

May 8, 1941

5c a copy

THE *LIBRARY COPY* WITNESS



TOYOHICO KAGAWA
Attends Conference on Church Relations
(Story on Page Eight)

A CHAPLAIN ON ARMY LIFE

SCHOOLS

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

THE DEAN

Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

The Virginia Theological Seminary

For Catalogue and other information,
Address the Dean
Theological Seminary, Alexandria, Va.

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

CARLETON COLLEGE

Donald J. Cowling, President
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President
CARLETON COLLEGE
Northfield Minnesota

DeVEAUX SCHOOL

1852-1941
Niagara Falls, New York
A Church preparatory school for boys from the sixth grade. Small classes. Experienced instructors. Students may enter at any time and in any grade above the fifth. Enrollment limited to 120.

The Rt. Rev. Cameron J. Davis, D.D.
Bishop of Western New York
President, Board of Trustees
For catalogue, address
Geo. L. Barton, Jr., Ph.D., Headmaster
DeVEAUX SCHOOL Niagara Falls, N. Y.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

St. Faith's School

Saratoga Springs, Health Centre of America

Episcopal School for 60 girls, ages 8-18. Tuition \$550. Regents' examination for college entrance. Business, Art, Music, French, Winter Sports.

The Rev. F. Allen Sisco, Ph.D., Rector
Protection, Care, Health, Education

CLERGY NOTES

BARTH, N. THEODORE, Memphis, Tennessee, conducted a retreat for the clergy of Oklahoma, April 16-17.

FOSTER, THOMAS, of Southern Ohio, is locum tenens at Trinity Church, Washington, Pa., during the absence of Rector A. J. T. Ecker for military service.

LEWIS, THOMAS J., formerly vicar of St. Barnabas, McMinnville, Oregon, has accepted the rectorship of Trinity Church, Hoquiam, Washington, effective May first. Address: 214 Fourth Avenue.

LLWYD, HUGH J., rector of Grace Church, Muskogee, Oklahoma, died of a heart attack on April 15th. He was 71 years of age.

PATRICK, WILLIAM E., formerly the rector at Bakersfield, California, has resigned, effective April 15th, in order to make the way clear for the vestry to secure a permanent resident rector. He is serving as chaplain at Fort Lewis, Washington.

SHERO, WILLIAM F., rector of Christ Church, Greensburg, Pa., celebrated the 50th anniversary of his ordination to the priesthood on April 27th. It was also the 25th anniversary of his rectorship.

SPARKS, WILLIAM A., formerly assistant at Trinity, New Rochelle, N. Y., is now in charge of St. Mark's, Dunmore, Pa., and Trinity Mission, Scranton, Pa. Address: 217 S. Blakely St., Dunmore.

VON MILLER, CORWIN C., formerly of the district of Salina, has accepted the rectorship of Christ Church, Holly Springs, Mississippi.

WARD, WILLIAM, formerly assistant at St. George's Cathedral, Georgetown, British Guiana, is now in charge of Emmanuel Church, Somerville, Mass. Address: 65 Pinckney Street, Boston.

Material on Malvern

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

Report of NEW HAVEN CONFERENCE is now available at the above prices.

WHAT ARE "CELLS" AND HOW TO START THEM is also now available at the above prices.

Watch for further announcements of Material to use with "Cells".

C. L. I. D.

155 Washington Street New York

SCHOOL OF NURSING

General Hospital for Men, Women and Children provides experience in medical, surgical, and obstetric nursing, with affiliated courses in psychiatric, communicable disease and visiting nursing included in three year program.

Class enters in September.

Apply to Director of Nursing
HOSPITAL OF ST. BARNABAS AND
FOR WOMEN AND CHILDREN
Newark, New Jersey

SCHOOLS

KEMPER HALL

KENOSHA, WISC.

Leading Church school for girls in the Middle West. Preparatory to all colleges. Also general courses. Unusual opportunities in Art and Music. Complete sports program. Accredited. Well organized junior school.

Under direction of the Sisters of St. Mary.

Catalog on request. Address Box WT.

ST. AUGUSTINE'S COLLEGE

Raleigh, North Carolina

An accredited Church College for Negro Youth. Coeducational.

Degrees of B. A. and B. S.

Needs of college: A larger endowment, scholarship aid for worthy students, gifts for current expenses.

Address The President

Legal Title for Bequests:

Trustees of St. Augustine's College,
Raleigh, North Carolina.

HOLDERNES

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W,

Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

The Church Divinity School of the Pacific
BERKELEY, CALIFORNIA
Dean, Henry H. Shires 2457 Ridge Road

All Saints' Episcopal College Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.

Address:

The Rev. W. G. Christian, Rector

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Rate \$650. For catalog, address: Sister Rachel, O.S.A., Box A, Versailles, Kentucky

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
ALBERT T. MOLLEGEN

Vol. XXV. No. 9.

MAY 8, 1941

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

SERVING THE ARMY

By

WILLIAM E. PATRICK

Chaplain at Fort Lewis, Washington

HAVING served as chaplain since February I have reached the conclusion that the same proportion of interest, or lack of it, obtains in the army toward the Church as in civilian life. A very small proportion of the men care enough about the Church to attend services. On Sundays, unless there is a quarantine (we have had measles) the camp is deserted. Some of the men go in for healthy recreation, such as winter sports at Mt. Ranier. Others make for the centers of commercialized vice, only too ready to prey upon the soldier. A few attend church when they are away on week-end leave. One chap told me that in a church he and another soldier attended they received a very chilly reception. In another place the regular attendants were very cordial and invited them to dinner, which naturally made a hit. I recognize the heavy load on local parishes, but I think one of the finest things Church people can do is to invite men to their homes, using due discretion of course in doing so. A little touch of home life has a great appeal.

In the few months I have been on duty here I have received the large number of six letters from church people at home interested enough to write to the chaplain on behalf of young men in the regiment. One of them was from a Baptist minister, another from a Methodist minister, two from an Episcopal clergyman and two from laymen. In addition I have been sent six cards from the army and navy commission of the diocese of Los Angeles, giving the names of communicants in the regiment and the names of their home parishes, a good example for other dioceses to follow. One Roman Catholic woman has mailed me two bundles of a religious nature and one fundamentalist has sent me a small bundle of tracts. The fifty copies of our Soldiers and

Sailors' Prayer Book that Dean Washburn sent me will not last long if I deal out many more to men who have asked me for them. That is one of the best things our Church commission has done. The book is convenient and can be carried in a shirt pocket.

MUCH of my time has been spent in visiting the sick in the hospitals from our regiment, and in personal conferences with individuals. Due to the change of climate from California we have had a large sick list. Now the new selectees are going through the same period of adjustment. So far none has been seriously ill. I have often talked with thirty different men a day in the hospital. Even a hasty visit from some one in your own "outfit" is appreciated by the man in the hospital. There is a hospital chaplain but with over a 1,000 men daily from various units he has too much to do.

Perhaps the greatest satisfaction in the work is the chat with the men of all ranks who come voluntarily to talk over their problems. These are very varied. A sergeant came in to tell me that his wife had just written him that she had fallen in love with a truck driver and wanted a divorce. Another sergeant, a widower, is worried about his children whom he had left with his late wife's mother and from whom he has not heard since coming here. A young "k.p." said that he joined the army to learn something,—he knew how to wash dishes before he came in. Last night a young drafted man spent an hour trying to convince me that the government was unfair and unjust in having selected him for military service. In spite of all the howling of the intelligentsia, themselves safely cushioned from being called,—so far no conscientious objectors have appeared as yet on our immediate horizon. All the men hate "wah," but the complaints are not

so much against military service as the fact of separation from their families and worry over the economic dislocation to their lives.

These men represent a cross section of American youth and they reflect their home training and background. If they are interested in church, in decent standards at home, they will continue so to do here, in spite of the handicaps that the very system and customs of army life seem to put in their way. If they have been rounders at home, they will continue to be promiscuous in the army and it is not fair to blame the army if some of them err. God knows there has been much that is brutalizing and sordid about our life at home. When one thinks of the vast numbers of men taken from civilian and home pursuits, one cannot fail to be impressed with the fact that most of these men wish to live decently and are willing to submit to military restraint if it will help keep America one of the countries where

freedom and respect for the individual are not mere "lippery" utterances. Some of the more thoughtful—and we have many college men in the enlisted ranks—are concerned about the long view and are wondering about the future. Not many come to church but there is much "solving of the fate of nations and of individual and social problems" in barrack groups. So send along copies of THE WITNESS. I should like to place one in each recreation room.

We are of course sending Chaplain Bill Patrick a bundle each week for distribution at Fort Lewis. We are anxious to do the same with the other 126 Episcopal chaplains serving in camps. To do so for a year requires about \$1,500. Donations to the Chaplain's Fund will be gratefully received. Please make checks payable to THE WITNESS, and send to 135 Liberty Street, New York City.

RESOURCES FOR LIFE

By

MARY VAN KLEECK

Director of Industrial Studies, Russell Sage Foundation

CHRISTIANITY'S concern with Man and the Brotherhood of Man compels attention to the resources for sustaining life and building civilization which are derived from nature, supplemented by science and technology.

Science and technology may be regarded as man's gifts to man, enhancing nature's abundance. Not to use the abundance thus conferred upon mankind, or to condone inequitable distribution of these resources among the peoples of the world, is to violate Christian principles. The application of these principles calls for a quite new relationship between the community in which the producers live and the resources upon which they work to prepare them for others' use. The first claim of a community, whether it be the locality or the nation, upon production is to supply the livelihood of its own people. This involves such retention of the wealth produced as is necessary to develop the total economy. Exchange between communities will then make possible the distribution of those raw materials or other necessities which happen to be concentrated in certain areas rather than widely distributed.

Absentee ownership, whether within a nation or across national boundaries, increasingly violates this principle. For example, the resources of Mexico and other Latin American countries are owned in large measure outside the country.

The profits of the fabrication and sale of those products benefit absentee owners, with the result that the national economy is lacking in resources for the development of its people's standards of living. Quite apart from socialization of resources, owner-management within a community is seen to result in higher standards of living for that community than absentee ownership. The Mexican constitution declares that if an alien purchases stock in Mexican resources, he must agree not to call on his government to protect his rights. The principle expressed in this is the democratic right of the people to utilize their resources for their livelihood. It gives new significance to democracy, which should indeed be defined as the form of government under which the people control their own resources.

In this subject we are at the center of the world's problems today. Imperialism is absentee ownership, sustained and protected by a government which is prepared to go to war to sustain its nationals' property rights in other lands.

Before discussing the problems of government today in terms of Christian principles, one basic task confronting the United States must be emphasized. The land of our country, by erosion, is actually in process of destruction. Reports issued by the Mississippi Valley Commission, the Committee on the Future of the Great Plains, and the National Resources Board, all demon-

strate the fact summed up by the chairman of the Mississippi Valley Committee, Morris L. Cooke, in the statement: "It has been estimated that the United States has only seventy-five to a hundred years to go as a virile nation, unless brave remedial measures are set up." (Address entitled *On Total Conservation*, at the Biennial Conference of the University of Pennsylvania, September 18, 1940.)

In an article in the New York Times of March 21, 1937, commenting on the work of the Mississippi Valley Committee and other governmental agencies dealing with the same subject, Mr. Cooke wrote: "For more than a century no organized hostile force has landed on the shores of the United States or crossed its land boundaries. Yet we have been invaded . . . insidiously in a kind of guerrilla warfare. . . . The basis of our prosperity—indeed, of our very life as a nation—is fertile soil. . . . A process of deterioration, if it is not arrested, may in one generation seriously impair the living standards of the American people and in a few more generations reduce us to the level of China or India."

This is a fundamental problem of American life which challenges the whole nation. A governmental official interested in it recently said in a personal note that soil erosion was a far greater danger to the United States than the threat of invasion by Hitler.

The problem presented to England is quite different. Experts say that England, through the treatment of its soil, is a permanent nation, in contrast with the condition of the land in the United States. But England's problem of conservation and use of resources centers in, first the necessity for drawing on other parts of the world for food and some raw materials; and second, responsibility for standards of living not only within England but in the Empire, where poverty in areas of production is in striking contrast with potential wealth for the local community.

CHRISTIAN principles require of government that it be the organization of social relations in a society conceived as the Brotherhood of Man; and that it administer the resources, enhanced by science and technology, for human needs and for man's highest development.

The negation of these principles is clearly in evidence today. Government concerns itself with control of individuals and of groups, instead of administration of things. The controls of individuals and groups are the resultant of the conflict between human rights and property rights. The development of the impersonal corporation tending toward monopoly, and the

international organization of these impersonal forces more and more threaten democracy, removing this complicated economic system from the personal responsibility which in a simpler form of organization subjected human relations in industry to the ethical standards of personal leadership.

As long ago as 1776, Adam Smith, in *The Wealth of Nations*, wrote:

"Civil government, so far as it is instituted for the security of property, is in reality instituted for the defense of the rich against the poor, or of those who have some property against those who have none at all." (Vol. 2, p. 233.)

The tremendous concentration of wealth today in the form of corporations, monopolies, and international centralized finance greatly broadens the scope of Adam Smith's definition. Protection of these far-flung property rights calls for a government of great strength. The small nations of the world become the satellites of the mighty and strong powers. These governments themselves are subordinate to the strength of the economic power which controls them.

From the Christian point of view, then, the claims of the poor and the oppressed peoples of the world upon the two great nations, the United States and Great Britain, become the greater in the degree that our nationals already possess, though privately and not for the nation as a whole, so large a portion of the earth's resources. For the protection of these possessions, our nationals and the monopolies which they have formed have always had the recognized right to call on their governments for protection of their distant property interests. Always with possession has grown power supported by ships and armaments to protect ownership and to determine the relative shares of owners and workers in the fruits of production. This power has been exerted against democracy in colonial areas. Democracy in the homeland has historically become too firmly imbedded to be wholly overruled, though at many points it has been weakened. Governments which have thus possessed and controlled the earth's abundance may lay no claim to honor for having desired peace and opposed aggression, if at the same time, like Jerusalem of old, they have forgotten "the things which belong unto peace" for themselves and for their neighbors.

In her third article, next week, Miss van Kleeck will deal with THE CHURCH AND THE WAR. The week following the article dealing with Malvern will be by the Rev. A. T. Mollegen of the Virginia Seminary.

FOR DISCUSSION

1. Do you agree that inequitable distribution of nature's resources is a violation of Christian principles?

2. What does the Malvern Manifesto declare to be the true end of production? Is this end being fulfilled today in England and the United States?

3. How would you define "Imperialism?" Discuss the subject in the light of the present world situation.

4. Paragraph 12 of the Manifesto deals with the conservation of natural resources. Apply the statement to conditions in the United States.

5. What do you consider to be the function of government? Discuss.

Questions and Answers

By

JOSEPH F. FLETCHER

Question: "Is the cell idea practical for American Churches?" *From School Teacher.*

Answer: It is practical for American churchmen (not for churches). The cell is joined by those members of a church who are completely converted to the Christian social principles of Malvern. American churchmen through a cell can work for their realization and influence over here as well as English churchmen can. Indeed, something of the cell idea has been anticipated over here in the midwest province, in a movement known as Church Social Action. The Church League for Industrial Democracy has undertaken to advance cell activity by the appointment of regional secretaries for that purpose.

Question: "Won't the cells be just like secular groups, only boring within the Church?" *From A Student Pastor.*

Answer: Yes and No. Yes, because their purpose is to increase parish sensitiveness to social conscience and the social crisis. No, because they are more intensively religious than the average group. Remember that Malvern urges the cell to undertake "common prayer, study and service." This recognizes that true religious work engages the *whole* personality: emotion, mind and will. It is very like the simple basic Sulpician method of making a meditation: by heart, by head and by hand. Our action is no better than our opinions, our opinions are no better than our facts. But we won't go after facts or do anything about them without a constant (and corporate) search for grace. One other thing: if the cell is what is hoped, it will bore like a sharp bit; it won't be boring like a number of conventional church groups we could name (but won't).

Dean Fletcher will answer questions relative to Malvern each week. Address the WITNESS, 135 Liberty Street, New York. Copies of the Malvern Manifesto may be had at the same address at 5c for single copies; \$1 for 100 copies.

Whose Church Is It?

By

HOWARD KEY BARTOW

Archdeacon of Massachusetts

WHAT we often call *just a simple question* may become so serious that it involves our relationship to the whole truth, and we become beggared. Take a question like this, made to the former rector of a parish: *Will you officiate at the baptism (the marriage or the funeral) of our son (or daughter)?* Such a question from a family in a former parish may contain dynamite so far as The Church of God is concerned.

A good way to introduce this whole matter is to ask another question: The pastor or the rector of a church—does he represent The Church of God or is he merely a sentimental friend? And carry it a bit further: Are you baptized, married or buried by The Church of God, or by a loved person?

Suppose we discuss this matter of your relationship to your former parish by recounting what sometimes—no, what frequently happens. You have left your former parish and have just started that long job of creating new contacts and personal ties, as the new rector. With a happy, interesting task before you, you take on a new cure of souls. They must be won to trust you and believe in you.

First of all, you represent The Church of God—otherwise you could not presume to undertake this work of ministering to souls. You know, therefore, that you stand on a foundation that has almost 2,000 years of practice to rely on. You came as a pastor, not as the Rev. Thomas Hollihock in his coat and pants. You sense at once that the parish is silently comparing you with your predecessor. However, you set out with a good spirit to make your own place, freely allowing room for the great place which the former pastor had made for himself by his bright talents and his five to ten years of faithful work.

Of course you have your work cut out for you because, by some strange process, the former pastor comes more and more to resemble a saint or an angel now that he is away, even though it be but a few miles. People do forget, and happy for us that they do not recall our mistakes or our sins which once so tried them. But there you are, trying to win your way into their hearts and they are not yet ready to admit that you, the new pastor, has even a trace of the wings or halo such as the former saint has suddenly acquired by the aid of their imagination, a few miles of distance, and a new face in old surroundings. So you go on your way. If you stick to it that you

are a pastor of The Church of God, you stand on an unshakable foundation. But woe to you if you attempt to stand on the flimsy foundation of the Rev. Peter Quickwit only! You are in trouble.

Suddenly trouble comes. Sometimes it is a happy event—a baptism, or a wedding; often it is sad, a funeral. The family may simply announce to you that they have invited the Rev. Mr. Hollihock, their dear, former rector, to officiate. And sometimes you simply hear from the Rev. Mr. Hollihock that he has been invited by the family to officiate, and he hopes it will be all right with you.

You are justly put out. You might rightfully ask: Do these people want to be baptized, married or buried by The Church of God, or by some particular person? And even after you reach some decent, charitable conclusion, what are you to do next? You are much puzzled. You do not want to stand stiffly on what are called "your rights",—that helps no one, especially you. You may get in right up to your neck in this matter.

IN THE midst of your dilemma, the 'phone rings. It is Mrs. Smithers of your former parish. She is simply overflowing as she explains, "We all do love you and miss you so much, you know—all the years you were here with us—all the strong bonds of friendship we shall never forget," etc. She goes on in airy fashion, "A grandchild has arrived—such a wonderful baby. We really feel it wouldn't be baptized unless our own dear, former rector officiated." Or, "Our dear Pauline—you remember her, though she did not get to church as often as we would have wished, she's to be married to the sweetest young man, and you know we want you," etc. Or, "Dear Mr. Smithers suddenly passed away—right on our lovely golf course too; he had to play Sundays you recall—the doctor's orders—to guard his health. It is so difficult anyway, but with a new minister whom we have never seen, and so do not know at all, we want you our dear, former rector who was always so understanding, to have the funeral. Will you do so? And will you explain to our new minister that we want you for this last, dear, intimate service?"

This call from Macedonia is music to your ears? You forget your former brooding problem. You are needed. You have been summoned; how can you say "No?" You, the Rev. Peter Quickwit, will respond and meet the dire need of a former parishioner who has no one but a new, untried, unknown pastor to meet this critical hour. You reply, "Yes. I will come." And there you are, the self-pitying soul of a moment before bemoaning your lot at the trespass of a former rector, transfigured in a moment of time into the pitying

servant who will come in a twinkling to the rescue of a former parishioner.

So the story runs, year after year—confusion is multiplied and The Church of God becomes the Church of Mr. Hollihock or the Church of Mr. Quickwit. Why not end all this sentimental bosh, and get clear on certain real facts and establish The Church of God in clear fashion, like this:

When a rector leaves a parish he leaves it, and will not return for any ministrations except to preach on the rector's invitation.

Parishioners should be made to understand they are not to ask the former rector to return to officiate, unless a new rector has not yet been chosen, or unless he is absent and cannot return to be present.

Parishioners who go to live in smaller parishes should not invite their town rector to officiate without consulting their local rector, and the local rector should always be included in the service.

How in the world is a new rector to establish himself unless he is called upon by the families of his parish to officiate in days of special need.

Hymns We Love

THE HIGHEST theology appears in exalted strains as we sing these ancient words of Aurelius Prudentius Clemens, "Of The Father's Love Begotten." Prudentius was a Spanish magistrate of the fourth century, receiving his position from his fellow Spaniard, the emperor Theodosius. The hymn early found its way into breviaries and has come into increasing use in recent Protestant hymnals. The sense of the Eternal Wonder and Mystery beyond our understanding who humbled Himself to become man, and to pour into human life all of the Eternal it could contain, is impressive in these lines. They recall us from our frequent introspective and earthly attitudes of faith to the source and ending of all things. A Finnish student wrote the tune twelve hundred years later, while a sophomore at the University of Rostock. Few sophomores are engaged in writing hymn tunes. The tune was composed from an old Franciscan carol which had come from Italy to Germany to Finland. An Englishman translated the hymn in the last century, an American edited it. And seven nations join to praise thus the Divine Love.

*Of the Father's love begotten,
Ere the worlds began to be,
He is Alpha and Omega,
He the Source, the Ending He,
Of the things that are, that have been,
And that future years shall see,
Evermore and evermore!*

—CHARLES GRANVILLE HAMILTON.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

EDITED BY WILLIAM B. SPOFFORD

With their countries tragically close to war, top-flight leaders of the Christian forces of Japan and the United States met last week at the famous Mission Inn at Riverside, California; ducked politics by agreement before they went into their huddle, but still tackled problems that were ticklish and tremendous. Sixteen American and nine Japanese delegates were on hand, including genial, smiling, socially-minded Toyohiko Kagawa, pictured on the cover as he drives home a point. Back of the conference was the recent union of forty-two denominations in Japan—all except the Romanists, Episcopalians, Russian Orthodox and Seventh Day Adventists—with the question raised at Riverside as to whether it resulted from spiritual union or government pressure. Other important matters considered at the five day conference were whether attendance at State Shinto shrines by Japanese Christians is patriotic or pagan, and whether Japanese churchmen, caught in a rising tide of nationalism, can preserve their Christianity in more than name.

Whether the complete answers were given at Riverside may be in doubt, but certainly the religious editor of *Time*, who flew out and back to be there for the full five days (*Time*, May 5), left feeling that the Japanese gave a good account of themselves. Methodist Bishop Yoshimune Abe, new head of the *Nippon Kirisuto Kyodan* (Japan Christian Church) assured the Americans that the united church is truly Christian. The forty-two denominations united of their own free will, adopted the Apostles' Creed without the change of a comma, and had no pressure put upon them. "The government has not interfered and has no intention of interfering with the doctrines of the church," said he. The only governmental control is in the area of administration, provided by the 1940 Religious Bodies Act which recognizes Christianity as an official Japanese religion, along with Shintoism and Buddhism. As for control, there is no more of it in Japan than there is over every incorporated church in the United States, where states have control of legal and financial affairs of parishes under corporation laws. The head of the united Church will be the torisha (administrator), a minister elected by the Church for a two year term. He is to be legally responsible for its actions to Japan's ministry of education. Theologically however he



ALMON PEPPER
Leads Conference on Malvern

will have no more power than any other minister.

As for shrine worship, the Japanese delegates stated that nationalistic fervor had gradually compelled all loyal Japanese subjects to take part in shrine ceremonies—and this goes for the 350,000 Christians as well as for the 16,000,000 Shintoists and the 41,000,000 Buddhists. But the government officially distinguishes between religious Shinto and state Shinto, with a reverent bow before a shrine no more compromising for a Japanese Christian, than hat-doffing before the tomb of the unknown soldier would make an idol worshipper out of an American Christian.

The American delegates listened sympathetically to these explanations and agreed that they were matters for Japanese Christians to decide. Just what effect it will all have on the relationship of the churches of the two countries remains to be seen. Most U. S. Protestant missionaries have already left Japan, the Methodists having recalled all of theirs, while our Church has called home two-thirds of the missionaries. Roman Catholics remain, partly because they are already under the Japanese Archbishop of Tokyo and partly because they have headquarters in the Axis. Some Protestant missionaries are staying to do what work they can in the hope that conditions will improve and restrictions placed upon them relaxed or lifted. Meanwhile, as *Time* well points out, there has been less persecution of Christians in pagan Japan than in Christian America where one tiny sect, Jehovah's Witnesses, has undergone more active persecution during the last year alone

than Christians in Japan have undergone in fifty years.

A headliner at the conference of course was Toyohiko Kagawa, the slum worker and builder of cooperatives. During the past year, it was reported at Riverside, he headed an aggressive nation-wide evangelistic movement in Japan which statistically did much better than its American counterpart, the National Christian Mission. Bishop Abe said that the interfaith fellowship engendered by this evangelistic campaign was the greatest single factor in bringing about the new united Church, and Kagawa has pledged three more years' work to it. So the Americans left Riverside with the feeling that the Nippon Kirisuto Kyodan, being as indigenous as Fujiyama, might make Japan more Christian than foreign missions ever succeeded in doing.

* * *

Convention of New Jersey

A fellowship dinner held at the Cathedral in Trenton opened the convention of the diocese of New Jersey on the evening of May 6th. Bishop Gardner delivered his convention address the following day. The convention was devoted mostly to routine business.

* * *

Long Island Considers Malvern Manifesto

"Malvern points the way," the Rev. Albert T. Mollegen of the Virginia Seminary told the three hundred Church people who gathered at Grace Church, Jamaica, on April 27th to consider the Manifesto. Those attending representing thirty parishes of Long Island and ten parishes of the diocese of New York. Mr. Mollegen declared that Malvern points the way to us as Christians and as Christian citizens. As Christians, it reveals that we must live in the community with a tradition of love. It is the blindness to that ideal which brings catastrophe upon the whole community, as in the present European situation. As Christians, also, we are all bound together in common guilt and responsibility. "Love thy neighbor" involves us in group relationships as well as individual, and since any group becomes political, we must concern ourselves with politics. We are all drawn in different directions by our economic and intellectual differences but we are all brethren in the fellowship of the Christian Church. It is this Church fellowship which transcends the conflict and makes possible a greater social justice. Two decisions press upon us now. The first is international. We must save democracy in the United States by the increase

of the democratic process rather than by violence. This cannot be accomplished if the world is dominated by the tyranny of any so-called master race. But how long can we continue to build armaments and yet maintain democracy? In the process, our own imperialistic trends would be strengthened. Our decision to support Britain was imperative, but because of it we must not lessen our internal struggle. We need Malvern constantly to tell us that the strength of the people in a democracy must not be exploited but preserved at all costs.

An hour and one half of group conferences followed Mr. Mollegen's address. The young people, led by the Rev. Spear Knebel of Trinity Church, Albany, reported that the Malvern proposals were not radical enough. To them, the important objective is the Christian discipline involved in the administration of property, whether owned privately or collectively. The lay adults, led by the Rev. William Sprenger of New York's City Mission Society, reported a lack of social knowledge but an eager desire to know more, and a resolve that isolationism, individually, parochially and nationally, must give way to a more universal point of view. The clergy group, led by the Rev. Almon R. Pepper of the National Council, revealed great differences of opinion although a general sympathy with the Malvern Manifesto. Ways in which our individual and corporate life could be expressed more adequately in our worship were discussed very profitably. All three groups strongly felt the need for local study groups.

A supper followed with the Rev. Joseph H. Titus, rector of the parish, presiding. Reports of the Group Conferences were presented, and a plan to issue summarized study group outlines was announced. The conference closed with an evening service with the Rev. Elmore McN. McKee of St. Georges, New York, as preacher. Mr. McKee declared that there is a relationship between bombs and the Cross. As bombs fall, people are forced to search for the evils which bring war upon us. Through fear and terror we enter upon closer fellowships with those about us. We realize more fully our interdependence, and our position as members of one body, the body of the Church. A "we" feeling comes upon us and we realize that we are all responsible for the sins of the group. We refused to support the League of Nations and we reaped chaos. We refuse citizenship to the Japanese and the Orient rises. We create dinosaurs in industry and we reap as we sow. But Malvern says there is hope. When any people con-

fesses "I am somehow responsible!" there is still hope. We must feel responsible as individuals and as a group. We must change our ways as individuals and as a group. In this fellowship which seeks social understanding the Church will develop a completely new sense of power. We must make the Church so vital that it can take over the economic order and claim it for the living God!

* * *

Great Convention in Pennsylvania

More than 700 delegates, representing 205 parishes, met at Holy Trinity, Philadelphia, on May 5-6, for the 157th convention of the diocese of Pennsylvania. The sermon was delivered on Monday evening by Dean DeWolfe of New York, while the following day Vice-President James Thayer Addison of the National Council spoke on missions.

* * *

Bishop Carson in Charge of Dominican Republic

Presiding Bishop Tucker has placed Bishop Carson of Haiti in charge of the Dominican Republic. It will be remembered that the last General Convention separated the Republic from Haiti, but with the provision that "no additional bishop be elected."

* * *

Two Hundred Per Cent Attendance

Here's one for the book: St. John's, Aberdeen, Miss., has 25 communicants. On Palm Sunday there were 25 at church; on Good Friday there were 25 at church; at the daily services during Holy Week there were 21. Easter there were 45 attending, with every communicant receiving.

* * *

Conference of Anglican Churchmen

The Malvern Manifesto lies back of a conference of Anglican Churchmen which is to meet, May 11-12, at St. Mark's, Portland, Oregon. The leaders are to be Bishop Moulton of Utah, Bishop Dagwell of Oregon, Bishop Jenkins of Nevada, Dean Eric Montizambert of Wyoming, layman M. A. Albee of Los Angeles and Professor H. H. Gowan of Seattle. The theme is to be Christian reconstruction following the war.

* * *

Discuss Malvern At Intercession

At the Intercession, New York, Vicar Targart Steele each Wednesday evening has what he calls "Vicar's Evenings," in effect discussion groups for adults, similar to the Sunday evenings with the young people. There are usually about 100 there, with the discussions lively as well as interesting. Malvern is what they are after at the moment—and he reports keen

interest. . . . Also at St. George's, New York, they are having meetings each Tuesday night on Malvern, with Spencer Miller Jr. the leader last week and the Rev. Almon Pepper taking the lead this week. This Malvern business is really going great guns, if the mail that comes into this office means anything. Why I have had four young fellows in to see me just in the last two hours—one at a time—all hot on this Malvern trail and all declaring that the Church had better go to work along those lines or quit. Each of these lads goes to church each Sunday; each of them was opposed to the country entering the war; each one said he would be willing to fight in China but not in the European war; all expressed the conviction that no solution of our problems, domestic or foreign, could be found within the profit economy. They also all said that they never heard these matters, which seem so vital to them, mentioned in their respective churches. Believe me these kids are thinking, don't make any mistake about that.

* * *

An Opera for British Missions

The girls of Margaret Hall School, Versailles, Kentucky, presented the operetta *Martha* on April 25, especially adopted for girls' voices by Dr. Lucas Underwood, a German refugee who is on the faculty of the school. The gymnasium was filled with an appreciative audience, among them Bishop Abbott who was presented with a \$100 check for British missions.

* * *

Someone to Look Out for

"She is a woman of perhaps thirty-five, light hair, slightly built, about five feet five, and of pleasant personality," is the way Mrs. Helen M. Armitage is described by the Rev. J. K. M. Lee, rector of St. Paul's, Newport News, Va. He advises caution in dealing with her and suggests that you communicate with him before cashing her checks or otherwise endorsing the lady.

* * *

Percy L. Urban Is Now Professor

Trustees of Berkeley Divinity School, New Haven, elected the Rev. Percy L. Urban to the chair of systematic theology on April 18th. He has been an associate professor at Berkeley since 1924. . . . Beckett Gibbs, professor of music at Union Seminary, New York, has resumed his work as director of music at Berkeley, following a serious illness. . . . The trustees elected the Rev. C. Kilmer Myers instructor of Church history and liturgics. He is a gradu-

ate of Berkeley and this year has been doing graduate work at Yale.

* * *

Cooperating with the Presiding Bishop

In a desire to cooperate to the fullest possible degree with the Presiding Bishop's forward in service plan, the Church Periodical Club has prepared a detailed program suggesting a wide range of service possible through the Club. The program provides for work in missions, Christian education, and Christian social relations, in parish, community, diocese, nation and world. It includes such activities as securing subscriptions for Church papers, helping to keep literature racks filled, providing religious literature for Church workers in local institutions, providing literature and lantern slides for diocesan use.

* * *

Missionaries to Japan to Retire

Two veteran missionaries to Japan are about to retire. The Rev. James J. Chapman went to Kyoto in 1899 where he has worked as the only foreign clergyman in the convocation, being associated with five Japanese priests. While it would be impossible for him to remain because of the new Japanese regulations, he will reach retiring age in July and will give up active service. Miss C. Gertrude Heywood went to Japan in 1904 and has been the principal of St. Margaret's School, Tokyo, since 1910. She is to retire this spring.

* * *

The Consecration of Oliver Loring

Oliver Loring of New Bedford, Mass., is to be consecrated Bishop of Maine next Tuesday, May 13, at St. Luke's Cathedral, Portland. Presiding Bishop Tucker is to be the consecrator; Bishop Perry of Rhode Island and Bishop Vedder Van Dyck of Vermont the co-consecrators, while the sermon is to be preached by Bishop Sherrill of Massachusetts.

* * *

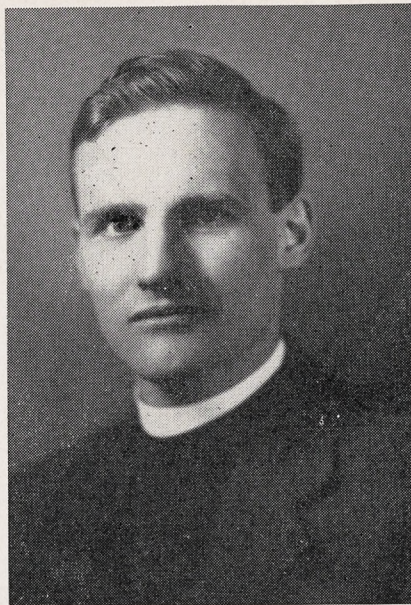
Bishop Ivins to Visit Iowa

When the convention of Iowa meets next week at St. Paul's, Des Moines, one of the high lights will be a service at which Bishop Ivins of Milwaukee will speak on the consecrated ministry. Others from outside the state to address the convention are the Rev. John S. Higgins, rector of Gethsemane, Minneapolis, and the Rev. Harold Holt of Grace Church, Oak Park, Illinois.

* * *

Bishop Barnwell On World Affairs

Addressing the convention of the diocese of Georgia, meeting at Savannah, Bishop Barnwell declared



ANSON P. STOKES, JR.
A Leader of Liberal Conference

that people have come to realize that religion must concern itself with "slums and playgrounds, problems of work and leisure, with wage scales, production and dividends, germs and sanitation, hospitals and schools as well as with churches. It brings us face to face with war and peace." He said that the old order is breaking up throughout the world and that it calls "for an openness of mind and a clarity of judgment to which we are unaccustomed. It calls for the breaking of our own mental shackles, a changing of our set habits of thought. It calls for daring enterprise which is strange and new in the light of yesterday, but which will be the accepted order tomorrow." Calling upon Church people to be rebels, he said that "evil speaks today through the mouths of rulers and kings and systems which were doomed, and yet up to the last moment the old order has power to kill and crucify."

Decrying the "selfish spirit of nationalism," Bishop Barnwell declared "Germany over all" was "the wicked mother of many evil children," but also criticised other slogans of nationalism which stalked under the cloak of patriotism such as "Britannia Rules the Waves" and "America First." He said this sort of selfish nationalism and true patriotism were as much alike "as lust is like love."

"Out of this sort of nationalism, which can see no good in other men, are born jealousies, misunderstandings, hatreds, and wars. The flames of all these are fed by sinister propaganda fostered and financed by those who make money out of the suffering and death of their brethren. There were the Krupps, and now

their modern successors in Germany. There was Cruzeot in France, the far-flung Vickers organization in England, and Bethlehem Steel in America. Think what the word Bethlehem means to us and what it means to the world at large. Men torn to pieces by shrapnel made of Bethlehem Steel. Nationalism and war are part of the established order of things. They have existed from time immemorial, but they are utterly and irrevocably doomed because we cannot carry them with us into the Kingdom of God, and it is God's Kingdom toward which we and life are moving. They are crystallized custom through which we are breaking. The storm of the present moment is only another proof that death agonies are always the most violent. Those who foster and believe in these evil things will be crushed beneath the iron heel of God, at last growing impatient.

"And then there was the curse of human slavery. Ships of England swept the oceans, and Northern armies swept the South. But exploitation of human life did not end. The exploitation of human life for profit has to this day been a part of this established order. The proposed amendment to the United States Constitution prohibiting child labor has been bitterly attacked by the evangelists of the established order. You are interfering with the freedom of business and the freedom of little children to cough out their lungs in the dust-filled mills of the North and West and the lint-filled cotton mills of the South. One man may not sell another man. But a worse thing is that often in our present industrial system, a man must sell his wife and his children and himself. I wonder if after all, the basic evil of the system of slavery was not that one man may live in idleness by the bloody sweat of his brother's brow. The examples of this today are too numerous and prominent to mention. For the inequalities and injustices of our present economic system, I have no program to offer. It is a field in which even an expert should walk warily. The Church has no program in these fields. But these injustices exist and against them, Christian men should cry out.

"In a world which God made and which was good when God finished it, such conditions can exist only through human stupidity and sin, which can have no place in God's Kingdom and which must be left behind as we go.

"The tragedy of the world at this present moment deeply stirs us. It is a new Calvary, and like the old, it is the price paid for sin. How dark the sky may become, how high and bitter the cross, how long drawn out

the agony, we do not know, for the end is not yet, and we have sinned against God's love for a very long time."

* * *

Council Secretary Visits Iowa

Miss Lois Greenwood of the staff of the youth department of the National Council, is spending this month in Iowa, visiting most of the parishes to promote work among young people. She is also to address the women of the diocese when they meet at Des Moines on May 11-13 at the time of the diocesan convention.

* * *

Dakota Hears About Virginia

All of us get a thrill out of problems if they are far enough away. Thus I was at a meeting of Church women the other day where everyone got rather excited over Indians in the Dakotas but seemed to have little interest in the sharecroppers in their own back yards. So the Dakota districts sent their missionaries east to stir us over Indian work, while Deaconess Booth of St. Mark's Mission, Dante, Virginia, goes to North Dakota to talk to the folks about mountain work in the south. That's what keeps the church wheels turning.

* * *

Pittsburgh Children Present Offering

The children of the Church schools of the diocese of Pittsburgh presented their mite box offerings at a service held at Trinity Cathedral on April 27. The sermon was preached by Archdeacon Thomas H. Carson, with Bishop Mann extending greetings.

* * *

Bishop Strider At Graduate School

Bishop Strider of West Virginia is to deliver the commencement address at the Graduate School of Applied Religion, Cincinnati, May 30th. Ten men will receive diplomas, the largest number ever to graduate from the school. On May 27-29 there will be a retreat conducted by the Rev. Edmund L. Souder and held at Bethany Home, Glendale. The summer session of the School is to open June 23—its 19th year—with thirty men enrolled from twelve seminaries.

* * *

How Seminaries Train Parsons

Seminaries train men to be effective parsons in three ways, Dean Zabriskie of the Virginia Seminary told the congregation of St. Paul's Church, Petersburg, Va., on April 27. First, a seminary is a Christian community, thus developing Christian habits and attitudes. Then it gives the theologs training by placing them

in charge of missions. Finally it trains them to analyze problems and form judgments, and teaches such professional skills as reading intelligently, preaching effectively and directing organizations.

* * *

Bible Society Has An Anniversary

Four volumes of Scriptures every minute, day and night, for the last 125 years is the record of distribution made by the American Bible Society, which celebrates its 125th anniversary this week. A total circulation of approximately 305,555,700 Bibles, Testaments and Portions, will be reported at the Society's annual meeting being held today, May 8, in the board of estimate room in City Hall, New York, in the historic setting where the Society was organized. Mayor LaGuardia will address the meeting and the Society's president, John T. Manson, will preside. The Bible Society began its work in 1816 in the upper room of the office of a printer on Nassau Street. Today, from a six-story building on one of New York's busiest corners, the Society grown to a national and international organization, conducts its activities through 14 offices in the United States, and 32 foreign offices and distribution centers serving more than 40 countries. Through all the busy years of expansion the American Bible Society has adhered faithfully to its original purpose, to promote a wider circulation of the Holy Scriptures, without note or comment. This involves three processes, translation, publication and distribution of the Scriptures.

* * *

Fargo Cathedral Is Re-decorated

Bishop Atwill dedicated the "new" Gethsemane Cathedral, Fargo, North Dakota, a couple of weeks ago—"new" because the interior has been completely re-decorated and re-furnished. The dean is the Very Rev. John Richardson.

* * *

Who Do You Want, Hupeh or Hopeh?

Much confusion has been going on in the mission at Sian, in the western Chinese province of Shensi, because the Rev. Leighton Yang of Hupeh province, an old friend to many whom he met while in the United States not long ago, has been joined by a young deacon from Hopeh province,

also named Yang. The gateman now asks each visitor who wants Mr. Yang if he wants the Hupeh Yang or the Hopeh Yang. Leighton Yang is the one who was knocked down by a motor car in New York, and said to himself as he lay on the pavement, "Do I die here?" He did not, but has survived through months of war in China and a hard walking trip from Hankow to reach Sian and help the Chinese Bishop T. K. Shen in that difficult field. It is not Mr. Yang's first service in Shensi. He volunteered to hold the fort there some years ago during a shortage of staff. It was during a time of famine and bitter cold, so severe that the crows dropped dead on the fields, and most of Mr. Yang's efforts had to go into famine relief. Sian is the Chinese Church's own home mission field, its first one, supported by the Chinese themselves, and Bishop Shen is the Jackson Kemper of China, the first missionary bishop sent out by the Chinese Church.

During the war things have been pretty hard in Sian as there have been many air raids, communications have been interrupted and prices high, but

CHRIST and The Spirit by

William Samuel Bishop, D.D.

Churchmen, both in America and in England, will welcome Dr. Bishop's latest contribution to theology.

'The Spirit', Christ and The Church are exhibited in their intimate association and vital union.

"I trust this important volume may have a wide reading, as it deals with a theme of supreme importance, especially at this time."—*The Rt. Rev. James E. Freeman, Bishop of Washington.*

"Not since his (Dr. Bishop's) colleague, Dr. DuBose, gave us the fruits of his New-Testament exegesis, some years ago, has American theology laid us (in England) so greatly in its debt."—*The Very Rev. E. G. Selwyn, D.D., Dean of Winchester.*

209 pages. \$2.00

Longmans, Green & Co.
New York, N. Y.



Silver-Rim Plates made of permanent metal holders with beautiful paper refills. The "Smart Set" likes them for buffet suppers, luncheons, picnics. Welcomed by business women—save time and labor. Ideal for church and club suppers—no dishwashing after the party.

Send \$1 for Introductory Box or write for circular. Agents make good income. Sell to friends and neighbors.

COLLINS CRAFTSMEN INC., Dept. W 308 S. Smedley St., Phila., Pa.

the support of the work has kept up, support received from all the dioceses, even those disturbed by war.

* * *

Something Any Parish Can Do

Credit goes to the School of Applied Religion, Cincinnati, for this story of a very practical undertaking:

The project arose out of an emergency. A man who could not pay the usual fees had to have a transfusion within an hour. The Rector was called. By sheer good luck enough people were got to the hospital in time to secure a donor of the right type. This was 11:30 p.m. The emergency suggested organization. By chancel announcement, volunteers were asked for and typed. There were twenty-one volunteers. Some of these had already been typed, and their records were checked at the hospital where this had been done. Others were typed for a nominal fee of one dollar. A list was made with blood-type, telephone, working hours, etc. on it. Counting the first emergency, there were three calls for this service. However, subsequent refinement of the plan has demonstrated that the best procedure is to work with the Red Cross Blood Bank in the General Hospital, which is open on a twenty-four hour basis. Typing can be done there without cost, plus a Wasserman test, which is not always available at the dollar-a-head typing places. Also, the Blood Bank carefully checks the physical condition of its donors in a way that no amateur-blood-agent could do, and thus avoids the dangers that might result to a donor who was not in good physical condition. In towns where the Blood Bank is not available, however, a blood donor file provides a unique parochial service which is often needed in grave emergencies in a hurry. If possible, Wasserman's should be made of all applicants, and the parson should keep in mind that no donor should be called on more than once a month, or in pregnancy, or with the slightest sign of influenza, or in a state of general debility. The

social implications of this service, and its general usefulness in emergencies, are important. However, the value of the blood-donor file as a concrete method of teaching that the Parish is God's family, that we are of one blood in Christ Jesus, and that the Eucharistic union in the Blood of our Lord means something besides kneeling at an altar rail together, is enormous.

* * *

Dogs vs. Churches Up for Discussion

The people of the United States, someone or other has discovered, spend 750 million dollars each year for dogs and their upkeep, while contributing \$519,000,000 to churches. Pedigreed dogs cost 150 million and the balance goes for their upkeep, including show places, galoshes, dietary foods, doctors' care, woven jackets—and, believe it or not, nail polish. Add what it costs for nail polish to the amount consumed by women on their fingernails and toes and you have quite an item. I know men who waste money too on various things so perhaps we had better skip the whole thing.

* * *

St. Louis Parish Has Credit Union

Grace Hill, St. Louis, presided over by the Rev. William Kirk, has a credit union that is growing, with over



CREMATION—Send for free pamphlet. Learn the facts about cremation. Southern Crematorium, 323 Riverside Ave., Jacksonville, Florida.

A Gentle Laxative Good For Children

Most any child who takes this tasty laxative once will welcome it the next time he's constipated and it has him headachy, cross, listless, with bad breath, coated tongue or little appetite.

Syrup of Black-Draught is a liquid companion to the famous BLACK-DRAUGHT. The principal ingredient is the same in both products; helps impart tone to lazy bowel muscles.

The Syrup's flavor appeals to most children, and, given by the simple directions, its action is usually GENTLE, but thorough. Remember Syrup of Black-Draught. 50c and 25c.



\$1,000 now in deposits, and no defaults. A credit union, as you doubtless know, is a cooperative bank

CATHEDRAL STUDIOS

Washington & London, England. CHURCH VESTMENTS, plain or embroidered, surplices, exquisite Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$4.00. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

OUT-OF-PRINT and Hard-to-Find Books supplied; also family and town histories, magazine back numbers, etc. All subjects, all languages. Send us your list of wants—no obligation. We report promptly. Lowest prices.

RELIGIOUS BOOKS A SPECIALTY
(We also supply current books at publishers prices postpaid.)

AMERICAN LIBRARY SERVICE
117 West 48th St., Dept. E, New York City
(We buy old books and magazines.)

GUESTS WANTED. Sunny Sarasota! A Churchwoman wishes two guests in her comfortable home. Address Miss Elizabeth O. Robinson, 147 Fletcher Avenue, Sarasota, Florida.

PALM CROSSES, ten cents per dozen, delivered. St. Barnabas Church Altar Guild, Mrs. Tansey, 1421 N. Avenue, 47, Los Angeles, California.

10% to 50% OFF

on Episcopal Prayer Books and Hymnals. Send for List to Church Section, LYCETT, INC., 317 N. Charles St., Baltimore, Md. Everything for the Church and Church People



VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Priest Cloaks - Rabats - Collars
Custom Tailoring for Clergymen
Church Vestment Makers
1837 Over One Hundred Years 1941

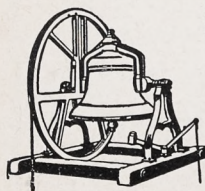
COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK

ERNEST W. LAKEMAN
DESIGNER AND WORKER IN
STAINED & LEADED GLASS
336 EAST 28 ST. NEW YORK



Lloyd

WALL PAPER PRICES ARE FAIR
Insist on seeing them to satisfy yourself
NEW YORK - BOSTON - CHICAGO - NEWARK



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

through which money is loaned to members at low interest rates. Most of the members at the St. Louis parish are on WPA and need this sort of protection from loan sharks. To illustrate: I was going over to Brooklyn College last evening on the subway to speak to a couple of thousand students. On the way I amused myself by figuring out the interest gathered in by a loan outfit who had an ad in the subway, I am not too good at figures but they must be getting rich with an interest rate of about 35%.

* * *

They're in the Army Now

There are at present 99 Episcopal chaplains on active duty in the army and 13 in the navy, according to a report by the army and navy commission, which states also that the commission is now paying the pension premiums of 15 chaplains and is giving a discretionary fund of \$10 a month to 36 chaplains. The commission expects to be able to deliver communion sets, portable altars and altar linens within the next two or three weeks. Approximately 10,000 copies of "A Prayer Book for Soldiers and Sailors," 2,000 Offices of Instruction, 7,200 Wayside Hymnals, 2,000 Forward Day by Day and 7,500 Holy Communion folders have been sent by the commission to the chaplains. Efforts toward increasing helpfulness to parishes in camp areas are being made by the Commission, which at present intends to devote about \$800 a month to such parish work. Bishops of the Church are being asked to ascertain either through diocesan social service commissions, or through committees appointed for the purpose, the names of men going from parishes to camps, and the commission proposes to supply to such diocesan committees or commissions a correct list of chaplains, and when necessary, registration cards so that the names of men may be forwarded to chaplains, or when the unit has no Episcopal chaplain, to ministers of the Episcopal churches nearest the camps.

* * *

Another Relief Project in China

When the full story can be told about what has been going on in China, one chapter will be about the refugee relief carried on through many months, indeed for nearly four

years, by the Rev. and Mrs. J. E. Olsson of St. Saviour's Church, Shasi. No post office has been operating there for some time, and the Olssons are entirely cut off except as they can send an occasional letter out by messenger to Bishop Gilman in Hankow.

Shasi is a Yangtze River port 120 miles beyond Hankow. Work went on there normally for many months after war had interrupted it elsewhere. Then the tide of refugees began to arrive, as Hankow was evacuated and occupied.

With war coming nearer all the time, the Olssons stayed on, and, along with the refugee work, kept the mission schools running. A year ago Shasi was subjected to a long and almost continuous bombing, increasingly intense until the city was entered and occupied. Since then, it has been necessary to close the schools but the teachers improve the time by making evangelistic visits in many homes and from this, the Bishop writes, "unexpectedly fine results have already been noticed."

The Bishop believes that the Olssons must have suffered intensely from the summer heat as they remained there with no break and the Yangtze Valley heat can be appalling. "It is a mistake," he believes, "for anyone to endure it except for urgent necessity. It destroys energy vital to any mission worker."

GRACE CHURCH IN NEW YORK

maintains two residence clubs for out of town boys and girls.

Huntington House for Girls

Apply: Miss Theodora Beard
94 Fourth Avenue

House for Young Men

Apply: Mrs. B. H. Keeler
88 Fourth Avenue

A restful home in Dunbarton, N. H. Large airy rooms, modern conveniences, fireplaces, screened-in porch. Excellent table, good roads, reasonable rates. Christian clientele.

MRS. F. E. GARVIN

R R 2

Concord, N. H.

Shrine Mont

VACATIONS—May-October for clergy, laity, families, and friends. In high Alleghenies, west of Washington by motor, bus, or train. Grounds of rare beauty include Shrine mountain; mineral springs; many recreations; modern lodges, cottages, central social halls and refectory; noted SHRINE; perpetual trust of Church. Rate—\$15 a week, \$14 by 4 weeks. Prospectus. Rev. E. L. Woodward, M. D., Director, Shrine Mont, Orkney Spgs., Va.
Clergy Seminar July 14-25.

Confirmation Instructions

By BISHOP JOHNSON

50c for single copies

\$4 for a dozen copies

THE WITNESS

6140 Cottage Grove Ave.

Chicago

Franz Mayer Studios Inc.

228 West Broadway
New York, N. Y.

STAINED GLASS WINDOWS
CHURCH INTERIORS

WILBUR HERBERT BURNHAM

Designer and Master
Craftsman

STAINED AND LEADED GLASS

Studios: 1126 Boylston Street
Boston, Massachusetts

Write us for Organ Information

AUSTIN ORGANS, Inc.
Hartford, Conn.

Ammidon & Company

31 SOUTH FREDERICK STREET • BALTIMORE

H. L. VARIAN, President



EVERYTHING FOR THE EPISCOPAL CHURCH
EXCEPT VESTMENTS

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume).

Pew Size

Apply to Rev. W. Arthur Warner, D.D.
Secretary, 1935 Chestnut St.
Philadelphia, Pa.

RESTHAVEN

Saint Augustine, Florida

Sisters of The Resurrection have again opened their Rest House in this historic city to guests desiring spiritual peace and strength; physical rest, quiet and nourishing food. The new location is in beautiful grounds with water outlook, live oaks, palms, flowers. Comfortable rooms. Central heat. Address The Mother Superior S. R.

ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of Churches

Telephone El-dorado 5-1058

Pure Irish Linen for all Church uses. New shipments of our same fine qualities still being received. Now is the time to replenish fully your sacristy and vestment needs. Samples free.

MARY FAWCETT CO.

Box 146

Plainfield, N. J.

ALTAR ORDERS PROMPTLY FILLED
BREADS SAINT MARY'S CONVENT
KENOSHA • WISCONSIN

THE EPISCOPAL EVANGELICAL FELLOWSHIP

(THE LIBERAL EVANGELICALS)

MONTHLY BULLETIN
MAY - 1941

Edited by

GARDINER M. DAY, THEODORE FERRIS, WILLIAM B. FERRIS

CONFERENCE PROGRAM

THURSDAY, MAY 15th

3:45 p. m.—THE LIBERAL EVANGELICAL TODAY AND TOMORROW. CHAIRMAN: The Rev. Anson P. Stokes, Jr., Rector of Trinity Church, Columbus, Ohio. SPEAKERS: The Rev. Cyril C. Richardson of the Union Theological Seminary. The Rev. Robert O. Kevin, Jr., of the Theological Seminary, Alexandria, Virginia.

5:00 p. m.—BUSINESS MEETING. PRESIDING: The Rev. Gardiner M. Day, President.

6:45 p. m.—CONFERENCE DINNER at Grace Church Parish House. CHAIRMAN: The Rt. Rev. Benjamin M. Washburn, Bishop of Newark. SPEAKERS: *The Church Facing a World in Revolution* by The Rev. Theodore P. Ferris, Rector of Emmanuel Church, Baltimore, Md. *The Significance of Malvern* by The Rev. Charles Lawson Willard, Jr., Rector of Trinity Church, New Haven, Conn.

FRIDAY, MAY 16th

8:00 a. m.—HOLY COMMUNION in Grace Church. Celebrant, The Rt. Rev. Theodore R. Ludlow, Suffragan Bishop of Newark.

8:45 a. m.—BREAKFAST.

10:00 a. m.—STUDY IN PRAYER BOOK REVISION. CHAIRMAN: The Rev. Erville B. Maynard, Rector of St. Peter's Church, Albany, N. Y. SPEAKER: The Rev. Henry McF. B. Ogilby, Rector of the Church of Our Saviour, Brookline, Mass.

11:00 a. m.—CHURCH UNITY AND THE CONCORDAT. CHAIRMAN: The Rev. Granville Taylor, Vicar of the Chapel of the Mediator, Philadelphia, Pa. SPEAKER: President Henry Sloane Coffin of the Union Theological Seminary.

1:00 p. m.—CONFERENCE LUNCHEON at Grace Church Parish House. CHAIRMAN: Mr. Henry T. Stetson of Orange, N. J. SPEAKERS: *The Church and Defense Preparation* by The Very Rev. Henry B. Washburn, Secretary of the Army and Navy Commission. *The National Church Faces—?* by the Rev. Charles W. Sheerin, Assistant to the Presiding Bishop.

3:00 p. —Adjournment of Conference and Meeting of Officers and Executive Committee.

The local arrangements are under the direction of the host Rector, The

ALL EPISCOPALIANS INVITED

This Is An Invitation To
All Episcopalians,
Clerical and Lay, Men and Women
To Attend
The Seventh Regional Conference
Of

THE EPISCOPAL
EVANGELICAL FELLOWSHIP
(THE LIBERAL
EVANGELICALS)

At
Grace Church
Orange, New Jersey
Thursday, May 15 at 3 p. m.
To

Friday, May 16 at 3 p. m.
DAYLIGHT SAVING TIME

Rev. Lane W. Barton, Grace Church, 105 Main St., Orange, N. J. It is hoped that as many people as possible will attend the conference. It will also be of the greatest assistance if, anyone attending the conference, will make reservations for meals, hotel accommodations or entertainment in private homes by writing to Mr. Barton. The sooner this information is sent in the easier it is for the host parish.

The following information may be of assistance to those planning to attend:

Over-Night Accommodations

Hotel Suburban, 141 Harrison St., East Orange, N. J. (10 minute walk from Grace Church) \$3.00 up.

Y. M. C. A. Dormitory (next to Grace Church) \$1.00.

Meals

Meals will be served at Grace Church Parish House — Conference Dinner, May 15, 6:45 p. m., \$1.00; Conference Breakfast — Guests of Grace Church; Conference Luncheon, May 16, 1:00 p. m. \$.75.

If you would like to be a guest Wednesday night in the home of a parishioner, kindly notify The Rev. Lane W. Barton who will make the necessary arrangements.

Headquarters

Conference Headquarters and place of meeting will be Grace Church Parish House, 105 Main Street, Orange, N. J. Telephones ORange 3-6436; ORange 4-9535.

Transportation

Grace Church, Orange, N. J. is just 16 miles west of New York City and 4 miles west of Newark, N. J. It may be reached by bus, rail (ferry from New York) via the Delaware, Lackawanna & Western R. R. People coming via the D. L. & W. R. R. either East or West, should get off at the "Brick Church Depot," which is the closest to Grace Church.

NOTES ON PROGRAM

The opening session on Thursday afternoon ought to be of particular interest in as much as it will be a discussion of what should be the main purpose and emphasis of the fellowship in the present and in the future. The discussion last winter on the question of the name revealed that there are several differing views as to what our main emphasis should be. We hope that through this opening discussion at the conference considerable light will be shed on this subject. In the evening we hope to hear two challenging talks on the tasks we all face as Evangelicals, dealing with the present world crisis.

MARRIAGE INSTITUTE

(The following is part of an address by The Rev. William K. Russell, Rector of Christ Church, West Englewood, N. J., delivered at his regional conference. In our fellowship we believe in prayer, study and action and this is the kind of action members might like to duplicate in their own communities.)

The whole picture of marriage has been a rather hap-hazard one; the wonder is not that there have been so many divorces but that there have been so many marriages that have worked out well. In sixty years, for instance, we have had a population increase in this country of 300%, a marriage increase of 400%, but an increase in divorces of 2000% over that same period.

We began, a few years ago, by starting what we called an Institute on family relations which carried on for four successive Thursday nights. Family finance, the biology of the family, the father, mother, child relationship, and the spiritual nature of the family were the four subjects. One afternoon, we invited, with the cooperation of the high school, the girls of teen age to hear Dr. Valeria Parker on the biology of the family, and the following Thursday the boys of teen age. Those boys and girls

were invited to submit questions in writing. No adults were present except the speaker and the chairman of the meeting. Those questions were all-revealing, and showed not an all-wise, not an all-knowing younger generation, but a generation which is hungrily for the knowledge which is rightfully theirs, a very ignorant generation. We decided that something ought to be done and it has been our purpose to carry on this particular type of project through succeeding years, not every year, but skipping a year or two.

The plan has developed in this way, in that those who have been married in our Church form a group. We speak of them as the "Young Marrieds," who meet with the rector and his wife once a month, for discussion and talks, and outside speakers are brought in. The making of wills, family finance, the buying of property, family preparation—those are some of the subjects which have been discussed and handled through these last few years. They are invited to encourage their friends to speak to the rector early, months before the time for marriage, and there has been built up a relationship which is cordial and friendly and open—an unusual relationship.

It seems to me that the only way in which we can work on this is by having such a relationship on the basis of that friendship and confidence that makes sharing easy. In such a relationship great things are possible.

It has been said that if you want to prepare adequately for marriage, you must start with the grandparents of the people who are to be married. We can't quite do that, but we can begin with the parents and we can begin early. We can begin with these people from the time of their marriage and guide them somewhat in the preparation for their families, and continue that guidance as their families are moving along. It is carried on through the preparation for confirmation which extends over a period of many months. Furthermore, those who have been confirmed continue to meet with the rector one Saturday morning a month right on through the completion of their high school work or for three years. This results in the deepening of friendship and confidence. The young people are invited to present questions in any way they desire, anonymously through the mail, or from the floor, and those questions take precedence over anything that the Rector may have in mind to share with them.

These are just feelers along the way, but it seems to me that in the experience of some three years now they have been tremendously worth while, and out of this experience

THE EPISCOPAL EVANGELICAL FELLOWSHIP

A 20th Century Christian Fellowship for Men and Women of the Episcopal Church.

We believe that God wills the Church to be:

Catholic in its inclusiveness.

Liberal in its essential spirit.

Evangelical in its witness for the Gospel of Christ.

We believe:

1. In the interpretation of the Christian religion in contemporary terms.
2. In the rigorous application of the principles of Christ to our social life.
3. In simplicity and dignity of worship.
4. In immediate action toward Christian unity.

which I have so sketchily and poorly covered, I would offer this suggestion: in order to give greater emphasis in the matter of education for marriage and family life, I wish that we might have, if not in our diocesan centers, in community areas consultation centers for the guidance of family life through the growing years of the marriage relationship. One-third of the divorces that occur come in the first four or five years of marriage. Two-thirds of the divorces, approximately, come in the years between the fourth and fifth and the tenth year of marriage. Then things seem to be relatively safe until people approach 40-55 years of age or that period which, strangely enough, seems to be more dangerous for women than for men. The number of divorces clearly shows the great need for guidance and education all along the way, if this family set-up of ours, so imperiled and so endangered, is to be strengthened.

When we are ill we go to a doctor; if we have property troubles we go to a lawyer. We are advised to go early and to seek advice all along the way. With most of us, we do not know of family difficulties until things have reached such a pass they are difficult to heal. Isn't it your experience that most divorces are quite unnecessary, that most do not result because there is an irreparable breach, but because love has been very deeply wounded, very deeply hurt. We can do much, I feel, in educating the public mind, as well as in the life of our people, by placing this particular phase of life in a high and important position in our ministry.

QUESTIONS FROM THE FLOOR:

Question: When you have the high school boys and girls, under what auspices do you organize your institute? Is it your own church

auspices or do you make it a community group?

Mr. Russell: We make it a community group.

Question: And there is no objection on the part of the other families?

Mr. Russell: It was purely voluntary, and out of that experience the board of education has incorporated that training into the high school curriculum.

AN IMMEDIATE PRACTICAL SUGGESTION

Since, by the action of the 1940 General Convention, our Church became a member of the Federal Council of Churches of Christ in America, we can assist in making that membership vital and effective by having our individual parishes take a direct part in the movement toward Christian reunion by enrollment as an "Associated Church" in The Federal Council of the Churches of Christ in America. By enrolling as an "Associated Church," an individual parish: 1. Helps to educate its members in the need for and progress in interchurch cooperation and unity. 2. Enters into a relationship which brings stimulus and practical guidance in programs of evangelism, worship, Christian education, social service, inter-racial goodwill, international justice and world peace. 3. Contributes to the financial support of a movement which in less than fifty years has an amazing record for increasing understanding and cooperation among the Churches of America.

An enrolled church will receive a metal plaque to hang in its office or vestibule, certifying to its participation in the movement toward Christian unity. It may, if it so desires, print in its bulletin "This church is affiliated with The Federal Council of the Churches of Christ in America." For further information write to The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York.

MEMBERSHIP: Any member of the Protestant Episcopal Church, Clerical or Lay, who is in sympathy with the purpose and principles of *The Episcopal Evangelical Fellowship* as outlined herein, is invited to become a member by sending his name and address together with a check for \$2.00 to cover annual dues to The Rev. Anson P. Stokes, Jr., Treasurer, 125 E. Broad St., Columbus, Ohio.

I hereby enroll as a Member of the Episcopal Evangelical Fellowship.

Name

Address

Position

The New St. James Courses

These new courses for Church School use can be procured for 1941-42 at cost, by a limited number of parishes willing to co-operate in developing new and better methods in Religious Education. *Pupils books*, mimeographed and with illustrations, (the same as used by us) will cost such schools 35 cts. per child. These courses will not be printed for general sale until 1942.

Will schools desiring them please write me by June first (the earlier the better), telling how many of each course are needed?

Courses to be used in 1941-42.

"Lord of Heaven and Earth", for pupils 6, 7, 8 years old.
(A Life of The Lord Jesus)

"The House of the Lord", for pupils 8, 9, 10 years old.
(The Church, its symbolism, its worship)

"Christian Virtues", for pupils 10, 11, 12 years old.
(The Commandments, Precepts, Good Deeds)

"The Lord and me, His Servant", for pupils 12, 13, 14 years old.
(Based on the Office of Instruction)

THE REV. HORACE W. B. DONEGAN, D.D., Rector
ST. JAMES CHURCH

865 Madison Avenue

New York City