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**CHARLES P. TAFT**  
To Address Church Social Workers

## THE URGENCY OF THIS DAY



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## CLERGY NOTES

BELLISS, F. C. B., rector of St. Paul's, Chicago, is on a leave of absence from April 22 to June 12 to attend the College of Preachers on a fellowship. Assistant Pierce Butler is in charge of the parish during the absence of the rector.

BENTLEY, WALTER E., has returned to his home on Staten Island, N. Y., following a six months lecture tour on the Pacific Coast and the South.

GRAY, JOHN A., was ordained deacon by Bishop Brown of Southern Virginia on April 4th. At present a student at Virginia Seminary, he is to take charge of churches at Franklin, Courtland and Boykins, Virginia in June.

HALL, CHARLES T., has resigned as rector of St. John's, Arlington, Mass., to accept the rectorship of St. James's, Amesbury, Mass.

HOOKE, SIDNEY, Helena, Montana, died on April 5th at the age of 86 years. Services were at St. Peter's Pro-Cathedral.

KRUMM, JOHN M., has resigned as vicar of St. Timothy's, Compton; St. George's, Hawthorne and St. Anne's, Lynwood, diocese of Los Angeles, to do graduate work at Yale on a fellowship of the Virginia Seminary.

MILLER, EMMETT E., was ordained priest on March 28th by Bishop Brown of Southern Virginia. Mr. Miller is engaged in student work at Lincoln University and Chevey State Teachers College, Chester, Pa.

MORGAN, TALBERT, was instituted rector of All Saints, Mobile, Alabama, on April 6th by Bishop Carpenter.

ROBBINS, HENRY B., has resigned as curate at Christ Church, Cambridge, Mass., to accept appointment as an army chaplain.

WYATT, J. R., curate of St. John's, Larchmont, N. Y., will become the rector of the Ascension, Wakefield, R. I. on June first.

## Material on Malvern

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# THE WITNESS

*A National Paper of the Episcopal Church*

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## THE URGENCY OF THIS DAY

By

FREDERICK C. GRANT

*Professor at Union Theological Seminary*

THE church is above all parties and even all nations. Its program is neither communism nor fascism, neither democracy (taken as a political principle) nor absolutism. It cannot tolerate hatred, either of classes or of individuals. The church's idea of society is that of a universal family, the "family of God." The Kingdom of God must embrace all men, since God created all, cares for all. Nor does it matter much whether the church is thought to be radical or conservative. One of my students told me of a gentleman who read the Malvern Resolution and broke out: "Good heavens! Malvern is more radical than the New Deal! We aren't going to be safe from radicalism even in the church."

But we are not trying—nor were the Malvern churchmen—to be radical, or clever, or to say smart, uncomfortable things; rather, our purpose is, first, to find the causes underlying not only the war but also underlying the whole lack of balance in our modern life; and, second, to find their cure. Life on this earth *might* be, *can* be, vastly more decent and more satisfying than it is, for every child of man. And the only solution, according to the church, is the old one: "Seek ye first God's Kingdom and God's righteousness, and all these things will be added unto you." That does not mean: Forget your earthly cares, and trust in God, and you will have a consolation prize in the world to come. That means, instead: Put God first, and make his will dominant in all human relationships; seek his Kingdom and obey the demands of his *justice*, and the needs of men will be met.

We are not considering war aims, or even peace aims (in the limited, political sense of that term). We are considering a whole way of life which shall be more in accordance with the will of God, and will bring about the divine justice—"right-

eousness"—in every sphere of human life. It affects not only politics but also economics, not only war but peace, not only business but education—in fact the whole life of man. As the church conceives religion to be its task ("let the Church be the Church!"), so it conceives religion to involve all of life. Health, education, the spiritual life of the individual, trade and manufacture, moral sanity in public and in private, worship, the sacraments, unemployment, disarmament, news, the arts, birth and death and the life to come—all are concerns of the church.

If the Roman poet could write, "I am a man, and nothing human is alien to me," then the church can equally say, "I am the *church*, and nothing human is alien to me."

We cannot possibly accept the situation brought about by the modern pagan, secular revolt from religion, which would keep whatever good things in our society are derived from the Christianity of the past but resents the church's "intrusion" into areas outside the specifically and narrowly "religious" domain. Christianity is really a *way of life*, if the distinction must be drawn, and not a religion. But of course a religion is more than hearing sermons and saying prayers: religion is of necessity a way of life, not only for a few individuals but for all mankind. Without a shadow of doubt, that is the way the Christian religion has always thought of itself.

AT THE same time, and for this very reason, we cannot hate, we cannot be partisan, we will not let the church's voice be identified with any class or group. In its very essence the church is catholic, universal, and is committed to seek only the will of God who is the Creator of all men and the loving Father of every child of man.

If there are horror-spots in our civilization, we



will not flinch nor hide them from our eyes. This is God's world, and they must go. If individuals stand in the way, through attachment to private or group profit from such injustices, we will deal as fairly as we can with such individuals—there can be no "liquidation" in any Christian program, even of the ruthless exploiters of their fellows; nor anything that encourages brutality and revenge. But we will teach and persuade, and if necessary argue; we will urge other men to subscribe to these principles, the principles of the gospel; we will stand ready to sacrifice ourselves and our own advantage, and the emoluments and privileges of the church if necessary, in order to advance the church's own cause; and we say this, not because we are members of some party, or advocates of some social theory or program, but simply because we are Christians and stand committed to Jesus' spirit, Jesus' gospel, Jesus' way of life.

If we say harsh words about irresponsible privilege, or the spirit-crushing effects of poverty, or about unjust extremes of wealth and poverty, or about the waste of the earth's resources (in war and likewise in reckless competition short of war), we are denouncing a barbarous *principle*, not individuals, who themselves need to be saved from the slavery they would perpetuate. And we are not blind to the fact that injustice is to be found in the church itself, where it stands in glaring contradiction to the spirit and the teaching of our Lord and must speedily be removed; and in the lives of good people, hardened by custom and unable to see themselves as they really are—that is, in the light of God's judgment. We shall also be prepared to recognize injustice in ourselves. We share what we condemn, and are prepared to begin with penitence and renunciation.

We will not hate. And we will do what we can to check and to shame the hatred that already exists on many sides—political animosities within our own country, international and interracial antagonisms, jealousy and vindictiveness—and even, alas, within the church itself.

I wish I could draw a cartoon. It would picture a ramshackle house in a dirty yard; on the back stoop would be the ragged children helping their thin, bent, tired mother with a big family washing (taken in!); through the window you would see father and his friends playing poker, with plenty of chips and all the family funds staked on the draw. I hope the picture would need no explanation. Business, industry, finance are simply a *game*—for some men; and they cannot understand why anyone should whine if beaten. Moreover, they never even see the people who cre-

ate the wealth with which they play. The stakes are enormous; and they do not realize that the money they gamble with is not really their own but is a sacred trust, under God, to be used for the welfare of their fellows; and that the only genuine and lasting satisfaction that surplus money can bring lies in such use, rather than as a way to power, exploitation, further gambling for still higher stakes.

But we do not hate those men. They are sick with a disease that infects us all; only, they are sicker than some others. Moreover a gambler is not necessarily rich: a poor man may be as reckless and irresponsible as a rich man, though he does not harm as many other persons. We have no wish to injure them; but we want the rules changed—or a better game substituted—so that men can live decently and with self-respect, and without succumbing either to the megalomania of wealth and power, or the malnutrition and anemia of poverty.

We find that in our Bible: the psalmist prayed, "Give me neither poverty nor riches;" and Jesus said, "How hardly shall they that have riches enter into the Kingdom of God?" And, "What doth it profit a man to gain the whole world and forfeit his life?" Paul said, "If any will not work, neither let him eat." This is not "radicalism:" it is simply the old Christian gospel! And it applies at both ends of the social scale, to the "capitalist" and to the person on relief. Malvern merely draws the thread tight, and speaks the language of today: "The proper purpose of work is the satisfaction of human needs; hence Christian doctrine has insisted that production exists for consumption." That is, production exists for use, not for the accumulation of ever more and more profits, which do no good to those who possess them, and slowly destroy those who do not.

THE ties between the Church of England and the Episcopal Church are so strong that "Malvern" means almost as much to us here as it does in the mother country. We are all members of the world-wide Anglican communion, a communion basically Catholic, but Protestant in interpretation and emphasis. It is a "liberal" communion, open to free social thinking, to historical and biblical criticism, to modern science, including politics, economics and sociology; and therefore it is as churchmen we meet to consider these issues, not merely as citizens. Our chief danger is that this very liberality of outlook may check and counter our deepest convictions; for we are schooled in tolerance, and our church's awards go as a rule to cautious men, who will upset no applectarts.



But we are not presuming to speak in the name of the church, either officially or unofficially. We are a group of churchmen and churchwomen, utterly in earnest about our world and our church, about the Kingdom of God and the gospel of Christ. And we are meeting here to consider what can be done—not to save the church (which will probably survive in some fashion!), but to consider under the guidance of God's Spirit, what can be done in a world on fire, and before it is too late.

For there is a chance—let us not ignore it—that our civilization may disappear—along with Nineveh and Tyre, and Babylon and the Empire of the Aztecs. Human civilization is a precarious flame, kept alive only by being handed on swiftly from one generation to the next; and it is not impossible that all the accumulated treasure, not only of Western civilization but of the whole race, slowly accumulated during the twelve thousand years since the Late Stone Age—it is not altogether impossible that all this accumulated treasure of humanity may be forfeited and destroyed in one generation. Hence the urgency of this day and hour.

On the other hand, "man's extremity is God's opportunity;" and in the very agonies of human affliction God walks and comes close to men: "In all their affliction he was afflicted, and the angel of his presence saved them." We are not far from the Kingdom of God, nor is it far from us; it is still "at hand: repent ye, and believe in the gospel."

In this conviction, let us dedicate ourselves once more, body, soul and spirit, heart and mind and will, all that we have and are, to seek God's Kingdom and God's righteousness.

*Further articles relative to the Malvern Manifesto will appear next week, and subsequent numbers. The Malvern Manifesto may be had from THE WITNESS, 6140 Cottage Grove, Chicago, at 5c for singles copies and but \$1 for 100 copies.*

#### FOR DISCUSSION

1. Has the Church a political philosophy? Of the political philosophies extent which would you consider most Christian?

2. The author says that "Religion is of necessity a way of life." Discuss his meaning, and make applications in your own community.

3. What is meant when we declare the church to be catholic and universal?

3. The author says that "we will stand ready to sacrifice ourselves and our own advantage in order to advance the Church's cause." Discuss, and make applications individually and collectively.

5. "We want the rules changed so that men can live decently and with self-respect." Discuss ways that the rules might be changed in political, economic and international life toward that end.

6. Discuss the purposes of work and production, and make applications in your own life.

## Questions and Answers

By

JOSEPH F. FLETCHER

*Dean Fletcher of the Graduate School of Applied Religion, Cincinnati, closely associated with the Christian Social Movement both in Britain and America, is to answer questions relative to Malvern each week. Questions should be addressed to THE WITNESS, 135 Liberty Street, New York, indicating whether or not you wish to remain anonymous.*

*Question:* "What bishops besides York took part in the Malvern Conference?" From a bishop.

*Answer:* Canterbury (Cosmo Lang) was not there. He's very conservative. The Dean of Canterbury was not there either; he's very progressive! But London and Durham were present, which is significant because of their high position. The Bishop of Coventry was an earnest participant on the conservative side. On the third day he tried to keep Acland's and Kenneth Ingram's speeches out of the papers but York ruled that they should not interfere with freedom of the press. Ingram, a journalist, is author of *Christianity: Right or Left?* and other books. The Bishop of Chichester (see his *Christianity and World Order*, Penguin Books) was an active member. The conference first passed Acland's amendment in a stronger form but Chichester persuaded them finally to adopt a milder version. This was "statesmanship" versus clarity! But 23 out of England's 98 bishops were there which shows where the wind blows.

\* \* \*

*Question:* "What do the English people think of Malvern?" From a newspaper man.

*Answer:* It is hard to judge Malvern's effect at this date. Perhaps the public knows very little about it. The *Church Times* of January 17 found "significance in the fact" that the lay press has tried to ignore Malvern. Christian social workers will welcome it; the League for the Kingdom of God (Catholic), the Industrial Christian Fellowship (broad Church), the Leftist Society of the Church Militant (formerly Catholic Crusade) and groups like them have been overjoyed. The cell-program recommended follows out an idea de-



veloped four years ago at the Keble College summer school of Christian sociology, attended by the secretary of our CLID and other American churchmen. Some people have denounced Malvern, like Maurice Hely-Hutchinson (banker) in the *London Times*. As Acland said, "You have to decide whether you are going to offend Captain Margesson." The British government has maintained stony silence. Lord Halifax is over here to assure the American Margessons that Malvern can be disregarded; Sir Walter Citrine of the British Labor Movement (Conservative Wing) is here to assure progressives that such things foretell a new society in England. Heigh-O.

*Question:* Wasn't it unfair to England to issue such a controversial statement during the War?" From a CLID member.

*Answer:* Not at all. Answering the question "What comes after the war?" is the most vital and essential part of any war program, if democracy is its purpose. The result of the war, whoever is victor, cannot possibly be the *status quo ante bellum*. It must lead either to more democracy (economic and political) or less (fascism). Some at Malvern like the Archbishop himself, Kenneth Ingram, Acland, would like to have declared a reconstruction program for England *during* the War as well as after it. It's a slander to say (as some have) that these people have put off the problem of social justice to a vague future. See Temple's open letter in England entitled *Begin Now*, published over here as *What Must Christians Do Now?* (available from *The Christian Century*). See also THE WITNESS, Oct. 10, 1940. However, the Declaration is a healthy challenge to Churchill's silence on Britain's peace aims.

*Question:* "Why did Malvern criticize Matins and Evensong?" From a Seminarian.

*Answer:* Because they stand in the way of missionary expansion. They assume regularity of attendance and knowledge of doctrine and worship which simply are not true of those whom we seek to win to Christian fellowship. This peculiar formalized service has made the Church of England look like "The Conservative party at prayer" to the masses. The same is true in America. The days of glorified Morning Prayer are numbered. Malvern's view of worship as a means of conversion fits in with the Roman liturgical reform idea of congregational and corporate worship as a *simplified* act of the people. Later we will have something to say about Malvern's reasons for proposing that the Eucharist become the center of Christian-social action and fellowship.

## Squirrel Guns

By

BISHOP JOHNSON

TIME was when society was shaken to its foundations by religious controversy. Religion was the one vital issue. The great parish church was the outstanding building in the community; the rector was the parson, or the person, to whom the people turned for help and counsel; the service at the high altar was the great event of the week and the anathema of the Church was more dreaded by princes than was the revolt of the people. Unquestionably men abused the privileges of their high office, and prelates were not always distinguished by humility or spirituality.

Then arose certain men who disputed with these great men as to their credentials, and there was war in the Kingdom of God. The prophet rose up against the priest and the power of the Church was broken. The principle of strife and dissension replaced that of confident assertion. Great sects arose, which agreed neither with the Church, not with one another. Calvin and Luther and Zwingle put forth their confessions of faith, and the world rejoiced because the Church was no longer the dominant force that it had been. Not that the world fared any better. With all of its faults, the Church was a lenient landlord and she was ever kindly to the poor.

Her leaders were but men, and when those men who were born to leadership, threw off the mantle of religion, they became even less kindly and more brutal than they were before. Under the Georges, England was still ruled by men, irreligious men, and the cordid brutality of the times was unrelieved by pious princes or kindly priests. And after the Georges came the age of Saurian corporations and Simian aristocracy and sordid politicians. In truth, the world was still ruled by men and the absence of religious domination did not produce more kindly masters nor more contented masses.

The sects went their way and soon fell into the habits which they had dethroned. The post-reformation period did not produce kindly pastors or charitable courtesy. After all, whether the world leaders have been Christians, Turks, Atheists, Sectarrians, or Politicians, they have all been men and have in their day, illustrated the principle that "man being in honor hath no understanding but is compared to the beasts that perish."

When we say that the Church was to blame or the state was to blame, or the sect was to blame, it isn't so. We are merely assuming an alibi for the real culprit. Man is to blame—selfish, sinful, sil-



ly man, who ignores God and deceives himself. Whether he be priest, preacher, professor, politician, or prince, he is prone to be a tyrant when he finds himself clothed with power.

HAVING found the guilty man, let us see what has happened. When the Church was a big thing it produced big men. They may not always have been kindly men, but there were kindly men among the host that filled the churches. It would be hard to find a St. Francis today; it might be worth while to put up with an occasional pompous prelate if we only could produce the other thing as well.

There have always been plenty of honest men and virtuous women and beautiful children in every age, thank God; but there haven't always been big men and there haven't always been great saints. These are worth as long a journey as to the Yellowstone to see.

It is almost a truism to say that when the Church ceased to be big, the Christian world began to be little. Each sect, being a fraction of the whole, attracted to leadership men who were proper fractions. For a sect is a segment of the whole, and the whole is greater than any of its parts. But the principle of subdivision went on indefinitely until the sects became smaller and smaller, and men's vision grew pettier and pettier. The grace of God became confined to a small section of the civilized world, or the truth of God to a small segment of the whole truth; and the Church which had been hated, usually by wicked men, because it was big and powerful, now came to be despised, often by decent men, because it was small and petty.

This process of devolution has continued until the spirit of the sect has become the spirit of the insect, and the world is filled with small folks, who buzz and bite and poison; they infuriate large mammals and destroy the charms of a peaceful valley.

Formerly Church leaders went out valiantly to battle with lions. Now one hesitates to assume leadership in either Church or state because these bands of insects buzz around the head of the vulnerable hunter. And many a man will go out against large game who is powerless to protect himself against klans of insects. A big hunter told me once that he would like to visit the headwaters of the Amazon, but he couldn't put up with the chiggers, for they had invalidated him on a previous trip for several years.

The situation reminds me of an anecdote of Sam Jones: He had gone to hold a revival in a large Canadian city, but the revival lacked pep.

He could not account for the failure of the thing to go until he discovered that certain local leaders had spread the information that Sam smoked, and because of this foible in his character, they refused to be charmed by his eloquence. Whereupon, Sam told the following fable at the next revival meeting: "Once upon a time, as a traveler in the far west approached a certain village, he met several big bears carrying little children off to their dens. He was intensely excited, and when he arrived at the village, was met by the fathers of the children, just returning from a squirrel hunt. Whereupon, he berated them roundly for their callous indifference to the loss of their children. Their reply was that they would like to go and kill the bears, but unfortunately the only weapons which they possessed were squirrel guns, so they must content themselves with shooting squirrels, while the bears continued their depredations."

"These villagers," said Mr. Jones, "are like the leaders in this revival. You have nothing bigger than squirrel guns, so you go out to shoot my peccadilloes, while the children of the city are being carried off to dens of vice."

THE political and religious atmosphere today is full of swarms of petty people, whose sole claim to virtue consists in their ability to sting the man who is trying to accomplish something.

It ought to be evident to the smallest mind that one cannot produce character in one's self by destroying it in others. The consciousness of our own sins should cause us to be charitable toward the faults of others, and to be kind and helpful to sinners.

When Christians forget to be kindly they cease to fulfill the law of Christ.

But when people become petty they cease to be kindly.

Malicious assertions about men who are trying to do big things is the order of the day, and it is based upon a failure to grasp the bigness of Christ's gospel, which was not so much concerned with the faults of the sinner as it was with the kindness of the saint.

The Pharisee who posed as a pious man was lacking in that very thing. The Christian world lacks it today. It lacks the grace of charity and it lacks it because charity can be developed only in a large room and the Christian body is cut up into small compartments.

The sect spirit makes for zeal and destroys charity.

The mosquito is zealous, but most pestiferous.



## MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

By WILLIAM B. SPOFFORD

The Foreign Missions Conference and the Federal Council of Churches a couple of years ago created a joint committee to study "the possibility of greater unity in the conduct of missions both at home and abroad." The committee, composed of distinguished representatives of several churches, recently rendered their report; a very lengthy affair which treats the subject historically, presents encouraging instances of unity, the reasons for failures and makes certain recommendations. Discrepancy between ecclesiastical theory and administrative fact is declared to be a "pervasive obstacle," with missionaries of the various churches reporting from their fields that "We have gone about as far as we can until you get closer together at home." An encouraging example of administrative unity is that of Holland where the missionary societies have long practiced the pooling of their administrative staffs. Their eight societies have entrusted all the administration, both of the promotion of interest at home and the direction of the work abroad, together with all financial business, to a united staff of secretaries. The committee, in its recommendations, declares "That further efforts should be directed to the unification of the administration of all missionary work in certain geographical areas, provinces, parts of provinces or even cities, with the expectation that such practical experience in easily compassable areas may lead to a united administration on a larger scale in due time."

### No Blackout of the Bible

In order to make the general public more aware of its plea that there must be no blackout of the Bible during these darkening days, the American Bible Society is offering, without charge, to churches throughout the country, electros for reproducing on church stationery and calendars a striking illustration entitled, "There Must Be No Blackout of the Bible." The American Bible Society has been engaged now for almost a year in raising an emergency fund of one hundred and fifty thousand dollars with which to provide Scriptures to those countries usually supplied by foreign Bible Societies which are, at present, encumbered by the war.

### Conferences of Health and Religion

Physicians, psychiatrists, mental hygienists and ministers are to join



ARCHBISHOP TEMPLE  
*Unable to Attend Conference*

forces for a series of conferences on religion and health, to be held this spring and summer in New York, Chicago, Los Angeles, Berkeley and a city of the southwest yet to be named.

### Muriel Lester Sails For South America

London's Muriel Lester who has been a co-star with E. Stanley Jones in the missions of the National Christian Mission, sailed last week for South America. She is to visit six countries, speaking under the auspices of the Fellowship of Reconciliation. Dr. Jones is to remain in this country through the summer filling speaking engagements.

### Unitarian Ministers Issue Statement on War

A large number of Unitarian ministers have issued a statement on the war situation. They declare themselves wholeheartedly for peace, and point to the steps which led to the involvement of the United States in the last war, and the sorry part the churches played in it, and declare that history is being repeated. "We are vigorously opposed to any foreign policy which involves us directly or indirectly in war. We believe in democracy, economic and political. We believe that democracy must be maintained and enlarged first of all in this country. We believe in the worth, dignity and value of human personal-

ity, which can reach its highest fulfillment only in a world at peace. We are opposed to the repeal or evasion of the Johnson Act, the Neutrality Laws, and to any similar moves which will lead to military involvement in the European war. We call upon all men of good will to join in the building of democracy in our own country, to maintain civil liberty and freedom, and to help establish the abundant life. Only a truly democratic and peaceful America can furnish an example of guidance, hope and courage to the people of the world who are now suffering the misery, horror and tyranny of war."

### Church Social Workers Are to Meet

Church social workers are to meet in Atlantic City the first week in June, as an associate group of the national conference of social work. The chairman is to be Clarence E. Krumbholz, secretary of the department of Welfare of the Lutheran Church, while the program is in charge of the Rev. Almon R. Pepper of the Episcopal Church. Among the speakers are Episcopalian Charles P. Taft of Cincinnati, Dwight J. Bradley, director of the social action committee of the Christian-Congregational Churches, Miss Joanna Colcord, director of charity organization of the Russell Sage Foundation.

### Disciples to Meet In Convention

The top leadership of the Disciples of Christ will be on hand for the ninetieth annual assembly of that church, meeting in the municipal auditorium, St. Louis, May 1-7, to consider the general theme, "Thy Kingdom Come." Among the leaders of other churches on the program are Dean Luther A. Weigle of Yale Divinity School; Methodist Bishop Ivan Lee Holt of Dallas, and Dean H. Pitney Van Dusen of the Union Seminary.

### To Discuss Relations of the Races

The American Friends Service Committee (Quakers) is sponsoring a conference at Westtown, Pa., July 6-26, to consider race relations and the problems of minority groups.

### Archbishop of York Not Coming

Word from Canada is that the Conference of the North American World Council will be held in Toronto, June 3 to 6, but that "at the present writing it looks as if the Archbishop of York will not be on this side of the water." It is also stated that "there will not be much emphasis on the Life and Work side of the conference, certainly not as regards economics and industry." It will be re-



called that the hope was expressed that Archbishop Temple would be present and that he would later visit the United States, and that his visit would mean a thorough discussion of the Malvern Manifesto.

\* \* \*

#### Interfaith Meeting In New York

An interfaith meeting was held on April 22 at St. Vincent Ferrer Church (Roman Catholic), New York City, sponsored by the Federation of Churches and the National Conference of Jews and Christians. The speaker was the Rev. Vincent C. Donovan who spoke on the Liturgy of the Catholic Church, with the children of the parochial school giving a program of liturgical music.

\* \* \*

#### People's Institute Meets In Brooklyn

The People's Institute of Applied Religion held a one day conference on April 19 at the Unitarian Church of Our Savior, Brooklyn, where the Rev. John Howland Lathrop is pastor. The preacher was Director Claude Williams; there was a lecture by Miss Winifred Chappell and music by the famous composer, Earl Robinson, composer of Ballads for Americans.

\* \* \*

#### Understood of the People

The Rev. J. H. Oldham, British secretary of the World Council of Churches, in a recent statement called for services of worship that will be understood by the average person.

"There is a wide gulf in thought and idea between those who attend church and those who do not. Our whole paraphernalia of prayer, worship, reading and speaking, are clearly useless for the majority of non-churchgoing, but not unsympathetic, men and women. . . . These men and women eager and anxious for deeper truth will not find their need met in Christ, unless the leaders of the Church are prepared to go to school and learn the language of thought and expression which will help ordinary men and women to understand what Christianity is. . . . The crucial need of our time is for a language of the Gospel understood of the people."

\* \* \*

#### Candy Wrapper Turns Author

Dalton Trumbo spent nine years at a bench in a candy factory in Los Angeles wrapping sweets. In off-moments he amused himself by writing and finally produced a top-notch novel, *Johnny Got His Gun*. He is now the author of a pamphlet called *Harry Bridges* in which he discusses the latest effort to deport the Pacific Coast labor leader. It is frankly a partisan presentation, but it is a mas-



MAUDE ROYDEN  
*Who Changes Her Mind*

terful one which should be read as literature even if you are not interested in the case. It may be had for ten cents by addressing Mr. Trumbo at 593 Market Street, San Francisco. Sponsoring the pamphlet is Ella Winter, widow of Lincoln Steffens, now the wife of Writer Donald Ogden Stewart. It contains a great deal of American history, both past and present, and is well worth your dime and the short time it will take you to read it, if you are interested in preserving the Bill of Rights, which I assume you are.

\* \* \*

#### Cracks Down on Roman Catholics

The Rev. John P. Delaney, director of the Roman Catholic Institute of Social Order, declared in an address on April 6th that the cause of the current world crisis was the failure of seventy-five percent of the Roman Catholics to accept "social responsibility" and to make their religion part of their normal lives.

\* \* \*

#### Catholic Prelates Support Hoover Plan

Twenty prelates of the Catholic Church issued a statement on March 25th supporting Herbert Hoover's plan for relief of famine conditions among the small European democracies. "A victory built on the dead bodies of starving women and children, innocent victims of the war over which they have no control, will destroy human sentiments that must necessarily enter into any form of enduring peace." Meanwhile Miss

Maud Royden, famous preacher of England, writes an article in the April 16th number of *The Christian Century*, denouncing the plan to feed the people of Europe, and declaring that while "I was convinced in 1914 that there was nothing in the world viler or more anti-Christian than war," she can no longer hold to that position. Once a leading advocate of passive resistance to evil, and proposing a few years ago that a group of Christians go to China to teach them non-violence, she now declares that "I no longer imagine that my country or any other country, with the possible exception of India, can use this weapon, all unprepared, undisciplined and unbelieving." She therefore supports war up to the hilt.

\* \* \*

#### Baptists Report of Missions

A total of 17,997 new members were added last year to churches in foreign lands under the direction of the Northern Baptist Church. These foreign churches now have a total membership of over 380,000 members. The society operates 3,600 schools abroad, with 153,000 students; there are 37 physicians and 41 nurses directing 31 hospitals and 63 dispensaries, with 450 medical co-workers and assistants.

\* \* \*

#### Family Week Rather Than Mother's Day

A committee of the Federal Council of Churches is trying to enlarge the idea behind Mother's day. So. "Christian Family Week" will start on the first Sunday of May, if you follow their suggestion, ending with Mother's Day on May 11th.

\* \* \*

#### College Students Meet at Northfield

Twenty New England colleges were represented by 250 students at a conference held this spring at Northfield, Massachusetts. The headliners were T. Z. Koo of China, who is lecturing throughout the country, the Rev. Paul Braisted of the Yale faculty and the Rev. Richard Roberts of Canada. Christianity in Action was the theme.

\* \* \*

#### Making Converts Is Expensive

According to a writer in the *Presbyterian* "it takes about 100 Presbyterians twelve months to add to the church one member. We spent \$40,555,108 for the support of our soul-saving institution this year, or \$675 for every one we added to the church on confession of faith."

\* \* \*

#### Governor Sweet Concerned About Migrants

William E. Sweet, former governor of Colorado and moderator of the Christian-Congregational Churches,



is concerned over the plight of the three million migrants in the United States. Without home and economic independence, declares the former governor, they might easily become the tool of social revolutionists. He urges the churches to do something about it.

\* \* \*

#### Catholics Discuss Peace Aims

When the Catholic Association for International Peace met in Washington, April 14-15, the chief topic discussed was America's peace aims. Among subjects debated were: The responsibility of the United States for peace terms; is a world organization needed; the place of the United States in a world organization. There was also a conference of Catholic student peace federations at the same time, with nineteen colleges represented.

\* \* \*

#### Protest Bills Before Legislature

The New York State Council of Churches has protested against the passage of several bills before the state assembly dealing with so-called subversive activities. In a report sent to all senators and assemblymen the committee states that the measures are too broad and sweeping, and declares that enforcement would "necessarily involve infringement of civil liberties."

\* \* \*

#### Record of a Credit Union

At St. Cajetan's, Roman Catholic Church in Denver, parishioners set up a credit union through which, on a cooperative basis, members could borrow funds at a very low rate of interest. During the past two years the union has loaned a total of \$36,465 and has lost exactly \$5 through default.

\* \* \*

#### Labor and Church Unite for Dinner

A dinner attended by about 1,000 persons, and sponsored by the churches and organizations of labor, was held in Detroit on April 22nd. The purpose of the meeting was to further better understanding. The dinner, on motion of the secretary of the Knights of Columbus, was held in the Masonic Temple, and the costs were shared evenly between the churches, the American Federation of Labor and the C.I.O. Peace—it's wonderful.

\* \* \*

#### Kagawa To Visit The United States

Toyohiko Kagawa is to arrive in San Francisco before this month is out — if indeed he is not already there. He is here to attend conferences with American Christians and to do some speaking. It will be re-

called that when he visited America some years ago he had difficulty in getting into the country, largely because people of power objected to his work in Japan for consumer cooperatives. He finally was allowed to enter on special permit from Washington.

\* \* \*

#### Presbyterians Further Youth Work in South

The Presbyterian Church of the United States (Southern) is launching a new program for youth, in order "to hold students for the church during their school days."

\* \* \*

#### Evangelistic Campaign In Atlanta

The 200 churches of Atlanta, Ga., are now in the midst of an evangelistic campaign which was started Easter week and closes with services this coming Sunday. Guest ministers from all parts of the country are taking part in the effort, which was carefully prepared through cottage prayer meetings and retreats.

\* \* \*

#### Young People Denounce War

Over 2,000 people gathered in Symphony Hall, Boston, to rally against America becoming involved in war. Most of those present were young people. The headliner was Congressman Marcantonio of New York who received vigorous applause when he denounced the "kind of British who have stabbed in the back democracy in Spain, Czechoslovakia and India."

\* \* \*

#### Mormon Missionaries Return Home

War conditions have caused 86 missionaries of the Mormon Church to return to this country, where they are to continue their evangelistic work at strategic centers. They came from Samoa, New Zealand and Australia.

\* \* \*

#### Britain United By War Aims

Professor John Baillie, formerly of Union Seminary, New York, but now on the faculty at Edinburgh University Scotland, addressed several hundred clergymen of the Baptist and Methodist Churches in Chicago recently and stated that "never before in history have Britons of all shades of political religious and economic

belief been united as they are in the prosecution of this war." He attributed this unity to a clear view of the moral issues involved. The audience was sympathetic with his point of view though there was a minority who declared that the address was "British propaganda."

\* \* \*

#### Quakers Establish Camp in Indiana

Quaker Hill, a camp for refugees at Richmond, Indiana, is about to be converted into a camp for conscientious objectors. A second camp in the state operated by the Quakers is at Meron, where C. O.'s work on soil conservation.

\* \* \*

#### Methodists Deal With Education

Better training for the ministry; improved educational advantages for Negroes; more religious instruction in church colleges were among the recommendations made at a conference of Methodist educators, held at Kansas City. It was the first of four such conferences to be held in different cities.

\* \* \*

#### Knoxville Has First Race Relations Day

For the first time Knoxville, Tennessee, observed Race Relations Sunday. It was sponsored jointly by the ministers' association, the organization of white pastors, and the ministerial alliance, composed of Negro pastors.

\* \* \*

#### Negro Churchmen Protest Discrimination

Leaders of 275,000 Negro church members in Chicago have for the first time united their organizations and churches to oppose the color bar which is blocking thousands of Negro workmen from securing jobs on defense contracts at Chicago factories.

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Telegrams were sent to various Washington officials, including President Roosevelt, Secretary of War Stimson, Secretary of Navy Knox, Mr. Sidney Hillman and Mr. William Knudsen, co-directors of the Office of Production Management.

\* \* \*

#### Support for Orphaned Churches

In January and February, 1941, a total of more than \$97,500 was sent by American Christians to 45 "orphaned missions" in 15 countries. The total sent by churches here since the beginning of the war is now nearly \$500,000. British churches have sent \$30,000, the churches of other countries \$89,000. A. L. Warnshuis of the International Missionary Council says that "without any high pressure campaigning, this has been a voluntary offering in demonstration of the universal brotherhood of Christians."

\* \* \*

#### Seminary Students Oppose War Measures

The attitude of students in Protestant seminaries toward war is revealed in 46 replies to a questionnaire gathered in 12 seminaries and representing 21 denominations. There were 329 opposed to the draft law; 221 favored the exemption to the draft for ministers; 381 favored sending food to Europe (the Herbert Hoover plan); 259 classified themselves as conscientious objectors; while they were about evenly divided on their willingness to serve as army chaplains (156 yes; 167 no; 85 uncertain). Over 80 percent however stated that they would serve with the American Friends Service Committee.

\* \* \*

#### Religious Affiliation of Senators

May not be important but here are the religious affiliations of United States Senators: 22 Methodists; 14 Presbyterians; 12 Roman Catholics; 11 Baptists; 11 Episcopalians; 5 Mormons; 4 Lutherans; 3 Disciples of Christ; 1 Jew, 1 Quaker, six not stated.

\* \* \*

#### Also Some Figures From China

There are 5,000 Roman Catholic priests in China of whom 3,000 are foreign, with 23 nations represented. A large percentage of them come from France, Italy, Germany and Spain.

\* \* \*

#### Preacher Presides at Civil Liberties Meeting

The Rev. Owen Knox, Methodist minister of Detroit, was the chairman at a mass meeting on Civil Liberties, held in Washington on April 20th under the auspices of the National Federation for Constitutional Liberties.



FRANCIS TETU  
*Makes an Indianapolis Survey*

The speakers were Mr. Edwin S. Smith, Episcopalian, who is a member of the National Labor Relations Board, and Clifford T. McAvoy, deputy commissioner of welfare of New York.

\* \* \*

#### Old John Could See Again

Old John, who had hunted with the Hudson Bay traders in the 1840's came to ask his friend, the mission doctor, to cure his increasing blindness. He was past 100 years of age, but his health was good, and if he could see he would have no complaint to make.

The hospital to which he was taken was within the Arctic Circle, miles from any other settlement and hundreds of miles from a city. It had no instruments for the operation that the old man needed. But the doctor put his imagination to work and fashioned an instrument out of a nutpick and manicure scissors. The operation, performed under such a handicap, was successful. Old John could see again.

Dr. Grafton Burke, the physician whose medical feats at remote Fort Yukon, Alaska, made him world-famous, did not often have to contrive homemade instruments for his work. It is true that when he started at Fort Yukon in 1908, immediately

after his graduation from medical school, his surgery-dispensary was a tiny, poorly lighted corner in an old store.

But he kept up with the latest methods and equipment. He spent furloughs studying in hospitals at home and abroad. In the thirty years that he served the Alaskan mission before his death, he built Hudson Stuck Memorial Hospital into a first rank institution, accredited by the American College of Surgeons, of which he was chosen a Fellow. Not only his American friends but hundreds of his native followers helped him toward this accomplishment.

When Old John needed an operation for his eyes, when epidemics hit every family in the town, when calls came for help from one hundred, two hundred, or even a thousand miles away, Dr. Burke stretched the facilities of the hospital to meet the emergency.

And somehow, between crises, he succeeded in caring for the spiritual life of the people so well that every Indian in the vast region was baptized, and every adult confirmed.

\* \* \*

#### Conscientious Objectors Given a Job

If you are a conscientious objector to war you can serve your country by seeing to it that the country is not washed away. The National Service Board for Religious Objectors has made arrangements with the soil conservation service of the federal department of agriculture whereby such work is assigned to men as an alternative to war service. Camps are soon to be opened by the Menonites at Grottoes, Virginia, and Colorado Springs, Colorado, with other camps to be opened in the near future.

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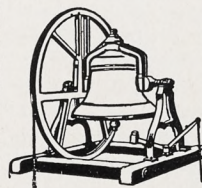
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## EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by W. B. SPOFFORD

The "Quiz Kids" have come to church school. During the recent Lenten season, the children of St. Alban's Mission, Albany, Calif., held a 20-minute "quiz kid" session each Sunday. Two judges were placed near the vicar, and kept the score. A "spotter" was placed at the back of the church to determine which hand went up first. The vicar asked the questions and determined how many points should be given for the answer. Three Sundays were used during pre-Lent as a warm-up period, during which various types of practice questions were asked. By the time they started playing for keeps, the children understood the purpose of the quiz sessions and the vicar and teachers had an idea of which questions could be answered. It was discovered that in order to guarantee fairness the questions had to be graded according to subjects being studied, and the general questions for the whole school were added. A class of seventh grade girls could distinguish between J.E.P. and D in the Pentateuch. A class of first grade children could tell that the name of the church was "St. Alban's," and tell something about the martyr. A class studying missions could name the countries where our church has missions, including the United States. A high school class could identify Phoebe, Tertius, and tell why Paul's letters were written. A kindergarten class could identify Joseph and Mary. The whole school could identify Bishop Parsons, Bishop Block, and Bishop Tucker. They missed questions, too. They did not know what "Episcopal" meant. They thought the National Council runs the church (?). The final question of the day, one boy identified Thomas Aquinas, Cranmer, Luther, Luke, and Calvin. The winners received Modern Library versions of *The Short Bible*, except for a kindergarten student who finished third and received a plaque with a modern "Now I Lay Me."

\* \* \*

### Consecrated But No Place to Go

One newly made British bishop is unable to reach his diocese because of the war. The Rt. Rev. Gerald R. Vernon waits in Africa until he can proceed to his diocese of Madagascar, now under the Vichy government. Meanwhile the Bishop of Johannesburg is glad of his help. Madagascar is the big island, over 1,000 miles long, off the southeast coast of Africa. The SPG has had work there since 1864 and now has over 300

churches and a staff of 60 native clergy, Malagasy, they are called, and half a dozen British clergy.

\* \* \*

### National Council in Session

The National Council is in session this week in New York, with the executive committee of the Auxiliary meeting at the same time. Reports next week.

\* \* \*

### Distributing the American Money

The first \$120,000 of the British Missions Fund has been distributed as follows by the Archbishop of Canterbury, acting on the recommendation of the missionary council of the Church of England: Society for the Promotion of Christian Knowledge; Society for the Propagation of the Gospel; Church Missionary Society; Church Mission to Jews; Colonial and Continental Church Society; South American Missionary Society; Universities Mission to Central Africa; Melanesian Mission; Church of England Zenana Missionary Society; Jerusalem and the East Mission; and the Bible Churchman's Missionary Society.

\* \* \*

### News Notes from Long Island

St. Paul's, Flatbush, has doubled one department of its activities—the breakfast after the early communion service. . . . St. Luke's, Sea Cliff, joined forces with the Methodist Church for Sunday evening services during Lent. . . . The diocesan paper, renamed *Tidings*, gave *THE WITNESS*

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a boost for the articles now appearing on Malvern. Many thanks. A lot of other diocesan papers did also, for

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which also, many thanks. . . . St. James, Elmhurst, begins construction on a parish hall May first. It will have an auditorium that will seat 600, and all the usual trimmings. . . . Judge Crane, former chief justice of the Court of Appeals, addressed nearly 200 men and boys on a recent Sunday, following a corporate communion at the cathedral in Garden City. . . . Major Evans F. Carlson, military observer in China for our government, was the speaker at a China Aid evening, held April 3 at the Ascension, Greenpoint. It was China night, with China movies, a Chinese supper, the hall decorated with Chinese ornaments, but the money raised went to the Lenten mite-boxes of the church school.

\* \* \*

#### Memorial to Frank Nelson

The Easter congregations at Christ Church, Cincinnati, got a big surprise when the Rev. Nelson M. Burroughs, rector, announced that the parish is to erect "as glorious a church as the mind of man can conceive" as a memorial to the late Rev. Frank H. Nelson, rector from 1899 until his retirement in 1939.

\* \* \*

#### City Schools Observe Holy Week

The schools of Paris, Kentucky, observed Holy Week as religious emphasis week. There were addresses each day by local ministers.

\* \* \*

#### Mass Meeting on Forward in Service

Forward in Service is to be the theme for a mass meeting held in connection with the convention of the diocese of Lexington, meeting at Christ Church on May 15th.

\* \* \*

#### Tells Rotarians About Malvern

The Rev. George E. Gooderham addressed the Rotary Club of Gunnison, Colo., on April 7th and told them about the Malvern Conference, and said that the spirit behind the Manifesto "moves as a huge glacier toward a time when class distinctions will be obliterated and toiling humanity will be liberated to creative activity." There is a little postscript to the newspaper account I received: "Dr. George Nuckolls was fined 10¢ for making uncomplimentary remarks about the Episcopal minister."

\* \* \*

#### Church Conducts Survey in Indianapolis

The diocese of Indianapolis, through its social service secretary, the Rev. Francis Tetu, has done a grand job in making a thorough survey of the south side of the city in order better to determine the nature of its problems and the service that the church may perform there. There

is an analysis of the population; type of industries; a study of such questions as illegitimacy, delinquency, crime, broken homes, unemployment, relief, church facilities and how the various churches are meeting their opportunities, as well as an appraisal of the social service agencies operating in the district. It is a painstaking job which ought to be of the greatest aid to agencies at work in Indianapolis.

\* \* \*

#### Convention of Diocese of Massachusetts

The 156th convention of the diocese of Massachusetts is to be held on the 29th and 30th, opening the evening of the 29th with a service at Trinity Church when Bishop Sherrill and Bishop Heron will give their addresses. The following day there will be addresses by Bishop William Lawrence, retired, the Rev. Henry Washburn, the executive secretary of the army and navy commission, and Archdeacon Phinney who is to speak on the united movement of the Church's youth.

\* \* \*

#### Solving a Financial Problem

The problem of a church occupying valuable business property yet being reluctant to move has been solved by Christ Church, Seattle, Washington. Half of the church's frontage on a busy downtown street has been leased to an oil company on a long term basis. The lease brings in so much cash that the parish has carried on a program of physical improvement of its property for four years, and isn't through yet. A grand nine-room rectory in a swanky neighborhood; a remodelled and enlarged parish house; grounds landscaped . . . thank God for oil. The parish is carrying on a lively work, particularly among the students at the state university, of whom 800 declare themselves to be Episcopalians. Rector Paul James, now in his 20th year as rector, stated in an Easter letter to his people that the parish, "financially speaking, may look to the future without fear." A bit optimistic I

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would say, considering the general state of the world, but I presume a filling station on a busy street is as good an investment as any.

\* \* \*

#### Church League at Albany Hearing

Mr. Charles Stewart, layman of New York and a member of the New York regional committee of the CLID, was one of those to appear before the Governor on April 14th to protest against the passage of the Wicks bill which according to labor, would outlaw strikes of transportation workers.

\* \* \*

#### Consecration of Bishop of Maine

The Rev. Oliver L. Loring, rector of Grace Church, New Bedford, Mass., is to be consecrated Bishop of Maine on May 13 in St. Luke's Cathedral, Portland.

\* \* \*

#### Another Clergyman in Massachusetts

A year ago a young layman came to the Episcopal Theological Seminary, Cambridge, from the University of Chicago to be instructor of Church history. Massey H. Shepherd Jr., the young man, was recently ordained deacon by Bishop Sherrill.

\* \* \*

#### Vice-President Speaks at Scarsdale

The Rev. James Thayer Addison, vice-president of the National Council, is to be the speaker at the morning service next Sunday at St. James, Scarsdale, New York, where the Rev. J. Harry Price is rector. It is to be the semi-annual presentation of the United Thank Offering for the parish. Preaching at St. James on April 9th was Bishop Dallas of New Hampshire.

\* \* \*

#### College Caravan in Los Angeles

On the Pacific they have a college caravan, sponsored by the province, which goes about visiting colleges. Recently, during five days, they visited thirteen institutions, with Bishops Stevens and Gooden aided by Dean Shires of the Divinity School, who is the chairman of the college commission for the province, and Miss Margaret Williams, associate secretary for the province. The team was met on each campus by a group of students and faculty members together with the clergyman in charge of the Church's work in that college. The theme of each meeting centered in the place and importance of Christianity on the campus and the present state of religious illiteracy. The sessions were sometimes connected with an early celebration of Holy Communion, sometimes with luncheon, tea or dinner meetings, but always with the message of a wider

outlook than the local group and discussion of the responsibility of each student and faculty member for making Christ known on his campus and so representing Him to this age.

\* \* \*

#### New York CLID Establishes Cells

The New York members of the CLID will meet at Percy Silver House, Church of the Incarnation, on April 24th (today) to discuss the

Malvern Manifesto, the New Haven Conference, and to take steps to establish groups or "cells" for prayer, study and service. The meeting is called for 7:30.

\* \* \*

#### Conference for College Commission

The college commission of the fifth province (midwest) held a conference and retreat for college workers Easter Week at Racine, Wisconsin. It

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St. New York City

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

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

### Chapel of the Intercession

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. Wednesdays and Holy Days, Holy Communion 10 A.M., Fridays, 12:15 P.M.

### St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

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

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

The Church is open daily for prayer.

### 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

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

On The Mohawk Trail

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

Services at 8 & 9:45 A.M.



was led by the Rev. Alden D. Kelley, national secretary of college work, assisted by the Rev. Herbert L. Miller of the University of Illinois, the Rev. Norman Pittenger of New York and the Rev. Joseph S. Ditchburn of Louisiana University.

\* \* \*

#### Conference on Social Problems

Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation and a vice-president of the CLID, and the Rev. Reinhold Niebuhr, professor at Union Seminary, are to be the speakers at a meeting of the League for a Christian Society, meeting at the Intercession on May 3rd.

\* \* \*

#### Student Conference In Midwest

Students of the colleges of the midwest are to hold a three day conference at Racine, Wisconsin, May 2-4. The Rev. John Heuss of Evanston, Illinois, is in charge, assisted by the Rev. Charles Boynton of Madison, Wisconsin, and the Rev. Stephen Bayne of Northampton, Massachusetts.

\* \* \*

#### UTO Workers Ferret in the Mountains

Bishop Phillips of Southwestern Virginia has been gathering a few fig-

ures from the work of seven United Thank Offering women on his diocesan staff. They live mostly in remote places in the mountains. The mountaineers around often look to the mission for their chief source of help, advice and social contact. Here are figures on the accomplishments of the seven Virginia women: visits paid to the homes of their people, 2,585; visits received, 16,175; letters written about the work, 2,703.

\* \* \*

#### Adult Leaders for Young People Meet

A conference of adult leaders of young people are meeting April 23-24 at Racine, Wisconsin. Among the leaders are Bishop Gray of Northern Indiana; Father Stephen of the Order of Saint Francis; the Rev. A. W. Hargate; the Rev. Gordon Brant; the Rev. Harry L. Nicholson.

\* \* \*

#### Missionary Writes From China

Katharine Putnam is a missionary stationed in Shanghai. A letter has just been received from her which we think will be of interest to our readers.

"You may like to know that I am bound for the interior of China and hope to find refuge and work in the Kwangsi-Hunan diocese of the English Bishop Stevens. Later if I find it

feasible I hope to go on to the 'free' section of Bishop Gilman's diocese and help there until I am able to return to the Shanghai district again. We women all feel very badly about being wrapped up in cotton wool and sent away to a safe place instead of taking our chances with the other workers and going on with our work as long as possible, but being pledged to obedience to ecclesiastical authority we have no recourse. We only hope that no one at home will think we leave because we want to or because we want to save our skins! It is only bitter necessity that forces us reluctantly and sorrowfully to lay down our work here, in the hope that our going may somehow in the Providence of God work to His Glory and the advance of His Kingdom and so further the purpose for which we have given our lives in coming out here."

\* \* \*

#### On the Air Every Monday

For seven years the Rev. Arthur B. Kinsolving, rector of St. Paul's, Baltimore, has broadcast on Monday mornings as the radio preacher for the Episcopal Church. He reports that the many letters received indicate conclusively that the radio is a useful agency for the Church.

## CHURCH LIFE INSURANCE CORPORATION

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### BALANCE SHEET AS OF DECEMBER 31, 1940

ASSETS		LIABILITIES	
Mortgage Loans .....	\$ 25,000.00	Policyholders' Reserve .....	\$5,067,534.00
Policy Loans .....	118,970.90	Policyholders' Funds .....	89,146.24
Bonds .....	4,954,387.81	Policy Claims .....	11,364.30
Preferred Stocks .....	695,680.00	Refunds to Policyholders .....	13,888.48
Cash in Banks .....	257,232.87	Miscellaneous Liabilities .....	3,369.96
Accrued Interest Receivable .....	43,356.62	Contingency Reserves .....	22,483.00
Net deferred and uncollected premiums ..	130,550.52	Total Liabilities .....	\$5,207,785.98
Due from Reinsurance Company .....	181.89	Capital .....	\$100,000.00
Total Assets .....	\$6,225,360.61	Surplus .....	1,017,574.63
		Total .....	\$6,225,360.61

All bonds held at December 31, 1940 are carried at amortized values as provided by law. Actually their total market value exceeds their amortized value. All stocks are carried at values prescribed by The National Association of Insurance Commissioners, which, in cases where there were market quotations, are substantially actual market values.

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The Corporation has no agents. All business is conducted by correspondence.



## LETTER FROM KIMBER DEN



**A CLASS OF CHINESE REFUGEE CHILDREN**

Reads the caption on the back: "Your humble brother, Kimber Den,  
is standing in the right hand corner."

A letter dated February 15 was received from Kimber Den on April 16th. It is quoted in part:  
"Your check for \$500 U.S. was most gratefully received. It came in very timely to meet our urgent needs. I am really at a loss to tell you in words how deeply I appreciate from the bottom of my heart this generous contribution which you have so kindly raised for my work. Nothing encourages me more than to know that our needs in China still occupy a warm place in the thoughts of our good friends in America, in spite of so many other calls upon you for help these days. In spite of so much suffering and misery caused by this weary war, I feel quite confident that our people are determined and united as ever to carry out this struggle until final victory is achieved. The depreciation of the Chinese dollar has increased many times the cost of living and has made life very difficult for many people. But no one seems to complain—everyone is facing this hard struggle with serenity and patience. On behalf of our refugee children, I beg to thank you and others in America again for your generous support of this refugee work. You may be glad to have the picture of this little class—one of a great many such classes. The photograph, as you see, is not good, but I hope you will be able to make out the keen and serious faces of the children.

Your Brother in Christ,

KIMBER DEN."

Another check is to be sent to Kimber Den by Clipper next week. *Do you not want to add your contribution—great or small.* American dollars do not go as far in China as they once did, though we are still assured that fifteen U.S. dollars will feed, clothe and house a Chinese "Warphan" for an entire year.

### INDIVIDUAL AND CHURCH ORGANIZATIONS ARE URGED TO HELP ADOPT A CHINESE CHILD OR TWO

Make checks payable to "Treasurer, CLID" please

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