woman's Auxiliary and also of the Committee on the Program of the Church of the Diocese of New York.

* * *

Michigan Holds Lenten Educational Institute

The Woman's Auxiliary in the diocese of Michigan held an educational institute on January 31, in St. Andrew's, Detroit, especially for church workers and leaders planning to conduct study classes in parishes during the forthcoming Lenten season. Bishop Creighton addressed the members of the institute and led a discussion following his address. The Rev. C. C. Jatho conducted a study class on the Bible.

* * *

Social Workers Go to Church

All professional social workers of Louisville were invited to attend a service at Christ Church Cathedral on January 26 when Dean E. L. Haines preached on the relationship of the Church to social work. The service was well attended.

* * *

College Girls Discuss Vocations

Forty girls from fourteen colleges attended a conference on Christian Vocations for Women at the University of Alabama, January 24-26. Ex-

perts in various fields dealt with such subjects as social service, marriage, teaching, missions, medicine. Among the leaders present were Professor Adelaide Case of New York; Miss Dorothy May Fischer of St. Louis; Miss Ellen Gammack of New York.

* * *

Auxiliary Institute in Southwestern Virginia

The Auxiliary of Southwestern Virginia held a two-day institute recently at St. John's, Roanoke, with

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Mrs. Charles E. Griffith of New Jersey, Mrs. John E. Hill of Philadelphia, and Mrs. Harry B. Taylor of China the leaders. Migrant workers in America and conditions in China today were prominent subjects on the program. These are the two subjects being studied in all churches this year, and are to be treated in THE WITNESS Lenten series by four experts . . . see the announcement on page ten.

The Niebuhr Family Really Function

The top man in the Fellowship of Socialist Christians is the Rev. Reinhold Niebuhr, Evangelical-Reformed minister who is a professor at the Union Seminary. He called a conference of the society which met at Union Seminary on January 31st to discuss "Christian Responsibilities in a Warring World." The chairman was Reinhold Niebuhr; the first speaker was Brother Richard Niebuhr of Yale Divinity School; the worship service was conducted by Mrs. Reinhold Niebuhr, who is an Episcopalian. But they went outside the family for the evening speaker when Professor Adolf Loewe, formerly of the University of Manchester, spoke on "Social Justice in a Defense Industry."

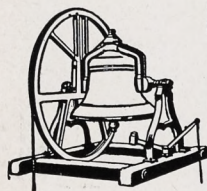
ACLU Pamphlet On Jehovah's Witnesses

Seeking to check mob violence against Jehovah's Witnesses in many states, the American Civil Liberties Union on January 23rd distributed to state and federal officials a 24 page pamphlet describing the record of violence against a religious organization which is unparalleled in America since the attacks on the Mormons. The pamphlet describes the wave of mob violence caused by "fear of fifth columnists aroused by the success of the Nazi armies in Europe and the panic which seized the country at the imagined invasion of the United States." It cites the refusal of the Jehovah's Witnesses to salute the flag on religious grounds as the im-

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mediate cause of the violence. It reviews the issues raised in the public schools by the refusal to salute the flag by children of Jehovah's Witnesses and points out that, despite the decision of the Supreme Court upholding the right of school boards to expel such children, boards can exempt such children. Entitled "The persecution of Jehovah's Witnesses," the pamphlet carries the endorsement of a group of clergymen, including Bishop Parsons of California, the Rev. Reinhold Niebuhr and the Rev. Harry Emerson Fosdick.

Presiding Bishop Urges Church Press Support

Presiding Bishop Tucker, in setting aside this week as Church Press Week, declares that "One of the most important defense lines for the Church is her press; publications of various kinds devoted to her interests and her welfare. In our Church, the press is almost always struggling for an existence, primarily because our people do not support it. . . . Every Church family ought to be interested

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in three kinds of Church publications; the parish, the diocese and the National Church. I commend to you the magazines included in these three categories; I hope you will read them regularly and I am sure you will receive help for your daily and your Church life from them."

* * *

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ly to Kemper Hall, Kenosha, Wisconsin. The bible, one of the objects d'art from the costly collection of William Randolph Hearst which was liquidated, is one of the great masterpieces of printing and is especially desirable for the series of nearly eighteen hundred copperplate engravings done by eighteenth century artists. Published in 1772, this great work of four volumes is beautifully bound in full crushed English brown morocco leather with elaborate gilt decorated sides. The engravings represent almost all the celebrated artists of the period in Europe.

Ministers Protest Lend-Lease Bill

Eight ministers of Manchester, New Hampshire, including the Rev. Bradford Young, rector of Grace Church, have issued a statement protesting against the passage of the Lend-Lease Bill—the famous Bill 1776—now before Congress. They ask for its defeat “in order to stop the alarming trend toward one man government and full participation in this war.” The statement was presented to the ministerial association composed of eighteen ministers, with eight signing, two expressing sym-

pathy with it but being unwilling to sign; six opposed it and two having no opinion.

Large Class Confirmed at Wilkinsburg

A class of forty-two candidates, half of them adults, were confirmed on January 26th at St. Stephen's, Wilkinsburg, Pa., by Bishop Mann. The adults came from six communions. In the group was a father and his four children. It was one of the largest classes ever to be presented during the long rectorship of the Rev. William Porkess.

Campaign in Seattle Called Off

The campaign for \$186,000 for St. Mark's Cathedral, Seattle, Washington, reported in this paper last week, has been called off according to word received from Bishop Huston. No explanation is given.

Convocation of San Joaquin

Mar Shimun XXIII, 119th patriarch of the Assyrian Church, was the headliner at the convocation of the district of San Joaquin, meeting at Fresno, January 23-24. Preceding the convocation there was a confer-

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MALVERN

The Manifesto passed at the Malvern Conference, together with resolutions, will be considered by American Churchmen at a Conference to be held at

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February 23-24

starting with an evening service on the 23rd.

The Call to the Malvern Conference, which we make our own, is presented in this paper. Those planning to attend the American Conference are urged to give it careful consideration, individually and in groups.

Programs will be sent to those addressing the

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ence on religious education, with Olive Meacham, director of education for the district, in charge and with addresses by the Rev. John Craine of Oakland and Dean Shires of the Pacific Divinity School.

* * *

Medical Missionary Speaks in New Jersey

Dr. Frank Newman, medical missionary of the Presbyterian Church, on furlough from China, is to be the speaker on February 9th at Christ Church, Middletown, New Jersey. Following the service there is to be a half hour question period for those who care to remain. Christ Church is one of the most historic of the New Jersey parishes, having been founded in 1702 when the Society for the Propagation of the Gospel sent a clergyman to Middletown at the request of New Jersey's Governor Morris who had written to the Bishop of London describing the town as the "most wicked and ignorant in the world." The land on which the church is now located was given to the parish by William Leeds, reputed to have been a lieutenant of the famous Captain Kidd who operated off Sandy Hook.

* * *

Bishop Thurston Dies

Bishop Theodore Payne Thurston, who retired as bishop of Oklahoma in 1927, died January 28 at his home in San Diego, California, at the age of 74.

* * *

Federal Council Studies Peace Plans

The newly elected executive committee of the Federal Council of Churches, at its first meeting in January, appointed a commission to study the bases of a just and enduring peace. The purposes of the commission are "to clarify the mind of our churches regarding the moral, political and economic foundations of a lasting peace; second, to prepare the people of our churches and of our nation for assuming their appropriate responsibility for the establishment of such a peace; third to maintain contacts with the study department of the World Council of Churches; fourth to gather all Christian leaders in the making of a peace 'consonant with Christian principles.'"

* * *

Innovations for Diocese of West Texas

Three of the results of the 37th annual council meeting of the diocese of West Texas, San Antonio, January 21-23, was the enlistment of 30 key men throughout the diocese in a concerted move to establish a permanent camp; the employment of

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

Weekdays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Com-
munion 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 Eve-
ning Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Com-
munion, 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. Wed-
nesdays 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 Com-
munion; 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.

Saint James Church

Rev. H. W. B. Donegan, D.D., Rector
Madison Avenue at 71st Street
New York City

8:00 A.M. Holy Communion
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

St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except
Saturdays)

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Buffalo, New York

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.

Week-days: 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 Ser-
mon.

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.

a secretary for young people and an attempt to quicken the interest of the clergy in community, diocesan and world work. For the first time, three women chosen from the Woman's Auxiliary, were elected to the executive board. In line with the Presiding Bishop's plans, a clergy conference will be held in San Antonio, February 18 and 19.

* * *

Hanging Rood Blessed In New York Church

A hanging rood was blessed by the Rev. Gordon Wadhams on January 26 in the Church of the Resurrection, New York. This hanging crucifix is the gift of the parishioners in commemoration of the fifth anniversary of the rectorship of Mr. Wadhams. The Very Rev. Hughell E. W. Fosbroke, Dean of General Theological Seminary, preached the sermon. The hanging of the rood is the first step in a plan to enlarge and renovate the choir and sanctuary of the church.

MINISTER PICKS A LIST OF BOOKS FOR LENT READING

(Continued from page 8)

scribes surgery rather than mild tonic. A book to stretch the mind.

Not Alone. By Joseph R. Sizoo, \$1.25, The Macmillan Company. Sermons which stimulate thought and warm the heart. Realistic in outlook, yet hopeful in conclusions. Evangelical in tone, convincing in argument.

Faces About the Cross. By Clovis G. Chappell, \$1.50, Abingdon-Cokesbury Press. Sermons with imaginative insight, and evangelical fervor, possessing a certain unity of theme through their treatment of personalities centering around the cross. A book with a popular appeal.

He opened the Book. By Teunis E. Gouwens, \$1.50, Fleming H. Revell Co. An effective minister, out of his experience, strikes a much needed emphasis—the wider use of the Bible by

preachers themselves. Simple, searching, practical.

How to Find Health Through Prayer. By Glenn Clark, \$1.50, Harper & Brothers. A physician of the soul discloses the secret of his healing art, and prescribes the remedy for actual ailments. An unusual treatment of prayer technique makes this a practical handbook. Original in style.

The Springs of Creative Living. By Rollo May, \$2.00, Abingdon-Cokesbury Press. Among many helpful books dealing with psychotherapy and religion, this is outstanding. It aims not at success but at the saving of personality through release from self-centeredness.

The Gospel of the Kingdom. By Frederick C. Grant, \$2.00. The Macmillan Company. A recognized scholar threads his way through eschatology and ecclesiasticism back to the beginnings of Christ's message and movement which lie behind the gospels. Informing and clarifying.

The Creed of Christ. By Gerald Heard, \$2.00, Harper & Brothers. A versatile mind with a distinguished record in scientific fields is focused here on the Lord's Prayer in a study which reveals original insights and creates a mystical glow.

Religion Yesterday and Today. By Henry Sloane Coffin, \$1.75, Abingdon-Cokesbury Press. A veteran leader reviews the religious battlefields of the last half-century, orients us in the present and points some roads for advance.

Modern Man and the Cross. By John C. Shroeder, \$1.50, Charles Scribner's Sons. A virile writer with a primarily social interest treats the heart of the

Gospel with his finger on the pulse of the modern man and his eye on the eternal God.

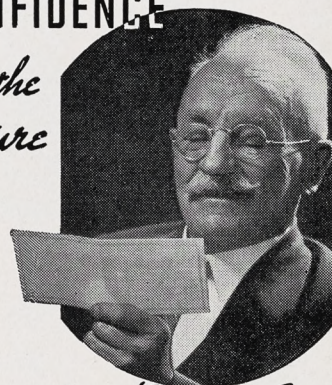
The Making of the Spiritual Mind. By Robert MacGowan, \$1.00, Fleming H. Revell Co. A preacher with poetic insight discusses the growth of the spiritual life with epigrammatic pungency. The book is a basket of seed thoughts, full of suggestions for the minister and memorable insights for the layman.

Bold to Say. By Austin Pardue, \$1.75, Charles Scribner's Sons. A fresh interpretation of the Lord's Prayer by a preacher with a firsthand knowledge of man's basic desires, an instinct for what is vital, and a gift for interesting portrayal.

American Mirror. By Halford E. Lucecock, \$2.50, The Macmillan Company. America through the nineteen thirties as revealed in its literature and interpreted by one who deftly delineates both secular and religious trends.

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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.

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for
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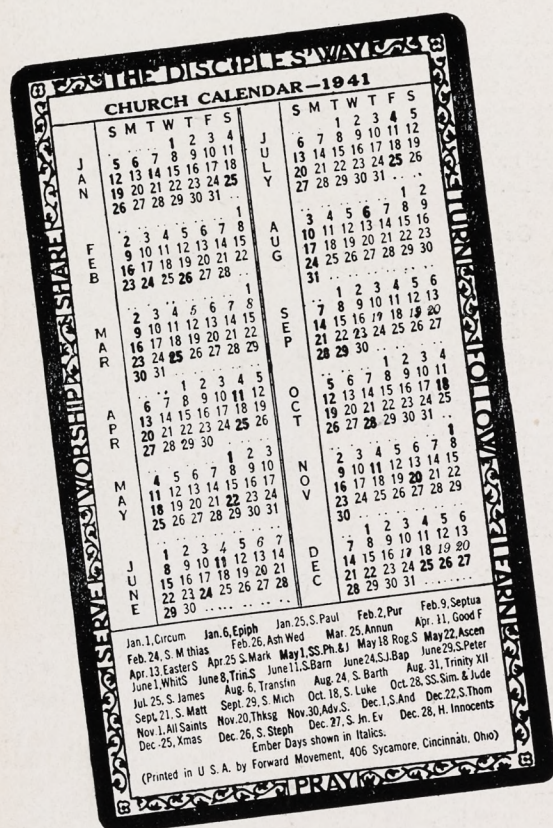
were sold in 1940 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample Free to Official

SANGAMON MILLS—Est. 1915—Cohoes, N. Y.

Forward IN SERVICE

DURING 1941—



The Pocket Calendar pictured above, suitable for printing Order of Services on reverse side, is obtainable in packs of 100 at 35c per pack, 3 packs for \$1.00, 5 or more packs 30c each. Orders from Sharon, Pa. Also write for the New FORWARD MOVEMENT CATALOG which will be sent free of charge.

"Forward in Service"

—That is the task to which the General Convention and the Presiding Bishop have called the whole Church.

Every parish is urged to join in the Program, starting in LENT with the training of small groups of laity; proceeding between EASTER and WHITSUNDAY with a great Church-wide Roll Call; progressing through the SUMMER with preparation of a "FORWARD IN SERVICE" Parish Program to be launched in the Fall.

"God is calling us for sacrificial service in a demoralized world," challenges the Presiding Bishop in his Preamble to this new Forward Movement; adding: "Our first response must be an absolute rededication of ourselves to Him.

Consult your Bishop or the Diocesan Forward in Service Committee for information.

THE FORWARD MOVEMENT

SHARON PENNSYLVANIA