

March 27, 1941

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# THE WITNESS



**KIRK O'FERRALL**

Dean of St. Paul's Cathedral, Detroit

**AN ARTICLE BY VIDA D. SCUDDER**



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## CLERGY NOTES

BARNEY, R. W., of Waterbury, Connecticut, will remove to North Conway, New Hampshire, effective April 15.

EASTMENT, F. T., rector emeritus of St. Paul's Church, Philipsburg, Pennsylvania, former Archdeacon of Altoona, died on March 8 at his home in Philipsburg, at the age of 83.

FAVOUR, P. G., rector emeritus of St. John's Church, Presque Isle, Maine, has retired because of ill-health and is living in Laguna Beach, California.

FLEMING, S. C. W., of Sykesville, Maryland, has accepted a call to become rector of the Church of Our Saviour, Atlanta, Georgia, effective May 1.

FOWLKES, P. D., was ordained priest by Bishop Goodwin of Virginia at St. John's Church, McLean, Virginia, on March 6. He will be rector of St. John's.

FROST, J. E., was ordained deacon by Bishop W. Appleton Lawrence in St. Andrew's Church, Longmeadow, Massachusetts, on March 5.

GARRETT, VAN F., formerly curate of Trinity Parish, New Orleans, is rector of St. James' Church, Greenville, Mississippi.

GOLDER, J. T., formerly rector of St. Peter's parish, Ripon, Wisconsin, is dean of Christ Cathedral, Salina, Kansas, effective March 25.

HAMILTON, C. G., of Aberdeen, Mississippi, is serving as army chaplain with Mississippi troops at Camp Blanding, Florida.

HILL, G. K., is now vicar of the Church of the Ascension, Boston, in addition to his work at St. Stephen's, Boston.

MAURER, J. D., formerly rector of Trinity Church, Van Buren, Arkansas, is to be rector of Trinity Church, Tallulah, Louisiana, and priest in charge of Grace Church, Lake, Providence; Christ Church, St. Joseph and Grace Church, Waterproof, effective April 1.

MORRILL, G. A., JR., rector of St. Luke's Church, Chickasha, Oklahoma, has accepted a call to become rector of St. Matthew's Church, Bond Hill, Cincinnati, directly after Easter.

OTTENSMEYER, R., formerly of St. Paul's Church, Greenville, Ohio, has accepted a call to become rector of St. Luke's Church, Denison, Texas, effective March 15.

PERSELL, C. B., JR., formerly rector of St. Peter's, Holcomb, New York, is to be priest in charge of St. John's Church, Honeoye Falls, New York, effective March 1. He continues as rector of Zion Church, Avon, New York. Address: Avon.

(Continued on page 14)

## Material on Malvern

The famous *Malvern Manifesto*, complete with the "Ten Proposals for Lasting Peace" is available at 5c for single copies; 50c for 25 copies; \$1 for 100 copies.

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### THE WITNESS

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Managing Editor

WILLIAM B. SPOFFORD

Literary Editor

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# THE WITNESS

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Associate Editors

FRANK E. WILSON

WILLIAM P. LADD

GEORGE I. HILLER

CLIFFORD L. STANLEY

ALBERT T. MOLLEGEN

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## CONSUMMATION

By

VIDA DUTTON SCUDDER

A FRIEND wrote me, after reading the Malvern Manifesto, that our CLID Conference in New Haven should open with a great Te Deum. But my own song had rather been the Nunc Dimittis; for here was the consummation of Christian thought, prayer, and prophetic yearning, during many long years. Perhaps a chapter of Church history may be headed some day: "From Malvern to Malvern." It is a dramatic coincidence that this stirring document was drawn up in the very region where the troubled Christian social conscience of England first found expression, during the tumultuous and war-ravaged fourteenth century, in that magnificent old poem, "The Vision of William concerning Piers the Plowman." In this poem, you remember, a crowd of converted but bewildered men start on pilgrimage to find Saint Truth; but they don't know the way, they "blunder forth as beasts over vale and hill," till lo! a plain plowman, significantly named Piers or Peter, pops up his head and offers to guide them. As they wander he is lost to sight again and again; but always he reappears; finally, as the Plowman still, but also, Oh wonder, as the very Christ: "Petrus, id est Christus." To the Laborer, not to that other Peter in Rome, is the phrase applied. But again he vanishes,—till in the very last words of the poem, Conscience declares his intention to become a pilgrim, "and wander over all the world till I find Piers the Plowman."

"From Malvern to Malvern." The story of that Pilgrimage is implicit in this present Manifesto. To go back to more recent times, we can trace in it the progress of Christian social thinking from the mid-nineteenth century and the "Christian socialism" of Kingsley and Maurice, through the confluence of liberal and Catholic thought in Gore, Scott Holland, and The Christian Social Union toward the century's end, till the more

immediate progenitors, stemming in the main from Tawney and the men of the Industrial Christian Fellowship. Here is the result; the most audacious, carefully pondered, and complete appraisal of our modern situation, presented under semi-official auspices from the Christian angle, that has yet been known.

Some readers shake their heads, so remote are the far reaches here suggested. But when Simeon sang that his eyes had seen salvation the Saviour was a baby in his arms.

An outstanding fact about the reports from Malvern is the direct provenance of all discussion down to the last detail from the deeper levels of Christian and Catholic faith. The Christian doctrine of Man is boldly postulated as source of every conclusion, and the criteria applied to each issue treated are drawn from the doctrines of Creation, Incarnation, Redemption, and Grace. Remembering how much religious thinking simply adds to secular ideas occasional references to the Fatherhood of God and the Brotherhood of Man, one is tempted to call the method here used unique. It is certainly interesting, and it has rare power to clarify confused thought and to reach definite results. I can imagine no more profitable exercise than prayerful study of the relevance of these great doctrines, point by point, to each section of the Manifesto. The ancient heresy—half-truth, after the wont of heresies—that the only job of the Church is to convert individuals, is soon dismissed, but a conclusive quotation from the Madras Conference: "Change individuals, and you do not necessarily change the social order, unless you organize those changed individuals into a wide-spread frontal attack upon corporate evils." It should not be needful—but it is—to remind Christians trained in the corporate consciousness of the Mystical Body, of that position. To a consequent question,



no categorical answer can be given: Should the Church be content with aiming at specific reforms? Or must she recognize the need of Revolution? (Not that the word is mentioned). No categorical answer: but the analysis of the defects inherent in the very structure of our economic system is singularly able, illuminating, and compressed. It summarizes the best religious thinking of our generation; and with the indictment of our present social order in the light of Christian principles the CLID finds itself in grave accord.

You learn from the CLID Findings what special sections of the Manifesto we have wished to endorse and to urge on the attention of the American Church; they are naturally confined to those more closely related to our particular field of the CLID: Industrial Democracy. It has interested us to notice that the program for social reconstruction echoes now and again our own New Deal, as in section 13 b, "No man should be deprived of the support necessary for 'the good life' by the fact that there is at some time no demand for his labor," or in the sections on agriculture. But we are glad that the Manifesto goes further; we applaud, for instance, the carefully-worded demand for Labor representation in control of industry on its managerial boards. The crucial point is reached in 13 h: result, obviously, of discussion on Sir Richard Acland's startling amendment, *in re* certain types of private ownership, to the effect that "the time has come for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed." It gives one food for thought that "a large majority" at Malvern not only voted this amendment but pledged themselves to work for removing the stumbling block! Naturally, the amendment did not pass unanimously; what is incorporated in the Manifesto is the summons to all Christians to approach this fundamental question of private ownership, "with open minds and alert consciences." This summons is soberly echoed by the CLID: with awareness of the shock such challenge will bring to many Christian minds.

Of the direct practical suggestions to the Church for quickening her parochial machinery through the formation of new "cells" within it for both action, prayer and thought, you will hear much in coming months.

I end as I began: expressing our gratitude to the English Church, which in the hour of her bitter testing has given us so great a gift, as she

has pointed us to the inexhaustible resources of our Holy Faith, which alone is able both to free us from confusion and to endow us with power as we proceed along our pilgrim way.

*The Malvern Manifesto may be had at 5c for single copies or \$1 for 100 copies by writing the CLID, 155 Washington Street, New York City. A detailed report of the New Haven Conference is also available at the same prices. See also announcement in first news item on page nine.*

## Talking It Over

By

WILLIAM B. SPOFFORD

I HAVE developed a curiosity about people's pet economies. And don't tell me that you haven't any—everyone has. Sammy Hart, who was the dean at Berkeley when I was a seminary student, saved the backs of envelopes and used them for scrap paper. He also had a mania for saving string and rope and accumulated enough during his long life to tie-up all the packages that go from Macy's for a year. I find that I can't pass up paper clips. I can't see one on the sidewalk without picking it up and discovered myself the other day even sneaking one off another man's desk as I sat in his office. I know a girl who runs around picking up bobby-pins—if that's the right word—anyhow those things women stick in their hair; Teasdale, who works in THE WITNESS office, hankers after rubberbands, while another friend, though he does not smoke, has accumulated enough paper matches to stock a tobacco store. However, there are more important things to talk about, so let's get at it. But I'm curious to learn about your pet economy.

SOMEONE, I think it was Joe Fletcher, said the other day, "Facts are very important." It came to mind as I read the little editorial in the March 19th *Living Church* on Co-operation in Industry. Mr. Morehouse set forth of course only what many people are saying these days; "Labor must realize that increased rights and privileges bring increased responsibility and that a larger share of the burden of preserving industrial peace rests upon labor than ever before." What we need to do is to gather up a few facts and then ask ourselves if this war situation is not being used by fascist-minded Americans to crack down on labor. If the miners go on strike next month you



may be sure that the blame will be placed on the United Mine Workers, and John L. Lewis in particular. They will be called "fifth-columnists," "reds," "saboteurs," and a lot of other names, with the newspapers screaming and Mr. Dies again swinging into action to warn the nation of an international plot. But I have followed the negotiations now going on rather closely and there are a number of facts that stand out in my mind. First, the operators are again making money—some of them a pile of it. The miners on the other hand are now being paid \$5.60 a day. They are asking for a dollar increase and for a guarantee of 200 work days a year. If they got both each miner would have \$1120 a year with which to maintain the American Way for his family. The operators, I rather think, may be willing to grant the dollar a day increase in wages but they seem unanimous in considering the demand for 200 work days not only impossible but ludicrous—it simply can't be done. So the miner may get \$6.60 a day when he works, but there is no telling how many days he will get work, except he is sure to get far less than 200 days a year if the operators have their way. And if they strike to get it they are to be branded as unpatriotic citizens.

THERE also came to me the other day a study just completed by a group of researchers at the University of California. The minimum sustenance level for a family of five they said requires an income of \$2,185 a year. Yet this study revealed that two-thirds of the families of the country have incomes of less than \$1,500 a year, while the average is but \$826 a year. This represents the "rights and privileges" that place upon the workers "increased responsibility." Over against this you can take the word of Secretary of Commerce Jesse H. Jones who reported on March 18 that the profits of industrial corporations in 1940 were the largest in years, with the prospects much better for 1941. All of which makes it difficult for me to understand why good Christian people do not talk more about the responsibility of industry to share some of the profits they are making out of national defense with these workers who are averaging \$826 a family. I'm talking about Christians—not the hardheaded business man who is out to get all he can. I expect him to be like the fellow I was talking with the other day. Himself on a fat salary for five hours work a day, no work on Saturday, and a month's vacation in the summer and ten days or so in the winter "just to get a bit of

sun in Florida," he was expressing himself in good patriotic lingo and bearing down heavy. "It is perfectly outrageous for workers to be paid these fabulous wages. We have a big job to do in this country, and not too long a time to do it. We draft the flower of our young manhood and train them in the army at \$21 a month. Workers also, in the essential industries which most of them are today, should be paid \$21 for their labor in factories, mines and mills." I not only went along with him, but went a bit further; "People seem to think that America must be turned into an armed camp and that all our energies should be devoted to that end. So let's go the whole hog. Let's take over the factories and mines; let's eliminate profits entirely; let's pay executives and managers, as well as labor, the soldier's wage of \$21 a month. And, boy, I'm telling you he bounded out of his seat like a line drive off the left field wall, and shouted so you could hear him a block, "My God, man, you can't do that—that would be Fascism."

## Hymns We Love

WE OWE our hymn singing to St. Ambrose of Milan. When the Goths were besieging the city, the Christians remained on guard night and day. To keep them awake, Ambrose wrote a score of hymns, of which the best known is "Before the Ending of the Day." Ambrose is no saint for worshippers of technicalities. He was chosen bishop before he was baptized. A well educated judge, thirty years old, he ran away rather than be bishop (we have advanced beyond that), and was brought back by force. Nor did he stay out of politics. He proclaimed boldly a social gospel, very disturbing to emperors and two-bit dictators. When the emperor Theodosius liquidated several thousand Thessalonians, Ambrose prevented his entering church until he showed his penitence and evidenced it by an edict requiring thirty days' appeal before any execution. St. Augustine came into the church through his influence. When youth sings this at compline, they may well remember this aggressive, courageous, precedent-ignoring, socially concerned bishop who was also a Christian.

*Before the ending of the day  
Creator of the world, we pray  
That with Thy wonted favour, Thou  
Wouldst be our Guard and Keeper now.*

—CHARLES G. HAMILTON.



# THE CHURCH IN CHINA

By

EDMUND L. SOUDER

*Missionary Priest in Hankow, China, from 1914 to 1937*

"THROUGH the centuries China has been overwhelmingly the predominant nation of the Far East. Because, too, in the number of her people, the size of her territory and the qualities of her culture, China, though politically weak now, remains potentially by far the most important part of the Orient," wrote Grover Clark in *The Great Wall Crumbles*. Because of this inherent greatness of China, therefore, Christians may find great encouragement in the fact that, in that ancient land, Christian men and women occupy many positions of responsible leadership, and the Church was never so respected.

As most people know, Dr. Sun Yat Sen, the Father of China's revolution, was a Christian, as is also his successor, General Chiang Kai-shek, the acknowledged leader of 400,000,000 people. His talented and devoted wife, who did much to bring her husband to his present Faith, is also an outspoken and earnest Christian.

Some time ago General Chiang gave an address before a Christian group in which, referring to the time when, taken captive in Sian, his life was in danger, he said—"From my captors I asked for but one thing, a copy of the Bible. In my solicitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness . . . I was deeply conscious of a strong spiritual support, for which I extend my thanks to all Christians, and to which, before you all today, I testify, that the name of God may be glorified. . . . My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, His prayers in the Garden of Gethsemane and the indignities heaped upon Him in His trial. His prayers for His enemies upon the Cross were ever in my thoughts." Think what it means that at such a time of profound revolution and distress China should have as leader so genuine a disciple of our Lord and Master.

At General Chiang's side is his brave and gifted wife, a graduate of Wellesley College, who wrote some time ago in English, "Life is really simple, yet how confused we make it. In old

Chinese art there is just one outstanding object, perhaps a flower on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I see it now, it is the will of God. But to know His will, and to do it, calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability." Mme. Chiang is personally responsible for the carrying on of a large work among China's warphans and other pitiable refugees, and is active in many humane causes.

Associated with these Christian leaders are many other men and women disciples of the Master, who in this hour of dire need are trying to serve the nation—cabinet ministers, educators and physicians, business men, organizers of cooperatives, and many others in more humble positions. The result is that the tiny Christian

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community (some 2,000,000 out of 400,000,000 people, or  $\frac{1}{2}$  of 1% of the whole) exercises an influence in the nation far beyond its numbers. Particularly as a result of the outstanding way in which the Church has been serving the nation's needs during the tragic emergency due to Japan's brutal assault, it now stands very high in the estimation of the common people. As one missionary writing home recently expressed it—"I have never known such a warm and widespread friendliness towards the Church as now." And another missionary says much the same thing—"The only organization which stands out in China today is the Christian Church. This has changed materially the relation between the Church and the Chinese government and people. It means that after the war there will be an unprecedented opportunity for expansion of Christian missions in China. Never have Christians been more esteemed nor their work so much appreciated by the Chinese generally."

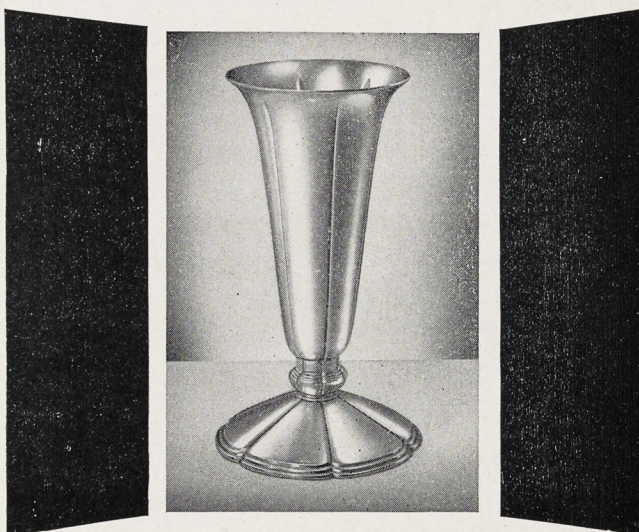
A few years back the present Dean of Canterbury visited China, travelling far into the north-west along a road where shortly afterwards two foreigners were killed by bandits. He saw the evils, material and spiritual, in China's life, but he was also impressed by the vitality of the Christian movement there, for on his return he wrote—"Christians, out of all proportion to their numerical strength, influence the life of present-day China. The closer one is to the life of China today—the thoughts and ideals gripping young people—the more he realizes the Christian elements in them, and the conscious or unconscious debt of many a Chinese leader to Christianity. A visit to China will blow away with a healthy breeze all those stupid stories about the needlessness or futility of Christian missions, or of the poor material turned out of Christian schools. Christianity is the most living force in China today, and productive of China's most influential thinking."

It is safe to say that no branch of the Chinese Church is better equipped with trained and consecrated native leadership than the Chung Hua Sheng Kung Hui (Chinese Holy Catholic Church), the daughter of the Anglican Communion. I personally have never known more able representatives of the Apostolic Office than Bishop Seng of Shensi, Bishop Lindel Tsen of Honan and Bishop Robin Chen of Anking, and there are others—men of keen intelligence and of the highest Christian spirit of sacrificial service. Also, in all our dioceses the Chinese priests

now far outnumber the foreign clergy, and their devotion to God and man would be recognized anywhere. One such priest, a man experienced in the teaching profession before he studied for Holy Orders, wrote an American friend, "How true it was to human nature when our Lord had His agony in the Garden, 'Thy will be done and not my will!' I have so much to tell you of the joy I have in my ministry. St. Paul said, 'We have this treasure in earthen vessels that the excellency of the power may be of God and not of us!'"

Can we doubt that under the pastoral oversight of such men the Church in China will go forward? And can there be any doubt in any mind that such a Church, in its present poverty and distress, due to unprecedented conditions in the country, deserves the fullest measure of our sympathy and support, our prayers and our gifts?

*A further article on China will appear in the next issue, in which Mr. Jack McMichael, student at Union Seminary who recently returned from China, will deal with the democratic developments in China's unoccupied west.*



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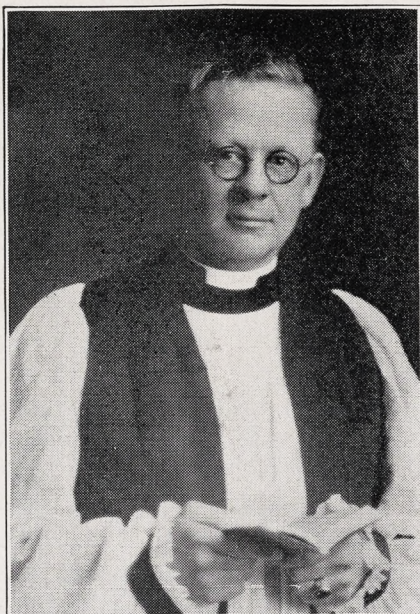
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## BRIEF REVIEWS OF SEVERAL NEW RELIGIOUS BOOKS

Recognized as one of the greatest of New Testament scholars, Martin Dibelius gives in his recent book *The Sermon on the Mount*, (Scribners, \$1.50), his expert knowledge of interpretation and also deals with questions of the practical application of this great Christian document. The Sermon on the Mount overshadows all other statements of Christian conduct and is the foremost message of the New Testament. As one of the most comprehensive expressions of the Christian attitude, it is frequently subject to attack and to misunderstanding. Professor Dibelius believes that the world does not accept Christianity sincerely and that a study of the Sermon on the Mount will show us what we ought to do, what we actually can do. Because the denial of Christian values is so widespread today, he urges the importance of tracing our convictions back to the Bible, the only common source of our faith. As he says, "the Sermon on the Mount is not like a dead stone or a fossil. It is a text which purports to be a living word. If its efficacy is not recognizable in the world, we have to choose between two explanations. Either its time has gone and the Sermon on the Mount is a document of the past, and nothing more. Or, and this is the second explanation, its time will come and we are not yet in the right position to be true Christians. This is, as I feel, the greatest problem which the interpretation of the Sermon on the Mount puts before us." To all students of the New Testament the book provides a significant contribution to the literature of the subject and a welcome addition to the list of Professor Dibelius's publications available in the English language.

If you are one who knows that anthropology would be interesting, only you never got around to it, the new book, *Race: Science and Politics* by Ruth Benedict, (Modern Age, 266 pp. \$2.50), is just the thing to get you started. One of the results of reading this book is that prejudices about race superiority and related pretensions, simply fall away. You leave the book purged of poisoned traditions. Perhaps the unflinching recommendation for the volume is that it could not be distributed in Germany with the present government's sanction. The work is divided into two parts. The first contains a statement and interpretation of the most recent research upon the races of mankind. The second holds a sweeping refutation of the scientific validity of the claims of the Racists, with a shrewd,



BISHOP FOX  
*Takes Confirmations in Michigan*

many times humorous, dissection of their motives for promulgating race doctrines. The author points out that since Racism has become one of the chief issues in all sorts of contemporary conflicts, we must understand it and be able to judge its arguments, "For Racism is an ism to which everyone in the world today is exposed, for or against, we must take sides. And the history of the future will differ according to the decision which we make." With regard to the publishers, Modern Age Books, it might be noted that all its employees are union members and that the book is produced wholly under union conditions.

The late Heywood Broun, popular newspaper columnist, once wrote that the argument against books was their eternal length. He claimed that the point could be made and the interest guaranteed for any book if it were held down to one or two hundred pages. Proof of his claim is provided in the Lyman Beecher Lectures at Yale University, 1940 in a volume called *Preaching In These Times*, Scribners, 172 pp. \$2.00. In this book the contributors go Mr. Brown one better for their messages are limited to an average of twenty-five pages, which means that the nut of their contentions is all the more crystal clear and considering the deserved reputation of the authors, the more worth while. Contributors are: George A. Buttrick, W. Aiken Smart, Arthur H. Bradford, Elmore M. McKee, Edwin McN. Poteat, and Ernest F. Tittle. They are six of the coun-

(Continued on page 14)

## MRS. HUNTINGTON WRITES INTERESTING BOOK ABOUT CHINA

Review by JAMES A. MULLER  
Professor at Cambridge Seminary

*Along the Great River*, the story of the Episcopal Church in China by Virginia E. Huntington; published by the National Council; \$1.00.

The Episcopal Church has been at work in China for a little over a century. In 1835 our first missionaries, Henry Lockwood and Francis Hansen, landed in Canton. Prevented from working there, they settled among the Chinese on the Dutch governed island of Java. Two years later they were joined by William J. Boone, clergyman and physician, who became the real founder of our Chinese work, for Lockwood and Hansen soon returned to this country, broken in health. In 1844 Boone was elected bishop—our first foreign missionary bishop—and the next year he began work in Shanghai, at the mouth of the "Great River."

Up that river our work gradually extended. In 1901 the diocese of Hankow was established; in 1910 the diocese of Anking. Meanwhile missionaries from the Churches of England and Canada had been at work in other parts of China and in 1912 their eight dioceses joined with our three to form the Chung Hua Sheng Kung Hui (The Holy Catholic Church of China).

It is the story of this work, brought down to the present, which is told by Mrs. Huntington. Conditions in the early days are depicted in the recently discovered letters of Mrs. Boone. The period between the death of Bishop Boone in 1864 and the Boxer Uprising in 1900 is sketched in a few pages, and the bulk of the book is devoted to the story of the Chinese Church and its phenomenal growth since 1900. Over half of it is concerned with the last twenty-five years.

It would be hard to imagine anyone better fitted to write this story than Virginia E. Huntington. As wife of Daniel Trumbull Huntington, bishop of Anking from 1912 to 1940, she has had intimate contact with all phases of the work and with all the contemporaries responsible for it. Her understanding of the Chinese is appreciative and discriminating. Being an author of distinction in her own right she is able to tell the story in a fascinating manner. Hence the volume is more than a history of past happenings; it is also a discerning discussion of present conditions and problems. Nor is it narrowly concerned with the work of our own

(Continued on page 14)



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

There is no need of stressing the importance of the Malvern Manifesto or of the stirring conference based upon the Malvern Findings that was held in New Haven. Everyone knows about it and is thoroughly stirred. The vital thing now is to go to work in the parishes where people live. The Archbishop of York asked that "cells" be organized... even three or four people who will meet regularly for prayer, study and action... and then as the cell grows, divide after the manner of cells until the whole Church is permeated. Many "cells" have already been established, with reports of new ones being started being received every day. They are praying, and they are studying... starting quite properly with the Malvern Manifesto.

Arrangements have now been completed whereby the addresses that were delivered at the New Haven Conference will appear serially in THE WITNESS, commencing with the issue of April 17th... immediately after Easter. We will start with the address by the Rev. Frederick C. Grant, professor at the Union Seminary. This will be followed by the paper by Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation, on the subject, "What does Christianity Require of American and British Democracy?" This address will be divided into three parts, with questions presented each week for discussion. Following Miss van Kleeck's articles there will be articles by the Rev. A. T. Mollegen, professor at the Virginia Seminary; the Rev. Richard Emrich, professor at the Cambridge Seminary; the Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion. All of them will be offered for study, with questions to stimulate discussion.

We must not bog down on Malvern. Episcopalians have a way of cooling off rapidly, and we could do so easily in this case if we allow ourselves to drift into the summer without action. You can prevent this from happening. Organize a "cell" now... even if it is but three or four people. Fill out the coupon on this page and mail it at once so that you may have this material to use for study. Meanwhile, if you have not already done so, send for copies of the Malvern Manifesto to study between now and the launching of this program in the April 17th issue of THE WITNESS. Other ma-



### YOUTH LOOKS UP

Still looking up, even though with perplexity, these two young students at Black Mountain College peer into the future. The boy is Jack Swackhamer, a communicant of Christ Church, Middletown, New Jersey; the girl is Jane Slater of Utah.

terial is also available... a detailed report of the New Haven Conference and a little tract explaining what a "cell" is and how to organize one.

In addition to the addresses given at New Haven, based upon Malvern, it is our hope to have the addresses given at the English Conference, but mail is slow these days and there is also the censor, so that it is impossible at the moment to make announcements about that. But we are herewith offering you the finest of material, confident that there are in every parish at least a few earnest

people who recognize in the proposals made by Archbishop Temple an opportunity for them to come to grips, as Christians, with the problems that are tearing our world apart. The coupon on this page is for the convenience of those who mean to act on these suggestions.

\* \* \*

### Orthodox-Episcopal Service at Gary

When the Orthodox Churches of Gary, Indiana, combined with our church for a service on March 16th at Christ Church, Gary, Indiana, there were 600 people crowded into

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a church that seats but 300. The Greek, Roumanian, Russio-Carpathian and Serbian Churches took part. Physician Schaible, who is the mayor of Gary as well as senior warden of Christ Church, spoke at a fellowship meeting in the parish house following the service.

\* \* \*

#### Rev. John R. Atkinson Dies

The Rev. John R. Atkinson, who retired seven years ago as the rector of Christ Church, New York City, died on March 19th of a heart ailment. He was at one time the dean of the Cathedral at Atlanta, Ga.

\* \* \*

#### Prayer Book For Soldiers and Sailors

The Church Pension Fund has issued a Prayer Book for Soldiers and Sailors on behalf of the army and navy commission of which Dean Henry Washburn is chairman. It is a small book, easily slipped into the pocket of a uniform, and contains a pocket inside the back cover for papers of identification. The book is being sold at 18c a copy, postpaid, send cash with order.

\* \* \*

#### First Donation To Chaplain's Fund

The first donation to the WITNESS CHAPLAIN'S FUND, which will enable us to send bundles each week to chaplains serving in military camps, has been received from a clergyman living in Boston. He asks that we withhold his name. So we have the first dollar of the \$1,512 that we must have to pay for the 10 copies sent each week for a year to 126 chaplains scattered throughout the country. If you care to contribute please send your check or money order to THE WITNESS, 135 Liberty Street, New York, marked "Chaplain's Fund", with the check payable to THE WITNESS.

\* \* \*

#### Confirmation in New York's Penitentiary

Bishop Campbell, retired bishop of Liberia, confirmed a class of nine men on March 23rd at the penitentiary of the city of New York on Rikers Island. The request for confirmation came voluntarily from the men, and they were prepared by the Rev. Francis McCabe, who serves the institution as a chaplain of the City Mission Society.

\* \* \*

#### An Episcopal Church Without Episcopalians

All Saints', Mendota, California, is an Episcopal Church without Episcopalians according to Bishop Sanford. An elderly woman continued to

insist that there should be a church there and that it would have a future. The Bishop arranged for occasional services in the school house. Later the insisting woman gave an acre of land and a church was moved sixty miles from Fowler, rebuilt and opened for services once a month. It had a lot of difficulties, with various people in charge at various times, including a family of Swedish Baptists and a member of the Southern Methodists. However there are two services held each month now by the Rev. Ralph Cox of Madera, the congregation is growing steadily and the school has become so large that an addition to the building became imperative. Work is also done in a nearby immigrant camp, with young people from All Saints' holding services there regularly.

\* \* \*

#### Boom Town in Southern Ohio

The good old days, the days of many swinging lunch pails and the smell of fresh construction lumber, are back with us for a while now that the national defense program is hitting full stride and boom towns are springing up all over the country. One of these is almost on the doorstep of southern Ohio at Charlestown, Indiana. Our correspondent there writes: "Imagine if you can, the condition created in a sleepy country town of about eighteen hundred people when it suddenly finds its population increased to over ten

thousand! An immense powder plant, costing \$74,000,000 is being built just at the edge of Charlestown. This plant is now under construction, and of course the new population is mostly a floating one. The railroads are carrying great numbers of workers into the town every morning and returning them to nearby places at night. But great numbers are living in trailers and tents right in the limits of Charlestown. Fifteen trailer camps have sprung up and every available sleeping space in the town is occupied. An old barn has been converted into a bunk house with cots which accommodate thirty men at a time. But, three shifts of men are using this house, each sleeping eight hours and then giving way to another man who occupies the cot for eight hours. The diocese of

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Indianapolis has recognized the need for the Church in such a place and a worker, Miss Caroline Gillespie, has been there for the past three months. Last week plans were approved for a frame building thirty-six feet by eighty-five feet to be erected on a spot on the public square. This building will be used for church services and also as a library under the direction of Miss Gillespie, assisted by W.P.A. workers. Bishop Kirchhoffer of Indianapolis has asked Bishop Hobson of Southern Ohio for the use of St. Paul's Wayside Cathedral for two weeks in Charlestown. Mr. Ayers and Mrs. Bowman will take it over there April 20 and will remain for two weeks working with Indianapolis people."

\* \* \*

#### Japanese Christian Leaders To Arrive April 5th

The conference of Christian leaders from Japan and the United States which is to be held April 5, in Los Angeles, will be strictly religious in character, declared Walter W. van Kirk, secretary of the Federal Council of Churches, who helped to arrange it. "I have received information from Tokyo to the effect that the Japanese deputation has no commission from government sources," he said. "It has no author-

ity to make any proposals bearing upon the political situation." The purpose of the conference will be to cement the ties of friendship between the Christians of the two countries and to study and discuss ways of improving American Japanese relations.

\* \* \*

#### CLID Members Meet In Providence

Members of the CLID in Providence met with the executive secretary on March 21 to discuss the forming of parish "cells," as suggested by the Malvern Manifesto. The secretary also addressed the men's club of St. Paul's, Pawtucket, on the 20th on the work of the League and was the preacher at a Lenten service at St. Paul's the following evening.

\* \* \*

#### Money for Missions Goes for War

There are only 15 communicants at St. George's Church, West Terre Haute, Indiana, but they are for the most part English, or with an English background. When the call for aid to British Missions came the little congregation hired a hall in Terre Haute, gave a dance, and raised over \$125. Then, despite diocesan instructions, they sent the money direct to the Prime Minister

at 10 Downing Street, London. An acknowledgement came back thanking the fifteen and saying that "Mr. Churchill is at once passing it to the Chancellor of the Exchequer to be used for the war effort of this country."

\* \* \*

#### Joseph Fletcher In Auto Accident

The Rev. Joseph F. Fletcher, dean of the Graduate School in Cincinnati, was driving four others to St. Louis last week (to attend the institute of Applied Religion, reported briefly in our last issue) the car turned over, was completely wrecked, but none of the five men in the car were seriously hurt. An article by Mr. Fletcher will appear in the April 3rd issue of THE WITNESS, based on the St. Louis conference.

\* \* \*

#### Delaware Youth Discuss China

Nearly one hundred young people of the diocese of Delaware met for a youth conference over the weekend of March 14 at St. Andrew's School, Middletown. The conference theme "Out of a world aflame, can there come a Christian victory?" was discussed by Bishop McKinstry, the Rev. Charles Penniman and the Rev. Frederick H. Arterton. Celebrant at the Sunday morning service was the

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Rev. Walden Pell II, headmaster of the school. The offering received at this service went to the work of the Rev. Kimber Den in China. The main speaker was David M. Maynard of the state department at Washington whose topic was China.

#### To Survey Hawaiian Work

Missionary work in the Hawaiian Islands will be surveyed early this summer with the object of improving the character of the work and increasing efficiency. The committee in charge of the survey includes, Bishop Creighton of Michigan, chairman; Bishop Keller of Minnesota and President Kenneth C. M. Sills of Bowdoin College.

#### Scriptures Published in Twelve New Languages

Twelve new languages in which the Scriptures had not previously been published, were added to the list last year bringing the total number of languages in which some part of the Bible has now been translated to 1051 according to a survey just completed by the American Bible Society. The names of some of the languages are Dinka: Bor, Baouli, Ganawuri, Ilamba and Jarawa.

#### Michigan Church Oversubscribes On Money-Raising Campaign

St. Paul's Church, Jackson, Michigan, recently completed a successful money-raising campaign for debt reduction and parish house improvements. The goal was \$25,000 and the latest figures show more than \$29,000 has been pledged. The total number of pledges was 621, compared with 341 pledges for the Every Member Canvass. The campaign was directed by Mortimer A. Stetson of Ward, Wells & Dreshman.

#### Taft Accepts Defense Post

Charles P. Taft of Cincinnati, active lay reader in the diocese of Southern Ohio, has been named assistant coordinator of all health, welfare, nutrition and recreation ac-

tivities affecting national defense. Mr. Taft is a son of the late president, William Howard Taft, and brother of Senator Robert A. Taft of Ohio.

#### Coadjutor Bishop for Maryland

Bishop Helfenstein of Maryland has called a special convention for April 23rd to consider his request for a coadjutor. If the request is granted the election will take place at the regular diocesan convention on May 28th.

#### Bishop Fox in Michigan

Retired Bishop Fox of Montana began a series of visitations in the diocese of Michigan on March 23rd, when he preached and confirmed at

the Church of Our Saviour, Detroit. He is to remain in the diocese for two weeks, aiding Bishop Creighton with his heavy schedule of confirmation services. Bishop Fox was the rector of St. John's, Detroit, from 1916 to 1920.

#### Where There Is An Operation There Is a Way

A non-Christian Chinese, T. L. Chen, was sent to St. Luke's Hos-

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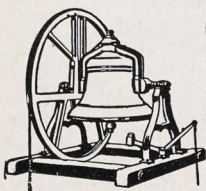
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pital, Shanghai with appendicitis and complications and stayed there a year before he recovered. He was converted and the reasons he gave in a Shanghai broadcast were that the surgeons who operated on him three times were devoted Christians who treated him kindly and that he didn't have to spend much money which led him to believe the medicos were working for the Heavenly Father.

#### Dr. E. G. Stillman Is Honored

Dr. Ernest G. Stillman, Churchman of New York, has been awarded the Order of Merit by the president of Haiti. The doctor's hobby is fighting fires and when he and Mrs. Stillman were in Haiti recently he gave some good tips on the art to Chief Elie of the Haitian department. The Order of Merit came as a result.

#### Bishop Tucker Has Another Degree

Presiding Bishop Tucker received the honorary degree of Doctor of Sacred Theology from the General Seminary on Monday, March 24th. He met with the missionary society of the seminary in the afternoon and spoke at the evening chapel service when the degree was conferred.

#### Porkess Gets Rotarian Tributes

The Wilkesburg Rotary Club filled the nave of St. Stephen's, Wilkesburg, Pennsylvania on March 16, to officially show their regard for the Rev. William Porkess who recently marked his 22nd anniversary as rector and his ninth year as chaplain of the club. The chaplain gave a stirring address, titled "My indebtedness to Rotarianism." Rotarians have come to consider Mr. Porkess

as a man who singularly presents the ministry, in dignity, in sense of humor, in leadership.

#### Clarence Pickett to Receive Award

The Pi Lambda Phi Award, presented annually to the person who has "most convincingly achieved world-wide recognition as an exponent of true humanitarianism and brotherhood," will be conferred this year on Clarence E. Pickett, executive secretary of the American Friends Service Committee, Quaker relief organization, it was announced here by the national executive council of the fraternity.

#### New Yorkers Do Their Preaching

After warning his congregation against praying only for peace, Bishop Manning told a New York congregation: "Peace at this time might mean a false peace, a peace of surrender to the powers of evil. We give thanks that our own people in this land are awakened and that as a people we are preparing to give our full help and do our part in this mighty world struggle." . . . The Rev. Elmore M. McKee, preaching on "Things worth dying for" said that "it is healthy for a man to decide

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well in advance what things he is ready to die for." . . . The Rev. Samuel M. Shoemaker declared that "Everyone feels guilty about the war, knows he has somehow a real share in causing it, is responsible in some way to put an end to it and make a world in which it cannot recur." . . . The Rev. Horace W. B. Donegan said: "Modern man is amazingly clever but not compassionately wise. In our great advance we have forgotten the basic necessity of self-forgetfulness, mutual self-sacrifice and the need of unperturbed brotherhood."

### MRS. HUNTINGTON WRITES INTERESTING BOOK ABOUT CHINA

(Continued from page 8)

Church only. The relation of that to the whole Christian movement in China and to other social and political forces such as the Communist Revolution and the present difficulty with Japan is ably presented. Through it all there emerges for the reader a sense of the extraordinary vitality of the Chinese Church, and a feeling that the author is justified in her confidence that "China for Christ" is a hope, a reality and a prophesy."

### BRIEF REVIEWS OF SEVERAL NEW RELIGIOUS BOOKS

(Continued from page 8)

try's outstanding preachers and they suggest what the minister can say in these perplexed days and how its message can best be presented. These are not six sermons, but six chapters full of practical instructions, unusual illustrations and pertinent comments. Certainly it would be difficult to secure a stronger or more representative group to undertake a task at once so profoundly difficult and urgently needed. While the lectures were delivered before the Divinity School of Yale University, and therefore slanted for a specific audience, it is not to be thought that the average layman would not receive the keenest satisfaction from reading them.

*For the Healing of Nations* by Henry P. Van Dusen, Scribners, 214 pp. \$1.00. Dr. Van Dusen has a brilliant mind and his literary ability is as good. He made an eight months journey, travelled forty thousand miles to the Far East; to China, Japan, India, Bali and many other islands of the Pacific. The combination adds up to a good book, especially for those who are interested in the value of mission stations oceans away from New York's Time Square and Chicago's Loop. The volume is a uniquely informing, vitally inspiring account of a widespread investigation of the constructive

work accomplished by Christian forces around the world. If you want to know what happens to the dollar bill you put in the alms basin every Sunday the best thing to do is put out another dollar and reassure yourself by reading this book. You will witness with Dr. Van Dusen what the world movement of Christianity means in the way of the alleviating of physical suffering through medicine, the enlightening of men

through education, the redeeming of the spirit through faith.

### CLERGY NOTES

(Continued from page 2)

TOCHER, G. A. A., formerly of Trinity Church, Tallulah, Louisiana, has become rector of St. Stephen's Church, Sherman, Texas.

VAN ELDEN, A. G., rector of St. Matthew's Church, Sunbury, Pennsylvania, has accepted appointment as vicar of St. Mary's Church, Waynesboro, and the Church of the Prince of Peace, Gettysburg, Pennsylvania, effective April 1. He will reside in Waynesboro.

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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

Broadway at 155th  
New York City

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

### The Heavenly Rest, New York

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:00 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. F. W. Golden-Howes  
Minister-in-charge

Sundays: 8, 10, 11, A.M., 4 P.M. Daily (except Sat.) 12:15-12:40, Wed. and Holy Days, Holy Communion 10 A.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.

### St. 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

Shelton Square  
Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.  
Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

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 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

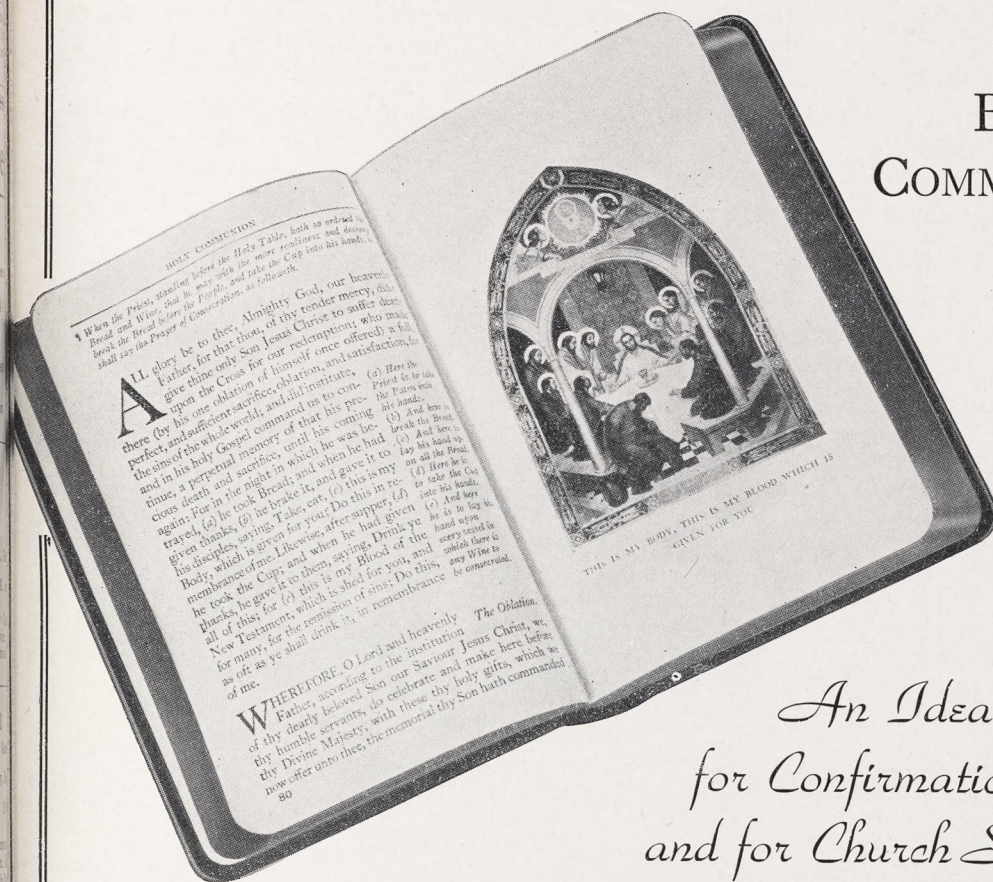
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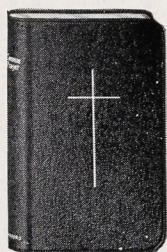
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