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April 3, 1941
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THE WITNESS

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LETTERS FROM MALVERN LEADERS

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CLERGY NOTES

ALMO, GEORG, was married in February to Miss Katherine Toskey by Bishop Hobson of Southern Ohio. Mr. Almo is the minister to the deaf in the diocese, with headquarters in Columbus.

BLACKBURN, GLEN A., former rector of St. James', Sault Ste. Marie, Michigan, has accepted the rectorship of St. Simon's, Buffalo, N. Y., effective April 1st.

BELFORD, LEE A., vicar of St. Andrew's, Douglas, Ga., and St. Matthew's, Fitzgerald, will become vicar of St. Mark's, Brunswick, Ga., on May 1st.

DAY, GARDINER M., rector of St. Stephen's, Wilkes-Barre, Pa., has accepted the rectorship of Christ Church, Cambridge, Mass.

GOLDER, JAMES T., formerly of Ripon, Wisconsin, has accepted the deanship of the Cathedral, Salina, Kansas, effective March 30th.

HARPER, GEORGE E., was ordained priest on March 16th by Bishop Barnwell at St. Augustine's, Savannah, Ga., where he is vicar.

HAVILAND, DONALD F., was ordained deacon on March 17th by Bishop Longley at St. Michael's, Mt. Pleasant, Iowa. He is a senior at Seabury-Western.

JONES, DAVID, rector of St. Mark's, Waterloo, Iowa, has been given a year's leave of absence to serve as chaplain in Louisiana.

MORGAN, G. MOORE, in charge of missions in the diocese of Iowa, has resigned, effective March 31st.

RAUSCHER, RUSSELL T., was ordained deacon on March 17th by Bishop Longley at St. Michael's, Mt. Pleasant, Iowa. He is a senior at Seabury-Western.

SCHROCK, A. L., in charge of missions in Iowa, completes his work in that field on March 31st.

STOCKLEY, W. ERNEST, rector of St. Mark's, Fort Dodge, Iowa, is seriously ill.

THAYER, E. B., rector of Christ Church, Burlington, Iowa, is serving as chaplain of an army camp in Louisiana. The parish is in charge of the Rev. N. B. Quigg of Chicago.

WEST, SAMUEL E. JR., senior at Seabury-Western, was ordained deacon on March 18th at St. James', Wichita, Kansas, where his father is rector. Following graduation in June he is to take charge of mission churches in Kansas.

Material on Malvern

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THE WITNESS

6140 Cottage Grove Ave. Chicago

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Literary Editor
GARDINER M. DAY

THE WITNESS

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LETTERS FROM MALVERN LEADERS

To

WILLIAM B. SPOFFORD

MAIL from England is slow these days, and I can save you money by telling you to forget the Clipper, which is generally even slower than boat. They unload for the censor in Bermuda and the boys take their time in reading it. However when mail does come it is exciting and worthwhile. Thus the postman brought me the other day, in the same delivery, letters from three of the stars of the Malvern Conference. First a cordial note from the Archbishop of York, dated February 15th, sending his greetings to the CLID conference that was held in New Haven, "and my sense of unity with them in hope and purpose". Writing about the Malvern Conference, Archbishop Temple says that "Sir Richard Acland made a most persuasive speech with which most of the conference were in sympathy before he began". He also writes that "We were agreeably stimulated by Miss Dorothy Sayers", whose remarks, as reported on this side of the ocean, were a bit of a shock to many American Church people.

A LETTER also arrived from Sir Richard Acland, member of Parliament and author of the now famous Acland Amendment. The top of the letter, which is dated February 16th, gives the information that it is from "Gunner Acland, 1769569" together with the battery, squad and regiment with which he is serving, but he asks that any reply be mailed to the House of Commons. As stated in an announcement on page eleven in this paper, Sir Richard has agreed to write an article for us on Malvern which will appear in the series to start immediately after Easter. And it ought to be stimulating stuff, judging from this letter. "I believe", he writes, "that all private ownership over the great industrial resources must come to an end if there is to be any advance towards a more Christian world.

... But the leaders of the Church cannot expect that this society will be achieved, or that the Churches as we know them today will play any part in it if it is achieved, unless they will now take up more courage than they have so far shown. It is not enough that the leaders of the Church should say to those outside the ranks of the ordained, 'We wish you good luck; we hope you will succeed; we for our part will do our best by preaching to the individual what manner of individual life he shall lead; and when you have succeeded we will be at your service to preach with our authority the new morality of the new society as being the word of God! This will not do, because if it is to succeed in the new society the Church must command the respect of the people; and in order to command their respect it must take a lead not in supporting the new society after it is born, but in promoting the new society as it struggles to its birth."

THE THIRD LETTER is from my old friend, William G. Peck, who is the moving spirit these days in the Industrial Christian Fellowship and was the organizer of the Malvern Conference. He too has promised to write an article or two for us on the Significance of Malvern. It is a long letter from which I am free to give you but parts. "What puzzles me is that so many want what they can't have—the perpetuation of the present financial industrial system. The thing is simply passing out. This, I believe, is realized in this country, and after the war we shall have new lines of division based on the fact that the old order is dead. On the one hand we shall have a cohesion of some Tories and some Laborites who will want to plan and run everybody's life. They may not quite see the method yet, but the general layout will be a vast bureaucracy, with millions of inspectors. On the other hand there will be those

who want real democracy, real freedom, the real ownership of industry by the people who run the industry, and genuine human values for every man." Then after writing enthusiastically about Malvern and its Manifesto, he writes; "I will let you have the Malvern stuff as soon as possible. The Archbishop of York is editing the document and I have been going through it at his request. It is about ready for publication (letter written February 10th) though I believe another committee is to be asked to go over it before it sees the daylight. Malvern was interesting in that it went further than any large-scale conference drawn from all sections has ever gone before in the Church of England. There was very little talk of a reactionary nature—practically none—and the conference certainly was prepared for big changes." He closes by telling how his son, David, a clergy now with I.C.F., saved a medieval village church by putting out fire-bombs, while "Mary, my daughter, who is a staff nurse at St. Thomas' Hospital, has had a trying time—most of the hospital is in ruins—but she is in grand form". In regard to the war my friend has this to say; "The people of England are standing up to this business in marvellous fashion. What they feel is that whatever you folks may fear about our English Tories, they will have a lot worse than Tories to deal with if Hitler wins this war. But he will not. He hasn't a chance. Excuse this scrawl. I'm writing it on my knee in front of the fire. I'm just waiting for the radio to say how much further our lads have got into old Mussolini's Empire."

Three fine letters, I say, from three great men. And I am of the opinion that the best way to support them is to see that the Church in America, from one end to the other, is made aware of the Malvern Manifesto with all its implications. So organize that group—or "cell" as the Archbishop calls it—study Malvern now, and then the material on Malvern that is to appear in this paper regularly commencing immediately after Easter. The announcement on page eleven tells you more about it.

South of God

By

JOSEPH F. FLETCHER

"BROTHER WILLIAMS, that's a mighty fine farm you and the Lord got up there," said the Southern country preacher. "Yes sir, it is," said Claude Williams' younger brother, "but you should have seen it when the Lord had it all by Himself!"

Wit and wisdom of a homely and vital kind runs

in the Williams family. It's been documented in Cedric Belfrage's *South of God* (just published by Modern Age Books), the story of Claude Williams' social and religious leadership in the cotton country. I've just attended a conference led by Williams in St. Louis where thirty-five preachers, farmers, croppers and union organizers discussed the role that the Word of God can play in the Southern workers' struggle for social justice. It's a hard struggle and the "witness" of these people reminded me that peonage and poverty exists in a form here in our own country that might make Hitler's goose-step-on-a-full-stomach look like a promotion! As a matter of fact we got together mainly to discuss the spread of fascist and racialistic propaganda and how to stop its division and separation of Negro and white workers (they were both there at the meeting). As one Negro preacher who supervises 71 churches said, "The Negroes grow the cotton, the poor whites spin it in the mills, the Jewish workers sew it into garments, and the rich folks boss all three and teach 'em race bigotry!"

Most of these share-croppers come from the ten million people who haven't got a vote because of the poll-tax. They weren't allowed to vote for the Congressmen who voted for conscription and they wonder if *that* is the democracy we are fighting for again. You can't blame them for being a little puzzled. Add to the open and conventional practice of protofascism in politics, racism in culture, education and church and incredible economic exploitation and suffering, the further inroad of nazi-like propaganda from the Winrods of southern Fundamentalism, and you've got a Number One problem in America's democratic pretensions. Roy and Alma Tozier described the work of the Bible Belt Nazis in the *New Republic* (March 10) for all who have eyes to read.

The People's Institute of Applied Religion held the St. Louis meeting at Christ Church Cathedral. It is only the first of a series that will be held throughout the South to enlarge the understanding of these preachers to include the social implications of their religion. Claude Williams, the Presbyterian prophet of the movement, calls this the "indigenous approach" to social justice and anti-fascism. The merest contact with these people is enough to show that their "cross-roads" and "store-front" religion is genuine and vital in their lives to a degree long since lost in middle-class "high-steeple" churches.

These men are believers and leaders. They've got the idea of organization . . . in unions, in churches, in cooperatives. They've stopped singing "I will not be moved" and sing "We will not be moved" now. Thank God, their religion is go-

ing to stop being an opium-dose, as Kingsley said, and become a truth that makes them free! Several of them in the conference reminded us that although Jesus was accused in high places of stirring up the people it was true then and true now that "the common people heard Him gladly." When the common people South of God begin to hear the real Jesus things will happen. Things like this: white and Negro belong to the same union, they call each other Brother and strike together for ten-cent increases to meet the war-boom in prices. They still sit on opposite sides of

the room at union meetings, but now it's only because Boss Crump might make a raid and find them breaking the law against brotherhood! The organizer is a preacher. The union starts meeting with hymns and prayer. There's a deep thought in this, brother.

Church liberals talk a lot about "projects". Here's one. Here is a great, fundamental and *tragic* cause for "faith and order" and "life and work". Which Christian social-action fellowship North of God is going to make the People's Institute of Applied Religion a home-missions project?

NEW CHINA IN THE MAKING

By

JACK McMICHAEL

Recently Returned from Ten Months in China

IN FOOCHOW I first put foot on the soil of free China—China not occupied by the invading army. There I became acquainted not only with the American supplied Japanese bombers, but also with the students of Fukien Christian University and of the Christian and government high schools of Foochow. They shared with me experiences which they had had during their just completed four-months "vacation." They had spent this vacation period not at the beach seeking comfort for themselves, but walking over the Fukien countryside, washing their own clothes, eating and living simply, gladly undergoing physical hardship which many of them had never known before. There in the fields of Fukien they were teaching the peasant masses how to read and write, conducting discussion courses on health care and on the meaning of citizenship.

Their mass education program was sponsored by the government. In addition they were asked to look for evils in local government administration and to recommend needed changes. This was democracy being put to work. Here were student-citizens being encouraged and financed by the government to seek and recommend the changes which were needed to make the government a more efficient public servant. Here were college and high school students enabled by their government to spend vacations busily engaged in the task of rubbing shoulders with the common people and of bringing needed literacy and enlightenment. This is part of a mass education movement which is sweeping through all of free China in the very midst of the war. Thousands of peasants are learning to read and write for the first time.

In Western Yunnan I was to have the rare privilege of living with the students who were out in the country conducting the mass education program. In the southwestern province of Kwangsi there is a popular slogan today: "Let the air raid siren be the school bell—caves for classrooms!" When enemy bombers visit Kwangsi the people gather in dug-outs not only to escape death from bombing but to learn, under student direction, how to read and write!

Another striking fact about Foochow was the absence of any opium shops. Before the war there had been 300. A missionary friend explained that the coming of the war meant the exodus of Foochow's Japanese consul who had protected the Formosan opium dealers. It had at last become possible to enforce the Chinese anti-opium law. This was my introduction to the heartening fact that the government of China in the very midst of the war has engaged in a serious effort to end the sale and use of opium and similar drugs.

BEFORE the war far western Yunnan was regarded as one of China's most feudal and backward provinces. With the war this reputation has been changed. The Chinese general secretary of the Y.W.C.A. took me through a cotton mill built there after the war began. The workers were receiving higher wages than they ever had received before. The machinery was up to date. The boiler room was cool and clean. The loom room was markedly free of the cotton dust which gets into the nose and gives tuberculosis to working girls. The workers were being given an eight hour shift—unique for mill workers in China.

The story of this new government-owned cotton factory which has since been doubled in capacity is a small part of the story of the virtual industrial revolution which is sweeping away the vestiges of outworn feudalism, bringing new and better working conditions to China's industrial workers.

Similar improvement in living conditions was coming to the farmers. In Yunnan the governor decreed that not one penny collected in taxes from farmers should go to anything but rural reconstruction. The whole province of Kwangsi was engrossed in rural rehabilitation. In Sintu Dr. Van Dusen of Union Theological Seminary and I got a first hand view of this reconstruction program. Here we saw a new kind of wheat, 30% more productive than the wheat used before. This was bringing \$700,000 annually into the pockets of the poor farmers of just one county. Because of the 31% increase in tobacco production the same farmers were receiving a million addition Chinese dollars every year. In that county the farmers had never bothered to count the grains on the rice-stalks. The rural reconstruction department did and discovered that one farmer had a variety of rice far more productive than the others. Through extending that variety of rice they are doubling the rice production in the county. In the animal husbandry division we saw a new and more profitable pig and a rabbit that grows wool like a sheep. This was a cross between a local and a Turkish rabbit. It meant a new deal in the rabbit industry. In the old days the farmer sold the meat of the rabbit for four Chinese cents and lost his rabbit. Today the farmer sells the wool for five Chinese dollars and keeps the rabbit for more wool during the next season! In China's unoccupied West the farmers in the country, like the workers in the city, were receiving a new and better deal. The rapid spread of both industrial and rural co-operatives is further proof of this general and heartening fact.

The extension of social gains was being accompanied by an extension of democratic rights. For the first time in China's long history, peasants were beginning to use the ballot box in local and district elections. I attended a great mass meeting held as a memorial to Lu Hsun, modern China's most creative literary genius. Two years before he had died in Shanghai—hiding from his own fascist-like government. The same government had banned Lu Hsun's greatest works, which deal with the needs and aspirations of China's impoverished masses. With the coming of the popular united front many political prison-

ers, some of whom spoke at this memorial meeting, have been let out of prison. Once banned publications, such as those Lu Hsun, are now sold openly in Chinese book stores. Here in west China civil liberties were being born, rather than killed, in the very midst of military struggle.

Nationally the trend towards political democracy is best illustrated by the People's Political Council which I was fortunate enough to attend during my visit in Chungking. China's wartime capital. Here I saw men and women (30% women) representing groups heretofore not represented in China's political affairs. They were criticizing their own government program and recommending much needed changes. It was for the purpose of such criticism that the government had selected and financed their council. True it is that the council had been selected by government appointment, not popular election. True also that the council had only advisory powers. But the council was widely representative, and its advice seemed to be taken seriously. It was at least a step in the direction of a democratic congress. It was using its influence to promote a democratic Constitution providing universal adult suffrage.

DR. BAKER of the Red Cross and I rode through the province of Kweichow in the back of a dusty truck. This the poorest of China's provinces and has always been "missionary" territory so far as tax collections go. The land is too rocky to be very fertile. There are no mineral resources. Before the war there were ten medical doctors in the province of twelve million people! Epidemics of disease—no medical care. Babies born—no medical care. Tens of thousands of precious lives snuffed out of existence. Now this province has become the medical center of New China. In its capital I talked with students and faculty of three new medical universities, the largest having been created by government funds after the war began. The new medical schools were accompanied by new hospitals. The doctors and nurses who graduate from these new schools are being given a free medical education in return for which they must promise to remain in Kweichow to help meet the people's crying health needs. The people are too poor to pay for medical care, so the government is furnishing the medical workers with salaries. For the first time in China's history—and that in the midst of a national struggle for existence—a whole province learns the meaning of free hospitalization and free medical care.

Against the economic resources of the U.S.A.

and the British and Dutch empires—against the far superior military machine of Japan—a barefooted Chinese army has been resisting for nearly four years. This is due not so much to the military efficiency of China's equipment as to the loyalty and unity of her people. Never have I seen a people as united as were the masses of China. Wherever one goes—even among the tribes folk which we saw on the Tibetan border during a three hundred mile hiking trip—there is evidence of the united loyalty. The people of China have united in defense of a government which has increasingly proved itself their own—government of them, by them, and for them. It is the new found and progressive people's unity on which the Japanese militarists failed to calculate. It is a unity which is proving invincible. Unless the present suggestions of reaction and civil war materialize there will be certain victory for China's masses.

Americans should take pause to examine our own defense program which is being exploited to curtail civil liberties and end social gains. This was the road followed by France. It is the road of national ruin. The lesson of China is that we can only defend democracy by extending it. God help us to learn that lesson!!

Promotion for Missionaries?

A WELL known Archdeacon recommends in his Annual Report that Missionaries should be given an opportunity for promotion. The Venerable gentleman has evidently forgotten that the right kind of Missionary realizes that his wonderful opportunity for sacrifice for the Cause is worth more than any promotion and is properly grateful. There are places so small and so hidebound that they will not support an A. & P. Store, but the right kind of Missionary, with his consecrated heart and constricted stomach, can make a Mission flourish anywhere. The right kind of Missionary forgets food and clothing and Doctors' bills and education for his children and loses himself in his Work. The shine on the seat of his pants is going to move up and be an Aureole of Glory, bye and bye, and he has no use for money. Our Archdeacon should be very careful how he puts strange ideas into the minds of our Missionaries and starts hope a-flickering in their hearts. It would be very disturbing if they should take a notion to form a Union and go in for Collective Bargaining.—THE CHURCHMOUSE.

A Book on the Bible

IT IS sometimes thought that critical scholarship really stands in the way of the religious reading and interpretation of the Bible. The truth is, it provides the best approach, the best guide to such interpretation. Unfortunately scholars do not always speak simple language, or take the trouble to point out the religious meaning of their discoveries. *The Bible Speaks to Our Generation* by Frank Glenn Lankard (Oxford Press, \$2) does this. From first to last it is concerned with the religious meaning of the Bible. And it not only tells about the Bible, but makes the reader want to read the Bible for himself. Some of the great themes are: The Bible and Human Nature; the Bible and the building of a Life Philosophy; Can the Ancient Book teach any lessons to a Modern Machine Age? It is a good book to turn a student loose with; it is a better book to use as a text in a Bible class or discussion group. There are well selected lists of other books to read at the end of each chapter, and also good study topics and questions for discussion.

—F. C. GRANT.



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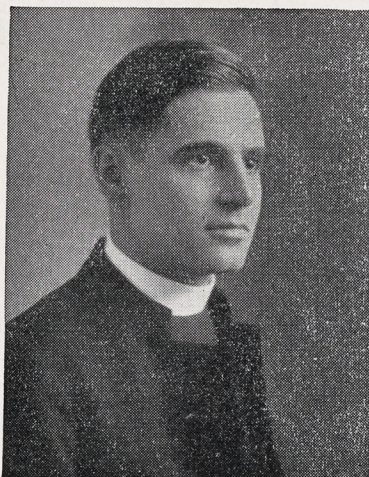
CLID IN BOSTON TOLD OF MALVERN AT BIG MEETING

Reported by PATRICIA GRAHAM

Taking fire from Malvern, the Boston CLID held a new kind of meeting on March 24th—a meeting centered about Christian worship. The chapel of the Episcopal Theological School in Cambridge was crowded with over three hundred and fifty people eager to learn how they can make the Christian life and the Christian liturgy the pivotal center of society. It was the largest CLID meeting ever held in Boston.

Starting with prayer and litany for all kinds of people in all kinds of jobs, this meeting set forth the new approach of the CLID by intimately tying in Church liturgy with all its aims and ideals. An address from the pulpit on Liturgy and Society by the Rev. Massey H. Shepherd, Jr. of the Seminary faculty then gave the essence of this new found age-old idea that "at the heart of all the life and witness of the Church is its worship. This must be so directed and conducted that its relevance to life and to men's actual needs is evident." Taking the ancient and beloved symbol of the breaking of bread, he showed us that we should eat together in love and friendship, mindful of all those who labor for this same daily bread. He reminded us of Jesus choosing to eat with outcasts of society and giving beggars first place in the Kingdom—Jesus our Elder Brother, in the Fatherhood of God. Thus, he said, the communion of Christians, as a constant reminder of the society to which they belong, and Christ's attitude toward that society is the life blood of any effort to understand and solve the problems of today in all their complicated relations of man to man.

A second address—Let the Church Be the Church—by the Rev. Richard S. Emrich presented the Church in its relation to modern society from a totally different and less mystic standpoint. The Church and society cannot get along without each other. Without the Church you have a purely materialistic society of hatred and chaos—there is no guide, no end in view. The Church has always concerned itself most intimately with society—this is one of its oldest traditions. Hence the CLID. The CLID is not a brand new left wing organization but a profound effort of the Church to adapt itself to the needs of modern society. Modern society tends to confuse ends and means—to make business, for instance, an



GARDINER M. DAY
Accepts Cambridge Parish

end in itself, whereas business is only a means of providing livelihood and directed effort for men. Business was made for man—not man for business. The Church, the CLID, must concern itself with keeping ends and means separate, must know the relationships between employer and employee, and must act as a watchdog to bark at dangers arising in these relationships—and its bark must be heard. If we look to the Church to make us straight, as individuals, how much more must we look to the Church to prevent the mass of individuals, owning and laboring, from becoming warped and crooked. He quoted T. S. Eliot at the Malvern Conference, saying that we were in a state of neutrality, temporarily unclaimed by any doctrine. We cannot remain so, and if we believe in the tenets of Christianity and freedom, we had better do something about it.

After a closing hymn and prayer, the meeting adjourned to the library of the School for a discussion period, in which it was evident that there had been many ready listeners to the conception of a resurgent Christianity with all that Christian worship implies, in the heart of the present day world. The Malvern resolutions were discussed and the cell plan was eagerly greeted as an immediate starting point.

CHURCH ARMY HOLDS PREACHING MISSIONS

Students at the training center of the Church Army are receiving practical training in conducting preaching missions. One was held last week at St. Peter's, Perth Amboy, New Jersey, lead by National Director Earl Estabrook, and another is being held this week at Christ Church Cathedral, Louisville, Kentucky. Students are taking part.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Something new in the way of committees is the one at St. George's, New York, called the Committee on Social Responsibility, under the chairmanship of Mrs. Henry Hill Pierce, a member of the National Council of the Church. With a foreword which states that "Much is given us at St. George's. Likewise much is required," a booklet just issued points out the responsibilities that parishioners must assume for conditions in the world today. The problems of the neighborhood; the task of the Church in foreign fields; the problem of refugees and the task of Christians in a world at war are all dealt with in this attractive twelve page booklet. On the subject of war the committee offers these practical answers to the question: "How can we as Christians best prepare to serve our brothers throughout the world, in the midst of revolution and war, suffering and death?"

"1. Admit our share of responsibility for the injustices and evils of civilization.

"2. Picture those who are in the midst of war, both victors (hated and homesick) and vanquished (oppressed and unhappy). Put ourselves in their places and realize their sufferings.

"3. Ask yourself: 'How do I lessen the oppression of Negroes?'

"4. 'Do I create respect for the Jews?' 'Am I helping my neighbor to find a job?' 'Am I doing all that a human being can do as a Christian?'

CHAPLAIN'S FUND

WE acknowledge with thanks the following donations to The Chaplain's Fund, which enables us to send a Bundle of THE WITNESS to each of the 126 clergymen who are serving with the army and navy as chaplains. In order that ten copies may be sent to each chaplain for a year to be placed in camp reading rooms, the sum of \$1,500 is required.

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A Boston friend.....	1.00
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"What Can We Do. 1. Cooperate with the American Friends' Service Committee, the American Red Cross, the Church Committee for Civilian Relief in China, and other committees.

"2. Assume responsibility as citizens of a democracy, and through orderly political action, work for economic, social, and political justice.

"3. Pray for Christian unity. The Archbishop of York recently has said: 'If we pray as Christ taught us to pray we pray in perfect unity on both sides of the battle front. Test our discipleship in prayer by asking whether a patriotic German Christian could join us in our prayer.'

"4. Hand in to the committee, or to the rector, those prayers which we have found helpful.

"5. Through study, thought, prayer, and action, we can reach beyond tyranny and war and strive to make real the brotherhood of man, which transcends class, nationality, race and creed.

"6. Respect those who for conscience's sake, refuse to register for military service.

"7. Hold fast to the democratic ideals of free thought, belief and speech."

Father Sill Resigns from Kent School

The Rev. Frederick H. Sill, founder and headmaster of Kent School, Kent, Connecticut, has resigned. A year ago he had a stroke and has since been confined to the school infirmary. He is 67 years old. He is succeeded by the Rev. William S. Chalmers who has been acting head of the school since Father Sill's illness. Both are members of the Order of the Holy Cross.

A Warning from Alabama

Bishop Carpenter of Alabama warns you of a young man who goes by the name of Henn who is soliciting magazine subscriptions, claiming to be a postulant of his diocese. "He is not connected in any way with the diocese of Alabama," writes Bishop Carpenter.

Race Cooperation at the Epiphany

Children of the Epiphany, New York, where the Rev. John W. Suter Jr. is rector, and a group of Jewish children from the central Jewish Institute, have been exchanging visits, holding services together in both places. "The two visits," says Miss Jane MacMaster, in charge of the children at the Epiphany, "were a part of a study in which the pur-



FREDERICK H. SILL
Resigns as Head of Kent

pose was to help my class of junior age understand and feel more friendly toward the Jewish children. On both occasions there was a very good spirit of friendliness and mutual interest, and we felt that our aim was to some extent accomplished."

Education for Two in China

The \$100 sent to China by the missionary society of the Cambridge Seminary becomes \$1,000 when exchanged into Chinese currency. It went to the Rev. Edmund Hsu, director of religious activities at St. John's University, Shanghai, and will be used to give a girl training to be a nurse and will prepare a young man for the ministry.

Presiding Bishop Has An Anniversary

Presiding Bishop Tucker celebrated the 29th anniversary of his consecration on March 25th. He was consecrated Bishop of Kyoto in 1912 at a service conducted in the Japanese language. After eleven years of service there he returned to the United States to join the faculty of the Virginia Seminary, and later

became successively bishop coadjutor and bishop of Virginia.

* * *

Church Union to Hold Conference

The American Church Union, organization within the Episcopal Church for Anglo-Catholics, is to hold fifteen regional conferences during 1941, according to an announcement by the Rev. Albert J. Dubois of Washington, D. C., newly elected chairman of promotion. The first is to be held at St. Thomas Church, New York, on May 4th, to be followed by conferences in Wash-



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ington on May 7th and in Baltimore on May 8th. The aim of the conferences will be the creation of regional committees to carry forward the work of the Union, looking toward a national conference in 1942.

* * *

The Picture On the Cover

The picture on the cover was sent to us by the Rev. Claude Williams, the director of the People's Institute for Applied Religion, which the Rev. Joseph Fletcher tells us something about in the front pages this week. It is of a sharecropper family that he ran across as he was doing his missionary work in the southwest—the family having completed their seasonal work in Texas and being on their way to the Arkansas Delta in the hope of finding something to do. Everything the family owns is in the broken down car. Encouraging remarks from Claude Williams brought from the sharecropper under the car: "It's tough, but life's tough any way you take it."

* * *

Gardiner Day Accepts Cambridge Parish

The Rev. Gardiner M. Day, rector of St. Stephen's, Wilkes-Barre, Pa., has accepted the rectorship of Christ Church, Cambridge, Mass., succeeding the Rev. C. Leslie Glenn, now the rector of St. John's, Washington.

* * *

Present Play On Migrants

The junior auxiliary of St. Stephen's, Wilkes-Barre, Pa., presented a pantomime on the migrant workers of this country at an evening service recently. Called "Where Can We Go?" it was written by Katharine B. Day, wife of the rector, and was such a good job that it has been published (there are readings to go with the pantomime) by the Council of Women for Home Missions.

* * *

Seek Funds for Church Mission of Help

Bishop Budlong of Connecticut, speaking at the annual meeting of the Church Mission of Help of his diocese, urged that the organization extend its work by establishing a center in New London. He proposed a membership campaign to make the work financially possible. Speaking at the meeting, held in Bridgeport, was also Mrs. Theodore Case, New Yorker who is president of the CMH, who declared that the survey recently made by the federal children's bureau indicated a need for the type of individual work with

young people that the CMH is offering. In referring to New London, Mrs. Case said that the naval base there requires "good casework service."

* * *

Church in Brazil Meets in Convention

The Church in Southern Brazil held its 43rd annual convention in February, meeting for the first time in the industrial city of Sao Paulo. One of the highlights were services the evening before at various centers of the city, at which the Brazilian clergy told of the work of the Church. Laymen also addressed these meetings on the meaning of Christ in their lives. It was reported at the convention that the campaign during 1940 for increased support of the native clergy was successful, and it is hoped to do even better this year.

* * *

That's Where Your Money Goes

Excuse the head—the news story made me hum the old song, "That's where my money goes; my coal-black baby; I buys her everything, to keep her in style." Sort of dates me, doesn't it? Anyhow the Presiding Bishop has announced what use is to be made of the \$1,835 donated by the young people's thank offering, part of which was contributed at the Kansas City convention. Dr. Francis C. M. Wei, president of Central

China College is to get \$935 to use as a discretionary fund; St. Paul's, White River Valley, Washington, where work is done among Japanese farmers, gets \$500 to build a sanctuary and aid with the community center; while \$400 is to provide dormitory cabins for summer youth conference for Colored youth in Upper South Carolina.

* * *

Christians Task in Present World

Philosopher Douglas Steere of Haverford College told of his experiences and findings, following a five months' tour of Europe, at the annual dinner of the Fellowship of Reconciliation, meeting at St. Philip's, New York, on March 20th. He

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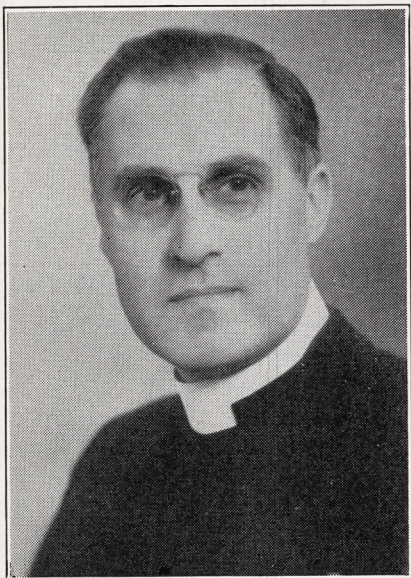
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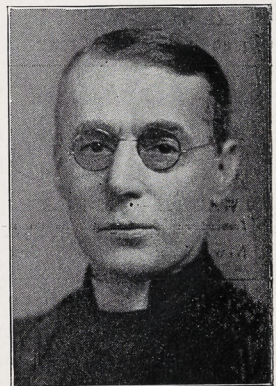
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summed up as follows: "No man can stand up to what they have been going through without a strong devotional life. We have got to care more for people than anybody else does, really love the lowest as well as the highest... How much do you honestly care for the people that are in concentration camps? How much do you identify yourselves with them? Unless we care for them one hundred times more than anybody else does, we'll never be able to change things. We must try to nurture in ourselves a center of kindness, good will, loving, caring, for some day we shall have to create." Other speakers were Director Laurence Hosie of Labor Temple; International for president Nevin Sayre; for secretary A. J. Muste and the Rev. Charles F. Boss, the secretary of the Methodist Peace Commission.

* * *

Bishop Parsons Preaches in Los Angeles

Retired Bishop Parsons of California is the preacher this week at the noonday services at St. Paul's Cathedral, Los Angeles. The preachers during Holy Week are to be Bishop Gooden and Dean Bloy.

* * *

A Rector with a Good Bass

Rector Ernest E. Piper of St. Matthias', Detroit, can double as a soloist on occasions. So Basso Piper, with Organist Hugh RiDout of his parish, entertained at a musical tea held in the parish on March 25th.

* * *

Breaking Records in Alexandria

There is a long history at Christ Church, Alexandria, Virginia, but in spite of it a record was broken on March 23rd, when Rector Edward Welles presented a class of 56 to Bishop Goodwin for confirmation. It was the largest class in 174 years. While on this matter of historic parishes, I am going to break out into print one of these days to tell of the parish which I serve as rector. I get a lot of stories about historic

parishes—and they are good stories too—but Christ Church, Middletown, New Jersey, can top most of them as to age. It was founded in 1702 by a missionary sent to this country at the request of the Governor of New Jersey, who wrote the Bishop of London that Middletown was the "most ignorant and wickedest city in the world." The land on which the present church is located was donated to the parish by the first-mate of Captain Kidd—but I'll save the story for some other time when I am short of copy.

* * *

Good Friday Observance in Philadelphia

A committee of citizens in Philadelphia, functioning for the Federation of Churches, is at work to increase the proper observance of Good Friday. They are asking people to refrain from making any purchases between twelve and three that day, and to attend a church service sometime during the day.

* * *

Holy Week and Easter Programs On the Radio

Radio chains are planning big things for Holy Week and Easter. During Holy Week, each day from 1:30 to 1:45 the NBC network will broadcast an address by a leading

clergyman, under the auspices of the Federal Council of Churches. On Good Friday from 2 to 3, eastern time, Brahms Requiem will be heard over the same station, rendered by

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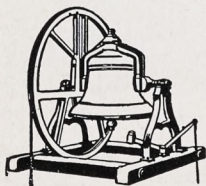
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the choir of St. Thomas Church, New York, under the direction of Dr. T. Tertius Noble. On Easter Sunday there are to be various broadcasts, including a reading of the Bible by the Rev. Ralph S. Meadowcroft, rector of All Angels', New York; with sermons during the day by the Rev. Ralph Sockman, Methodist, and the Rev. Harry Emerson Fosdick, pastor of the Riverside Church.

War Between Japan and the United States

Increased danger of war between Japan and United States is given as the first reason for the withdrawal of missionaries from Japan and China, in a statement just released by A. L. Warnshuis, secretary of the International Missionary Council. An added reason for withdrawing them from Japan is the ruling of the Japanese government which cuts off all foreign aid and foreign control of missionary work.

Bishop Scarlett On International Situation

Bishop Scarlett of Missouri addressed the men's club of Christ Church, Nashville, Tennessee, on March 25th on the present international situation. He also preached at the noonday interdenominational services held in a downtown theatre during the week, and preached on March 26th at a union service held at St. Peter's.

Union Services in Pittsburgh Cathedral

Bishop Dandridge of Tennessee is the preacher this week at Trinity Cathedral, Pittsburgh. The preachers during Holy Week are Bishop Mann,

Presbyterian Hugh Thompson Kerr, the Rev. John Ray Ewers of the Christian Church; Presbyterian R. W. Gibson and Dean High Moor.

Cooperation in Iowa

The Methodist Church in Cresco, Iowa, was destroyed recently by fire. Our church there immediately offered its plant for services. Not only was this offer accepted but the Methodist adult Sunday school classes are also now meeting in the Episcopal Church.

Twelve Million Dollars Worth of Chapels

The war department announced on March 20th that 604 chapels would be built in posts, camps and stations throughout the nation at a cost to the government of \$12,816,880. They will be built during the next six months, and in appearance will be like the typical small church found in most communities—a slant roofed, framed building with steeple. Each is to cost \$21,220 and will seat 400 soldiers. One of the features will be an altar that can be moved back on a track so that the chapel can be used for pastoral and cultural

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* * *

Bishop Conkling Opens Inter-Denominational Services

Bishop Conkling is to be the opening speaker at a series of inter-denominational services to be held, commencing March 31st, in Chicago Temple under the joint auspices of the Chicago Church Federation and the First Methodist Church. He is also to be the speaker during Holy Week at the noonday services sponsored by the Church Club of the diocese.

* * *

Rochester Has Plans for Enrollment

Bishop Reinheimer of Rochester, New York, has announced that May 4-11 would be the time for the decennial enrollment in the diocese, as part of the Forward in Service program. He describes the plan, in a handbook of instructions, as "a serious effort to make a complete and accurate inventory of the personnel of the Episcopal Church in the diocese of Rochester and the equivalent of opening a new set of parish registers in each of our churches."

* * *

Anniversary Service for Bishop Woodcock

A memorial service for Bishop Charles Woodcock was held at Christ Church Cathedral, Louisville, Kentucky, on March 12th, the first anniversary of his death. All of the clergy of Louisville and vicinity were present, with the service conducted by the Rev. Messrs. J. M. Mundy, Harry S. Musson, W. F. Renneberg and Charles E. Craik Jr., all of whom served for many years under Bishop Woodcock. The sermon was preached by Bishop Maxon of Tennessee who paid an eloquent tribute to his work and character.

* * *

GFS Seeks Fund to Extend Work

The Girls' Friendly Society is seeking \$6,000 for extension work, which will be used to maintain two additional workers in the field.

* * *

Bishop Conkling Meets With Social Workers

Bishop Conkling of Chicago told workers of Church and civic welfare centers at a luncheon on March 20th that social service would die within

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Wednesday: 11 A.M. Holy Communion.

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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

(The Tourist's Church)

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Shelburne Falls, Mass.

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a generation without religion as its basis. He cautioned against two forces at work in the world; totalitarianism, which makes the individual the servant of the state, and humanitarianism, which stressed technique as the all-important matter in social work. Also speaking at the luncheon, held at Chase House, diocesan social service center, was Layman Edward L. Ryerson Jr. who said that "There must be a continuing co-operation between the Church and social service or both suffer as a consequence."

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Olympians Aid National Mission

When the National Christian Mission reached Seattle from March 2 to 9, the Episcopal Church had a small but influential part in carrying out its great program. In scores of halls, churches and dining rooms of the city and neighboring towns the meetings revolved chiefly around the personalities of E. Stanley Jones, from India and Miss Muriel Lester of England. Our influence lay in, what was in a way, the most surprising meeting of all the vast program. It was greatly desired that Dr. Jones speak to at least a fair proportion of the 10,000 students of the Univer-

sity of Washington, but an adamant ruling of the regents forbade any religious meeting on the campus not arranged by the authorities. However the president of the campus Christian council is Neil Haig of St. Mark's Cathedral parish and through his influence with the associated students of the university the consent of President L. P. Sieg was obtained and Dr. Jones addressed the university membership after all in science hall.

* * *

Lenten Speakers At Topeka Cathedral

The following Lenten preachers have been holding forth at Grace Cathedral, Topeka, Kansas, all preaching on subjects correlated with Forward in Service Lenten sermon topics: the Rev. Messrs. John S. Bunting and Edward J. Day of St. Louis, Robert C. Alexander, of Atchison, Kansas, Richard M. Trelease of Kansas City, Missouri and Bishop Fenner of Kansas.

* * *

Lenten Speakers in Cincinnati

Preachers at the noon-day Lenten services at Christ Church, Cincinnati, Ohio, are: Bishop Abbott of Lexington; Emory Wylie Luccock, Presby-

terian, of Illinois; Charles T. Warner of Washington, D. C.; Archbishop Owen, Primate of Canada; T. Guthrie Speers, Presbyterian, of Maryland, A. Grant Noble, of William College and Bishop Hobson of Southern Ohio.

* * *

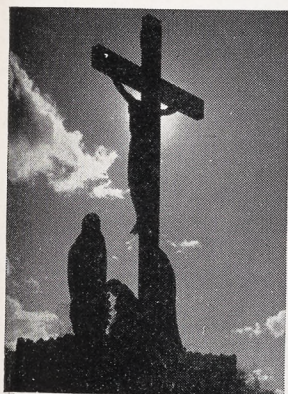
Episcopalian Appointed University Chaplain

Appointment as chaplain of the University of Pennsylvania has been accepted by the Rev. J. Clemens Kolb, rector of the Church of the Holy Spirit, Boston, to take effect May 1. Mr. Kolb will succeed the Rev. W. Brooke Stabler. The new chaplain graduated from Harvard in 1925 and from Cambridge Seminary in 1928.

* * *

Conference On Church Problems

A national conference on pressing Church problems is to be held at Howard University, Washington, D.C., April 17-18, under the auspices of the Federal Council of Churches and the Home Missions Council. Subjects to be discussed are interracial relations; Unity; Church work among sharecroppers; the rural church; the World Council of Churches.



Give to the Good Friday Offering

Authorized by General Convention and directed by the National Council. Commended by Woman's Auxiliary and cheerfully aided by informed people.

Make possible a missionary enterprise to many races in the Mother City of our Faith, where we train and educate leaders in gratitude for the sacrifice and victory of the Son of God.

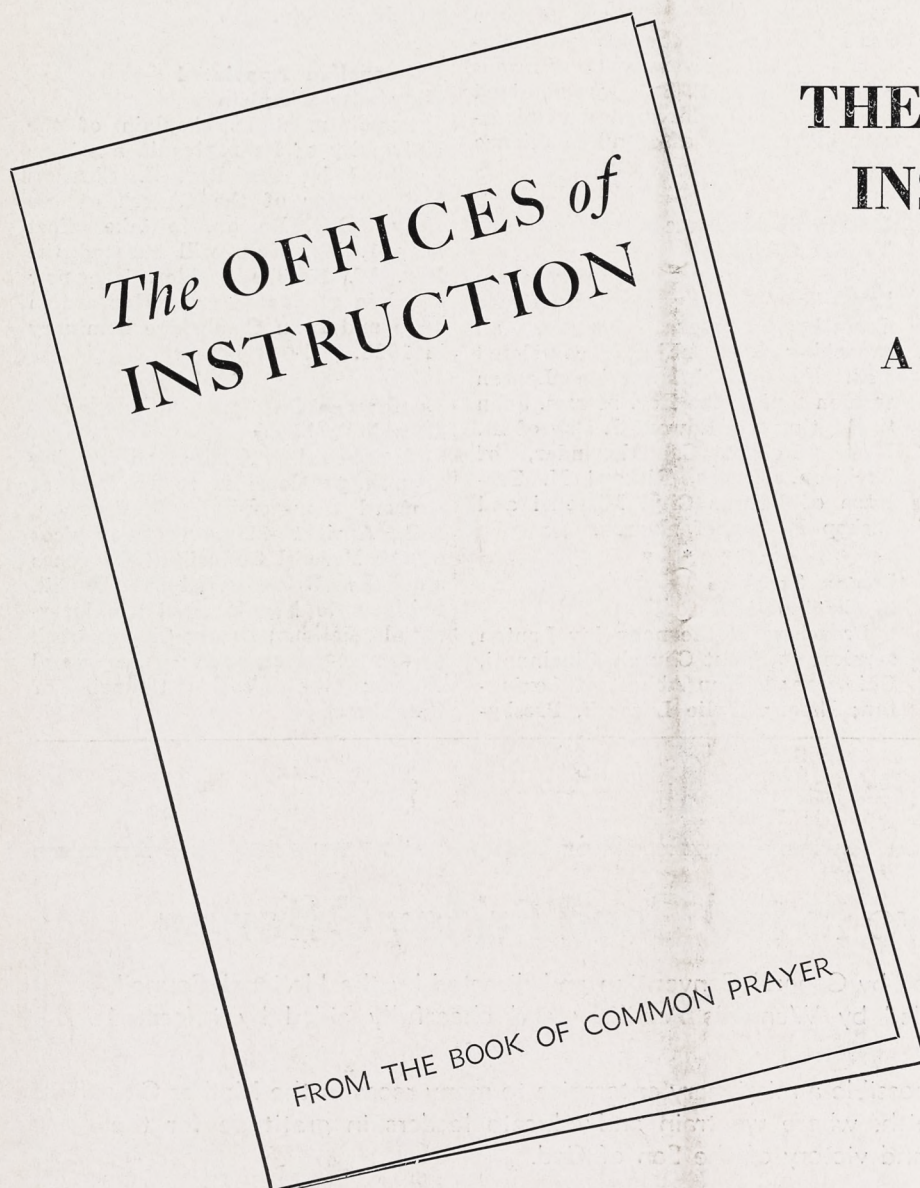
A MESSAGE FROM THE BISHOP IN JERUSALEM

All who have followed recent events in the Holy Land will understand that this is a period of the greatest difficulty for the conduct of the splendid enterprise of the Jerusalem and the East Mission. I trust that every member of the great American Church through the leadership of the clergy will be invited to show gratitude to the Lord Jesus Christ whose sacrifice for our sins we recall humbly on Good Friday and that the result will be a generous offering for the support of this missionary enterprise which we feel is dear to the heart of God.

GEORGE FRANCIS
Bishop of Jerusalem.

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of Lewis B. Franklin, marked for The Good Friday Offering and sent to him at the Church Missions House, 281 Fourth Avenue, New York. Gifts to this Offering are not credited on quotas.

Guide No. 9



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