

September 4, 1941

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# THE WITNESS

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STANLEY MATTHEWS  
Writes on Malvern Implications

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## CLERGY NOTES

CARPENTER, JERRY E., rector of St. Paul's Church, Bellevue, and Grace Mission, Clyde, Ohio, has accepted a call to become rector of Epiphany Mission, Euclid, Ohio. He will assume his new duties on September 15th.

GASS, JOHN, formerly the rector of the Incarnation, New York City, has accepted the rectorship of St. Paul's Church, Troy, New York.

GRANT, JAMES L., formerly vicar of St. Thomas' Church, Pawhuska, Oklahoma, became rector of St. John's Church, Winnsboro, S. C., on August 1st.

HENSHAW, EDGAR W., has been transferred from the Clarendon Field of four missions to the Pampa Field which includes Borger, Texas, and Dalhart, Texas.

KITTENGER, J. R., rector of St. Mark's, Plainview, Texas, has been released for service as chaplain and is stationed at Camp Sheppard, Wichita Falls, Texas.

LAWS, HERBERT N., rector of Epiphany Church, Norfolk, Va., died suddenly on August 19th in New Haven, Conn., while on vacation. Mr. Laws was 57 years of age.

MOORE, GERALD, formerly the dean of St. Luke's Cathedral, Evanston, Illinois, has accepted the deanship of St. Matthew's Cathedral, Dallas, Texas.

PALMEJAR, PLACIDO E., was ordained deacon in Grace Cathedral, San Francisco, by Bishop Block of California on August 10th. Mr. Palmejar will be assistant at the Church of the Advent in San Francisco.

POSEY, JACOBUS JERRETT, retired priest, died in Petersburg, Va., on August 22nd after an illness of several weeks. He was 49 years of age.

PURDY, JAMES E., rector of Grace Church, Trenton, N. J., has accepted a call to be rector of St. John's Church, Camden, N. J., effective October 1st. On September 13th, Bishop Gardner of New Jersey will marry Mr. Purdy to Miss Anna E. Hughes of Trenton.

SNELL, ROBERT J., worker in the Pampa Mission Field, Texas, has been appointed rector of St. Mary's Church, Big Spring, Texas. He will have pastoral care of Trinity Mission, Midland, Texas, and St. John's Mission, Odessa, Texas.

TUCKER, L. NORMAN, rector of St. James Memorial Church, Pittsburgh, Pa., died on August 14th. Mr. Tucker had been rector of St. James' since 1921.

WALKER, C. CAMPBELL, retired priest, who has been living for some years at Waretown, N. J., died suddenly on August 11th at the summer home of his daughter on Greenwood Lake.

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# THE WITNESS

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## A DECLARATION OF DEPENDENCE

By

STANLEY MATTHEWS

*Layman of the Diocese of Southern Ohio*

THE Malvern Findings have been likened in importance to our American Declaration of Independence, and it is quite possible that the future will prove such a comparison to be entirely justified. But in content it presents one marked contrast to that earlier and as yet more famous document. It is in effect a Declaration of Dependence—the dependence of the entire human family upon God, not only in the generally accepted sense for the existence and guidance of man's spiritual welfare, but quite as specifically for the eventual solution of the complicated puzzle presented by the mass of man's material accomplishments and devices which we have come broadly to refer to as the Economic Order.

Of course there is nothing actually new in such a declaration and after nineteen hundred years of Christianity the real wonder is that the necessity for it has been so widely recognized. But we are reminded that the fathers of our country, after prefacing their remarks with the words "We hold these truths to be self-evident," still found it necessary both to state them and to fight for them afterwards. With no less determination, the fathers of Malvern preface their declaration with the most self-evident but perhaps most often forgotten truth of all—that the Church of God is not a voluntary assembly of more or less well-meaning individuals, as so many people both within and without organized Christianity imply by their attitudes today. They might well have likened it to a vast tree of great and unknown age with its roots reaching back to the beginnings of creation, and with its stem and branches slowly reaching toward the skies bearing successive generations of leaves. Leaves do not grow upon trees from their own choice—they are a living and necessary, though temporary, product of the entire

growing organism, to which they owe their existence and separated from which they wither and die, but which in turn depends upon their important function for its continued health and growth. It is this organic nature of the Church and this alone which establishes the right of this mere handful of religious men of Malvern to witness so boldly for God, since the Church is God's and not man's. Quite truly they did not speak as official representatives of the English Church, but as members of the "Community of the Holy Spirit," and by so speaking they have made an appeal to all of Christendom which may prove dangerous to disregard.

Another self-evident fact too long ignored is the very simple one that all real wealth of whatever nature has been derived directly or indirectly from a source not created by man—from the earth, sea, or atmosphere, the common natural resources upon which all mankind depends for its very existence. However agnostics may disguise it by such terms as Mother Nature, or water it down by vague references to first causes, to the Christian this source can mean only God the Father and Creator, and nothing less. Certainly, by no conceivable humanistic mental gymnastics can the beginnings of the world's wealth be credited to any act of man himself. Hence our vaunted and highly cherished "private ownership" is seen to depend in the last analysis wholly upon the lavish generosity by which our planet was originally endowed by its Creator with natural resources. Any contrary humanistic argument would no doubt point out the fact that such natural wealth is largely valueless to man until he has voluntarily applied to it something we broadly call work—including of course such things as invention and discovery within that term. But "work," as the most elementary experiment in physics will demonstrate, is a totally

This article is based on paragraphs one to thirteen of the Malvern Manifesto the revised edition of which is available at 5c a copy from the CLID, 155 Washington Street, New York, N. Y.



meaningless abstraction until it is coupled with something else called "time"—and time, again is God's creation. Man can not create it, he can only use it. His span of life is a loan from God, of short or long use as the case may be, and it is obviously his responsibility to use it in God's interests and not misuse it in opposition to His purposes. This is the real social significance of the Parable of the Talents, rather than the somewhat smug, though comforting, "stewardship" theory so often invoked to give divine sanction to inequalities of wealth or opportunity.

**F**OLLOWING this line of reasoning, when a man sells even his own labor he is trafficking in something he has neither bought nor created, and the title to his material possessions and the power resulting therefrom, however impressively protected by "civilized" law, becomes still more dubious when, on tracing them back to their origin, such titles are inevitably found to be based on some act of violence, tyranny, or pure chicanery, supported only by such shaky, though venerable, man-made philosophies as the "divine right of kings," "possession is nine points of the law," or simply "the devil take the hindmost." And to the Christian accepting this interpretation of the meaning of God's Creation and his own part therein, the term "sacrilege" is none too strong to apply to the reckless waste of the world's resources, both natural and human, of which the Malvern Manifesto finds the existing industrial order guilty. This waste directly thwarts God's purpose in creating wealth as a means to the welfare of all men—the only logical purpose, incidentally, which the reasoning Christian mind can ascribe to Him in explanation of His creating anything at all. And if this be a reasonable assumption, it is equally so to assume that the purpose of work, in God's sight, is the satisfaction of human needs, including the spiritual satisfaction derived from a conscious participation in the carrying out of God's plan for mankind.

It is on such grounds as these, whether specifically mentioned or implied in the findings, that the authors of Malvern declare the theory of ownership at present accepted by the bulk of Christendom as "contrary to divine justice" and a stumbling-block "making it harder for men to live Christian lives," pointing out that to be in accordance with Christian morality as well as traditional doctrine, ownership of property must necessarily be limited to such as "contributes to moral independence and spiritual freedom without impairing that of others." Moreover they affirm as another self-evident truth that the social system exists for man and not man for the social system, a paraphrase of an earlier statement equally self-evident, but also perhaps equally

shocking to the leading citizens of the generation to which it was spoken. The Christian doctrine of man, while asserting his complete dependence upon God, assures the sacredness of his human personality as the one inalienable "right" derived from that dependent relationship as a child of God; whereas by assuming a spurious independence, he has sacrificed his sacred birthright to become merely the means to the production of material wealth. This neglect of man's true end is not only to be acknowledged as sin because a perversion of God's purposes, but must also be recognized as the underlying cause of a world-wide spiritual and economic maladjustment of which the present war is the most alarming symptom and result.

**F**INALLY, the signers of this Declaration of Dependence realized that no estimate of our present day situation could be complete without one last significant, self-evident truth, the wording of which they borrowed from the earlier Madras Conference: "The social order is not entirely made up of individuals now living." Recognizing the immense burden imposed upon the present generation by the accumulated mistakes, injustices, and cruelties of past centuries, to the point where even many men of good will are in a state of baffled confusion knowing not how to rid themselves of the devouring monster which they have reluctantly assisted in nurturing, they have challenged the paralyzing illusion so prevalent within Christian officialdom that Christianity has nothing to do with economics, and that it is only necessary to preach the Gospel with increased fervor and a reformed social order will result. Malvern reminds us once more that good will and patience are not enough—that we must prepare not only to repent of our own sins, but to expiate them by undoing, while yet there is time, the damage wrought by past generations whose fruits are now ripe for the harvest.

## Talking It Over

By

WILLIAM B. SPOFFORD

**I**N THE NEWS COLUMNS of this paper there is a statement on the Roosevelt-Churchill Peace Aims which was released last week over the signatures of a large number of leading Churchmen, including a preponderance of Episcopalians. It is a statement with which, I think, few Christians would disagree. However, the immediate task is not alone the coming peace but the present war and here, as I have travelled about the country a bit this summer, I have discovered that many highly respectable ladies and gentlemen have changed their line. A few months ago they fer-



vently advocated the defeat of Hitler, Public Enemy Number One, at whatever cost. But I am beginning to suspect that they would have been more forthright had they said, "At whatever cost, that is, short of the loss of our own privileged positions in this world," since many of them are now saying that since Germany and Russia are now at war, Britain and the United States should stand on the sidelines praying fervently that the so-called dictatorships destroy each other. It is perhaps in order therefore to present at this time statements recently made by two British gentlemen who see things more clearly—statements, incidentally, which reached me through the British Bureau of Information, which indicates, presumably, that they have the approval of the British government.

FIRST IS PRESENTED the statement of the Archbishop of Canterbury—the Archbishop, mind, and not the Dean of Canterbury, though the two for once seem to be in close agreement. Here's what the Archbishop says:

"There were many to whom any definite alliance with the Soviet Government brought not unnatural misgivings. It may seem strange to combine alliance with Bolshevist Russia, with the claim that we are contending for a Christian civilisation. But such misgivings are really misplaced. For (1) The first and essential aim of the whole widespread struggle is to overthrow the tyranny of evil embodied in the rulers of Germany, and all who are engaged in the cause must needs be our allies.

"(2) The victory of the Nazi power would destroy any kind of tolerable form of human government.

"(3) Russia is but the latest country suffering unprovoked attack by Nazi Germany. It is contending for the principles of national freedom and independence, for which the British Commonwealth and United States of America are standing.

"(4) It may well be that Russia's defence of its own land and the new unity which this will bring may lead to a new tolerance of religion by the Soviet Government, and a new resurgence of the interests of religion, always deep-seated in the heart of the Russian people. It is significant that on the outbreak of the war thousands flocked to the churches for prayer in Moscow and elsewhere.

"We must, therefore, wish every success to the valiant Russian armies and people in their struggle, and be ready to give them every possible help. . . ."

ARCHBISHOP TEMPLE, as we have come always to expect, is equally forthright in his pronouncement:

"The attack launched by Germany against Russia has altered the military perspectives; it has not altered the moral duty of overthrowing the Nazi regime. There is a great deal in the present order in Russia which no Christian can approve. Personally, I always thought Bolshevism preferable to Nazism, because its goal of universal fellowship is part of the Christian hope though its method of trying to reach its goal is in my judgment bound to frustrate its own object; the goal of Nazism is itself flatly unchristian. But these points are not of primary relevance. The essentially relevant facts are that Germany has been the worst offender in aggression upon her neighbours, while Russia has for the most part been a pacific power.

"Russia has vast territories not yet fully developed; she needed peace to establish her industries; she was not disposed to disturb the peace of nations, and had in fact taken a leading part in promoting the peaceful organisation of the world. Now that she, too, has been attacked by the aggressor of this century, we ought to have no misgivings as we united with her to resist the common enemy. And we may well hope that as the threat to her freedom has already called forth the deep religious feeling of her people, so her union with us who however unworthily stand for keeping open the possibility of Christian civilisation may lead to the withering and at last to the repudiation of her official godlessness."

BY EXECUTIVE ORDER the United States Navy has taken over the Federal Shipbuilding and Drydock Company at Kearny, New Jersey, following a prolonged strike that seriously interfered with the defense program. President Korndorff of the company immediately spent many thousands of dollars in newspaper advertising to inform the public that the difficulties were due entirely to the Industrial Union of Marine and Shipbuilding Workers. However those who read the article by the Rev. James Myers, industrial secretary of the Federal Council of Churches in the August 21st WITNESS, learned that all statements made by those directly involved in a labor dispute have to be taken with a grain of salt—or better, a great big bag of it. William H. Davis, the chairman of the National Defense Mediation Board, is a distinguished lawyer with a fine record for unbiased and impartial participation in settlement of labor disputes. In a letter to the Secretary of the Navy, and again in a public statement, Mr. Davis pointed out emphatically that the union had not violated an agreement; that the union had accepted the recommendation of the Mediation Board whereas the company rejected it; that in the recommendation "there is no restriction of the



worker's choice as to whether he will or will not join the union." Mr. Davis said further, in his letter to Secretary Knox: "It seems to me a pity that discussions should proceed under the misapprehension revealed in the statement released to the press by Mr. Korndorff." As these lines are written the newspapers report that 97% of the workers have returned to their jobs. Under what terms is not, at the moment, revealed, but one would hardly suppose that the Navy will fail to support the National Defense Mediation Board and will adopt its recommendations . . . we repeat, previously accepted by the union and rejected by the company. The Rev. Alexander Cummins, editor of *The Chronicle*, recently wrote, "This increase (of strikes) has convinced many people that labor is willing to endanger the nation's safety in order to seize this moment of stress to advantage itself." Mr. Cummins, who used to characterize his magazine as "Liberal and Progressive," might well use this vital Kearny case to prove that many people can be wrong in holding such a conviction.

## Let's Know

By

BISHOP WILSON

FAMOUS SHRINES

THE city of Cologne in Germany has been receiving a lot of bombs lately. Up to date there have been no reports of damage done to its magnificent Cathedral and we may hope this building will come through the war whole. To my mind it is one of the most imposing structures in all Europe.

Cologne is a very old city dating back to the first century before Christ when the Romans transplanted a tribe called the Ubii from the right to the left bank of the Rhine. About 50 A.D. a colony of Roman veterans was settled in the same place and the two peoples were soon intermixed. It is one of the innumerable instances of mingled populations in Europe which make it absurd to talk of racial purity, whether Aryan, Nordic or any other kind. Cologne became the capital of a Roman province. Christianity was brought in at an early date by Roman soldiers and traders. In the second century it had its own bishop.

As such things go the Cathedral of Cologne is fairly recent. At least its completion is recent but it took six hundred years to build it. The corner stone was laid in the year 1248. The choir was finished in 1322 and was cut off from the unfinished nave by a wall so that it could be used for services. For the next two centuries the work

proceeded very slowly and ceased entirely in 1540. By that time the nave had been completed and the south tower was partly erected. Thus it stood half finished for some three hundred years. In 1794, during the French revolution, it was confiscated by the French government and was used partly for a prison and also for a barn in which hay was stored.

Early in the nineteenth century interest was awakened in bringing the building to completion and work was resumed in 1823. It was not until 1880 that the work was done. There it stands today, a dream of Gothic architecture, covering a length of 465 feet and a width of 197 feet. The towers rise to a height of 516 feet. The interior is supported by 104 pillars which carry enormous arches. One is struck by the impressive simplicity of construction.

There is a beautiful triptych over the high altar and the choir stalls are masterpieces of wood carving. In the treasury of the sacristy is the Shrine of the Three Kings, one of the best examples of the medieval goldsmith's art. Legend says that it contains the relics of the three Wise Men. Just how they found their way to Cologne would appear to be a mystery but so goes the story.

There is nothing finer anywhere than the twin towers which flank the main entrance to this Cathedral. A good look at them is enough to take one's breath. And I suppose they would offer a fine target to some bomber. I asked a lecturing foreign correspondent why so many churches had been struck in the German bombing of London. He said that from far up in the air a church roof was simply a long building very much like a factory or warehouse and that in the rush of an aerial attack all such buildings were bombed indiscriminately. Maybe that is an intelligent reason. Maybe the Cathedral of Cologne has merely been lucky so far. We can only hope that neither accident nor retaliation will visit it with the wrath that has descended on St. Paul's and Westminster Abbey. Everybody is the loser when such things happen.

## Crack-Brained Evangelism

SOME eccentric individual has painted the boulders by the road-side with warnings like these, "PREPARE TO MEET THY GOD," "SINNER, BEWARE," "REPENT, OR GO TO HELL." When Boy Churchmouse and his pal, tramping back from the blueberry bog, got as far as "PREPARE TO MEET THY GOD," they knew that they were well started. Farther along, they would set down their heavy pails, climb up on "SINNER,



BEWARE" and rest their tired feet. Then, at last, when "REPENT OR GO TO HELL" loomed up ahead, they quickened their steps, for they knew that they were almost home. It was crack-brained evangelism to mutilate good scenery like that and, of course, it could not be expected to do anybody any good. Still, during the last forty years, Churchmouse has closed his eyes many, many times and seen a picture of those stones with their staring red letters and, some of those times, it has been lucky that he did.

THE CHURCHMOUSE.

## Images

By

BISHOP JOHNSON

IN A recent discussion about religion, it was evident that the disputants differed fundamentally in their conception of God and of the revelation of Himself to man. One group believed that "God created man in His own image," while the other group seemed to believe that man makes God in his own imagination.

If it is idolatry to worship graven images of wood or stone, is it any less idolatrous to reverence the mental images that we ourselves create? If it be true that the first and great commandment is to worship God, then we have a duty to seek Him if haply we may find Him.

Man is endowed with a capacity for worship and as St. Paul says, "the invisible things from the beginning of the world are clearly seen, being understood by the things that are made, even the eternal power and Godhead, so that men are without excuse because that when they knew God they glorified Him not as God, neither are they thankful. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image."

Again; "Thou art worthy, O Lord, to receive honor and glory for thou hast created all things and for thy pleasure they are and were created."

It was the failure of Belshazzar to appreciate this which caused Daniel to say, "the God in whose hand thy breath is and whose are all thy ways hast thou not glorified." The natural man has the capacity for worship and his failure to be thankful to God results in his own depravity. God has revealed Himself in nature as truth and there were those who, apart from revealed religion, lived godly lives. But God revealed Himself to the Hebrew people in a particular way. The creed of the Jew proclaimed that God is righteous. "The Lord our God is one God; the Lord our God is holy." For 2000 years, the Israelites bore their

witness to these truths, quite apart from their practice of them. Surrounded by powerful nations who served idols and who were immoral, the Hebrew people prepared the way for God's revelation of Himself as love in the person of the Messiah.

There was always a faithful remnant who not only believed in righteousness but practiced it. Christ could not have come to Athens for they would have laughed at Him; He could not have come to Rome for they would have imprisoned Him; He came to Jerusalem and they crucified Him, but there was a faithful remnant who followed Him.

Revelation is a process. First in the Old Testament, God over His people, leading them to their promised land. Then in Christ, God was with His people. The word Emanuel means "God with us" in the Hebrew. Then God was in His people for He gave them the Holy Spirit so that their bodies became the temples of the Holy Ghost.

To assume that this progressive revelation of God to man was the result of man's creative imagination is most improbable for each successive revelation was quite contrary to current thought. Neither the person of Christ nor the work of the Holy Spirit was the result of human imagination but quite contrary thereto.

Those who deny the objective reality of God also reject the historic reality of Christ and assert that the Gospels are largely fictional and not the testimony of honest men. To them the Church is not an instrument of God's grace but a glorified service club. Men are prone to assert that the Church is a failure but fail to see that humanism is a tragedy responsible for the chaos in which society finds itself today.

## Hymns We Love

THE sense of eternity may drift from us with the pressing concerns of the day. To refresh our eternal outlook we may read the Nineteenth Psalm or sing this version of it. Isaac Watts translated it much more truly than any prosaic interpretation. The first hymn taught to children in Scotland, its echoes resound from chapels and cathedrals. John Bright used to repeat that it was the greatest hymn ever written in the English language. Sing it anew and eternal vista will dawn.

*O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.*

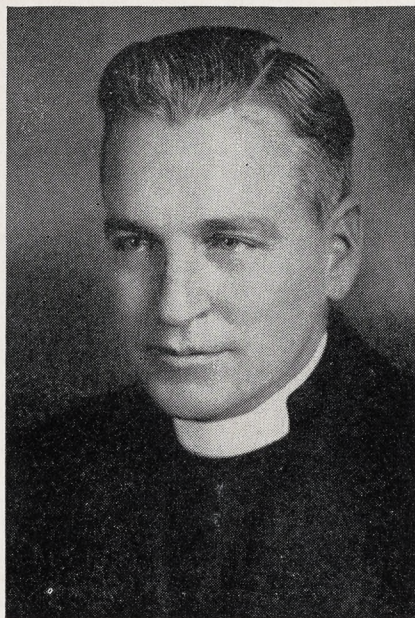
—CHARLES GRANVILLE HAMILTON.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD, JR.

A proclamation welcoming and acclaiming the peace aims of the Roosevelt-Churchill eight-point declaration, signed by twenty-five religious leaders and educators throughout the country, was released on August 24th. Among the signers of the statement were many Episcopalians headed by the Presiding Bishop, Charles C. Burlingham, Bishop Hobson, William F. Cochran, Bishop Parsons, Bishop Sherrill, Charles P. Taft and the Rev. Howard C. Robbins. The proclamation said: "We, the undersigned, heartily welcome the Roosevelt-Churchill declaration and find in it a long desired statement of peace aims by the responsible leaders of the democratic world. It calls for a new ordering of national and international relationships which is, unlike the plans for Hitler's 'new order', congenial to the Christian conscience and compatible with Christian ideals. We agree that the destruction of Nazi tyranny is a prerequisite to any just and durable peace. But we are also convinced that the defeat of Nazism will not of itself create a new world. Peace is a positive achievement and rests upon a harmony of cooperating wills. Such a harmony requires an organization, world-wide in scope, as its instrument. We therefore warmly welcome the hope of a peace so conceived, and so maintained, expressed in the Churchill-Roosevelt declaration. We believe that if a future peace is to be truly just and durable it must afford victors and vanquished alike the right to self government, the opportunity to collaborate in the economic and political reorganization of Europe and the world and ultimately the chance to participate fully in a wider system of general and permanent security. We should like to remind the democratic governments that the freedom of worship is no less essential than the freedom from want and fear as a basic standard of freedom. We believe that the Roosevelt-Churchill declaration has served to give the cause which engages the sympathies and loyalties of the democratic peoples a more positive content and will lay the foundation for the common effort by which alone we can emerge from the crisis which confronts the whole of Christendom into a new and better world. As Americans we welcome and approve the sense of American responsibility for both the victory over tyranny which must end the war and the quality of the peace which must follow the victory, which the President's signature



JOHN GASS  
*Accepts Parish in Troy*

to the declaration implies." Other prominent signers of the statement were the Rev. Henry Sloane Coffin, Dr. William Adams Brown, the Rev. John Coleman Bennett, Miss Rhoda E. McCullough, the Rev. J. Harry Cotton, Francis P. Miller, Bishop Francis J. McConnell, Mrs. Dwight W. Morrow, Dr. William Allan Neilson, the Rev. Justin Wroe Nixon, the Rev. Robert E. Speer, Professor Henry P. VanDusen and Charles T. White.

\* \* \*

### John Gass Accepts Call to Troy Parish

The Rev. John Gass, formerly the rector of The Incarnation, New York City, has accepted the rectorship of St. Paul's Church, Troy, New York. One of the most popular of the New York clergy, Mr. Gass resigned from the Incarnation last spring because he believed the income could be more effectively used at the east side chapel of the parish, where a great work has been done for many years among the less fortunate people of the city. We congratulate Troy on New York's loss.

\* \* \*

### Dutch Churches Protest Nazi Restrictions

An official protest which the Dutch Protestant Churches made to representatives of the government last March over the "development of events" throughout Holland has just been made public. The communication said: "The churches are deeply disturbed about the developments of the events which becomes increasingly evident. The proclamation of the Word of God which has been entrusted to them obliges them to take their stand for law and justice, for

truth and love. They must raise their voice when in public life these great values are threatened or rejected. That these values are now in great danger cannot be denied by those who observe the situation of our national life. Thus, there are in the picture which life in the streets shows more and more clearly, in the treatment which the Jewish section of the Dutch population is increasingly subjected, in the growing uncertainty with regard to the administration of justice, in the continuing jeopardizing of such liberties as are indispensable conditions for the fulfilling of Christian duties, clear symptoms of a situation which not only lies like a great burden on the consciences of our fellow countrymen, but which also conflicts, according to our deepest convictions, with the claims of God's word. It is for this reason that the churches feel obliged to turn to your Council with the urgent request to use all means at your command to ensure that jus-



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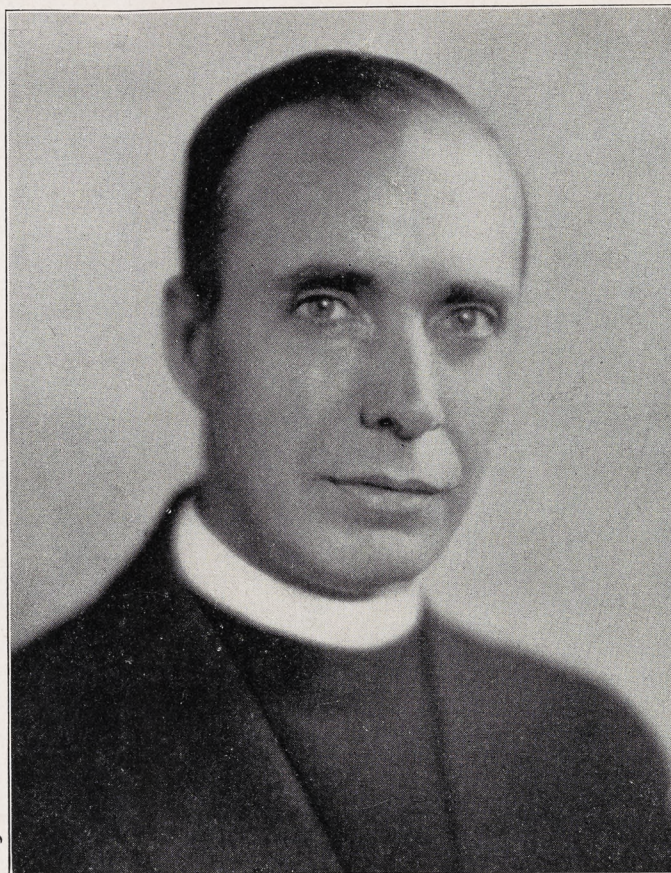


tice, truth and mercy may be the standards of action of government in the present time." What with the V for Victory campaign, the French purges and pogroms, the introduction of martial law in Norway, the elastic but tenacious defense of the Russians, the increased bombings by the R.A.F. and the increase in the number of such protests as these, one would presume and hope that the Nazi regime is haunted these nights by the sound of the hammering of many nails into a coffin.

\* \* \*

#### British Leaders Meet in Oxford

In ancient St. Edmund Hall at Oxford University, England, there was an unprecedented gathering on August 1st of the Archbishops of York, Canterbury and Wales, primus of the Scottish Episcopal Church and Diocesan Bishops of England, Wales and Scotland. Apart from the Lambeth Conference, there is no previous occasion when Britain's Episcopate has gathered in one conference. In addition to the church's domestic affairs, the churchmen framed a message to "their fellow countrymen" saying "We believe that the present crisis in human history exceeds in magnitude and in spiritual import any that has ever preceded it. The intensity of our revolt against the spiritual evil embodied in the Nazi system is at the same time consciously or unconsciously an affirmation of the belief in God. We summon all our fellow countrymen to reaffirm with us the faith that God is good, that God reigns and if He calls us to pursue victory of good through suffering and sacrifice beyond what we have yet endured, He calls us to follow the road which the Son of God Himself has trodden. In no one of us must there be any holding back, any slackening of effort, and flinching. No words can adequately appraise the splendor of comradeship, courage and self-sacrifice shown by so many of our people. These qualities are found in non-Christian as well as in Christian. They are of God wherever found and declare man's dignity as a child of God. Let us so turn to God now that if in His providence victory is ours, we may neither waste nor misuse the terrible responsibility of victory but may turn it to the service of God's laws in the re-ordering of our social life, the re-discovery of dignity of man and the refashioning of the comity of nations. For such task, the church and people must be at one. For years they have drifted apart and for this both are to blame. We are fighting for freedom and for the dignity of man but true freedom and true dignity come to men from God; they reach their highest expression and fulfillment in worship of God."



GERALD MOORE  
*Goes to Dallas Cathedral as Dean*

#### Chicago Plans Loop Chapel

Adoption of a plan looking towards the establishment of a permanent chapel in the Loop district of Chicago was endorsed by a group of leading churchmen of the diocese at a luncheon meeting recently. The plan has already progressed to the point where a room has been set aside in the Woman's Auxiliary headquarters in a downtown office building and fitted up as a prayer-room where churchmen of the diocese who work or visit in the Loop may go for intercessions and meditations. Bishop Wallace E. Conkling, in hearty accord with the plan, has given it the name of the Chapel of the Transfiguration and appointed the Rev. Irwin St. John Tucker, priest-in-charge of St. Stephen's Church, to direct the development of the project. Three fundamental purposes are to be served by the loop chapel according to the plan: First, it is to be a prayer-center, at which members of parishes linked in the prayer-partnership plan may meet for mutual intercessions. Second, it is to be a center for visiting church members from out-of-town. Third, it is to be a spiritual center for classes for Loop workers, carrying out through the year the purposes of the Lenten noonday services. The first series of

evening classes in the chapel is proposed for early fall on the subject, "The Prayer Book as a Guide for Living." These will be held on Tuesday evenings, beginning October 7 under the direction of Mr. Tucker.

\* \* \*

#### Gerald Moore Elected Dean of Cathedral

The Rev. Gerald Grattan Moore, former dean of St. Luke's Pro-Cathedral, Evanston, Illinois, has been called as Dean to St. Matthew's Cathedral in Dallas, Texas. Dean Moore, who for ten years headed the staff of St. Luke's under the direction of the late Bishop Stewart as rector, will take over his new duties on October 1st. He was for many years prominent in Chicago diocesan activities, serving for a number of years as chairman of the standing committee, as president of the Clergy Round Table and as head of a number of important diocesan departments. He is also a former president of the Evanston Ministerial Association. His new charge, St. Matthew's, is one of the largest parishes of the southwest, having over 2,000 communicants.

\* \* \*

#### Newark Sponsors Educational Series

The Board of Religious Education of the Diocese of Newark will spon-



sor a series of six educational evenings to be held on successive Monday nights in the Diocesan House, 24 Rector Street, Newark, beginning on October 6th and closing on November 10th. The first period each evening, from seven-thirty to eight-thirty, will be devoted to a consideration of the responsibilities for Christians which arise out of the present world situation. The second period will be devoted to six special interest topics and discussion groups. The Church League for Industrial Democracy is to furnish the speaker on one of the evenings to discuss "The Implications of Malvern."

\* \* \*

#### Summer School For College Workers

A successful five week summer school for women college workers was completed at Saint Margaret's House, Berkeley, California, on August 10th. The program was carried out under the supervision of the Rev. Alden D. Kelley, secretary of the division of college work of the National Council, and Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary. Lecturers at the school were the Rev. Stephen Bayne, chaplain of Smith College; Bishop Block; Bishop Keeler; Bishop Stevens; Dr. Kenneth C. M. Sills of Bowdoin College; Dr. George Hedley and Dean Esther Dayman of Mills College; Dr. Edna W. Bailey of the University of California; Dr. James Muilenberg of the Pacific School of Religion; Dr. Randolph Crump Miller, Church Divinity School of the Pacific; the Rev. Henry Thomas, rector of the Church of the Advent, San Francisco; and the Very Rev. Thomas H. Wright, dean of Grace Cathedral, San Francisco.

\* \* \*

#### Head of Hospital Dies in Japan

A cable from Tokyo to the Presiding Bishop reports the death on August 15th of Dr. Tokutaro Kubo, medical director of St. Luke's International Medical Center. Dr. Kubo has been on the hospital staff for 36 years, having been appointed staff gynecologist in 1905 by Dr. Rudolf B. Teusler, founder of the hospital. Following Dr. Teusler's death in 1934, Dr. Kubo became medical director and in succeeding years there has been a consistent growth in the services of the hospital, both medical and social.

\* \* \*

#### Archbishop of Canterbury Approves of Clubs

The Archbishop of Canterbury has given his warm approval to the association of Canterbury clubs, Episcopal student groups in colleges and universities which are being chartered by the Church Society for College Work. In a letter to the Rev. Alden D. Kelley, secretary of the So-

ciety, he says: "I have been greatly interested to hear about the association of Canterbury clubs. I hope that these clubs may be a means of uniting their members in a strong and living fellowship in the work of Christ's Church. They have the future before them and it is of vital importance at this time that younger men should be taking a keen interest in the welfare of the Church of Christ throughout the world. I wish every success and blessing to the association."

\* \* \*

#### Clergy Retreat In Massachusetts

Under the auspices of the Brotherhood of the Way of the Cross, a retreat for the clergy will be held at Adelynrood, South Byfield, Massachusetts, from September 8th to 11th. The Rev. Kenneth L. Viall, S.S.J.E., will be the conductor and arrangements are in charge of the Rev. F. W. Pitts, Marlboro, N. H.

\* \* \*

#### Diocese of Kentucky Plans Conference

A vigorous clergy-laymen's conference is to be held at the Otter Creek Reservation, Kentucky, from September 25th through the 28th, to discuss the Forward in Service program in the diocese of Kentucky.

The Rev. Charles W. Sheerin, vice-president of the National Council, will act as leader. Kentucky also reports that sixteen churches have conducted roll calls as part of the Forward in Service program and announces that 1,579 visits were made on 2,373 communicants, 1,284 information cards were returned by the messengers, 54 prospects for baptism were discovered in nine churches and 106 confirmation prospects in twelve. Eight of the churches reported that they were organizing parish councils. From the looks of things the delegates to the conference ought to have plenty to talk about.

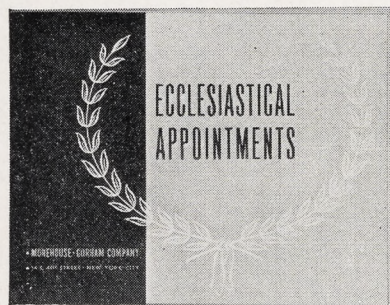
\* \* \*

#### Vermont Young People Hold Conference

The eleventh annual young people's conference of the diocese of Vermont was held at Rock Point, Burlington, from August 3rd to 10th. Fifty-seven young people between the ages of fourteen and eighteen attended. The Rev. James L. Whitcomb of Hoosac School was the chaplain and the Rev. William F. Lewis, rector of St. Paul's, Burlington, was the director. The faculty of the conference included Bishop Van Dyck of Vermont; the Rev. Charles T. Lewis, Kinderhook, N. Y.; the

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Rev. Donald Serson, S.S.J.E., of Canada; the Rev. John H. Hopkins, Grand Isle, Vt.; the Rev. Emmet P. Paige, Poultney, Vt.; Miss Frances Arnold, New York City; and Mrs. Parker C. Webb of Woodstock, Vt. The annual clergy retreat for the clergy of Vermont was held at Rock Point, September 2nd to 5th. The Rev. Miles L. Yates, chaplain and instructor at General Theological Seminary, conducted the retreat.

\* \* \*

#### Bishop Roberts Heads Committee on China

Bishop W. P. Roberts of the American Church Mission in Shanghai has been unanimously elected chairman of the American advisory committee in Shanghai, to succeed Major Arthur Bassett, who is retiring from China, according to an announcement from the headquarters of the United China Relief on August 24th. The committee, a voluntary group of leading business men and missionary executives in Shanghai, has full charge of allocating funds sent from America by the Church Committee for China Relief. During the past three years, it has administered almost \$2,000,000 in relief through five regional committees and 150 local committees throughout China.

\* \* \*

#### Bishop Binsted Presides At Consecration

Though one of the younger bishops of the church, Bishop Norman S. Binsted of the Philippine Islands was senior bishop at the recent consecration of John L. Wilson as bishop of Singapore. The Archbishop of Canterbury, on whose mandate the new bishop received his commission, requested the senior anglican Bishop present to act as presiding bishop and consecrator. Although Bishop Binsted protested that he is still a "junior bishop," he was by right of his consecration in 1928, senior bishop on this occasion and was therefore appointed to the chair. It is believed that this is the first time in history that an American bishop has presided at the consecration of a British bishop to be diocesan of a major British See. Other Americans who took part in the ceremony were the Rev. Charles A. Higgins, assistant chaplain of St. John's Cathedral, Hong Kong, who acted as marshal; and the Hon. J. H. Bruins, acting American consul-general in Hong Kong, who is a member of the cathedral council.

\* \* \*

#### Flint Schools Offer Courses on Bible

Bible literature courses will be instituted as elective courses in the public junior and senior high schools of Flint, Michigan, this fall, according to a program drawn up by the public schools religious committee of the Association of Flint Churches.



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This will be the second time this kind of a project has been sponsored in the city. The Rev. Van F. Garrett, now of Greenville, Miss., was the director of the first School of Religion until the depression forced it to suspend in 1932. The new program will be under the supervision of the schools and will be directed through the religious committee of the church association. Representatives of the committee estimate that in one year of daily training, they shall cover about as much ground as the Sunday Schools of the city cover in nine or ten years.

\* \* \*

### Have You Any Nomination?

Bishop Herman Page of Northern Michigan has appointed the following clergy and laymen as members of the committee on nominations for the episcopate of the diocese: the Rev. Messrs. Carl G. Ziegler, Ishpeming; George C. Weiser, Iron Mountain; John L. Knapp, Ironwood and Edward R. A. Green, Sault Ste. Marie; and Messrs. L. I. Noyes, Ironwood; F. C. Stanford, Ishpeming; S. B. Miller, Marquette; and W. C. Douglass, Houghton. Mr. Weiser of 219 West B. St., Iron Mountain, has been elected secretary of the committee and all communications and recommendations to be considered by the committee should be sent to him.

\* \* \*

### Miscarriage of Justice?

A mild-mannered, 36 year-old Quaker of Berkeley, California, graduate of the University of California and son of a late officer in the U. S. Naval Intelligence, has been arrested on a charge of writing letters intended to cause disaffection in the armed forces. This is a federal offense punishable by imprisonment up to ten years, \$10,000 fine or both. The accused, Wesley C. Miller, has been released on \$2,500 bail furnished by his 73-year-old widowed mother. The charge? According to reports, Miller wrote a number of identical signed letters to four military camp commanders suggesting that they get together and refuse to send draftees out of this hemisphere, thereby upholding the present law. Enclosed with each letter was a copy of one sent to President Roosevelt outlining Miller's plan to keep our armed forces in this hemisphere. Under this plan, local draft boards would be requested to notify camp commanders that all men classified

by them would be subject to military service only in this hemisphere. That's all, but for this Miller is threatened with a long prison sentence and a stiff fine. Something seems to be wrong with the scales in Miss Liberty's hand this time.

\* \* \*

### Cincinnati Students Attend Revival

Students of the Graduate School of Applied Religion in Cincinnati had the opportunity to take part in a revivalistic type of religious service in the Jones African Methodist Episcopal Tabernacle in the "Queen City" one warm August Sunday. Reports have come in that the boys really entered into the spirit of the service—tapping their feet to the music, responding to the preacher's "amen brother," and contributing more than once to the collection. Besides the regular sermon, others to speak were the Rev. Claude Williams of the Peoples Institute of Applied Religion, who is doing excellent work with the share-croppers and negroes in the south; and Dean Joseph Fletcher of the Graduate School of Applied Religion. Though the reactions to the experience were varied, all of the students agreed that it was a true experience in brotherhood.

\* \* \*

### Conference Students Draw Up Resolution

The student body of the Advanced Conference of the Province of Washington which met in the nation's capital recently drew up a lengthy resolution regarding the "Task of the Church" in these times. Quotable quotes from the resolution are: "Sin does not arise from God, or through

God; He is not responsible for it. And man does not want to be against God; he wants to be a child of God, in right relation to Him. But the structure of the world in which he finds himself, and his inevitable projection of his ego into the situation, cause him to be sinful or "separated" from God. No one can do away with the situation or society in which he exists. Even while he is rebelling against the world he must, as an individual Christian, assume responsibility for that situation. Aware of

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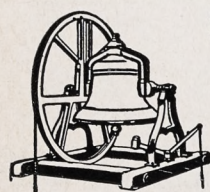


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his sinfulness and inadequacy, in repentance, man turns to God and tries to maintain himself in a right relationship with Him, even in the face of a pagan society. . . . The firm conviction of this Conference is that the Church's task is to be the Church. That is, at all times and by every means to make known the mercy and love and power of God to men who are without hope in the world; to win them by word and life to discipleship in Christ; to receive them into a fellowship where brethren love and assist one another; to bring the redeeming love of God to bear upon the problems of the world; to provide a sphere where, in the presence of God, both individuals and groups can make Christian decisions and put them into practice."

\* \* \*

#### Malvern Material Now Available

A committee on the Malvern Movement was recently organized by the Church League for Industrial Democracy with the Rev. Joseph G. Moore, rector of St. Paul's, Evansville, Indiana, as chairman. The revised Malvern Manifesto is now available at 5c for single copies; \$1 for 50 copies; \$2 for 100 copies. Other tracts available at the same price are "What To Do," presenting details about organizing study groups and cells; "What's Wrong," an analysis of the present social order from a Christian standpoint; "Life and Worship," which develops the Malvern statement in regard to the Eucharist. In addition there is now ready a pamphlet on "The Meaning of Malvern" by the Rev. Joseph F. Fletcher, a member of the committee, which sells at 10c for a single copy and \$1 for a dozen. Orders sent either to Mr. Moore in Evansville or to the New York office of the CLID, 155 Washington Street, will be filled promptly. The request is also made by Mr. Moore that those planning either study groups or cells communicate with him.

\* \* \*

#### Church Must Aid in International Relations

The Christian Church can do much to improve and maintain better relationships between the United States and Latin America, in the opinion of Luis L. Duplan, Mexican consul in Texas. To date, he said, he believes the church has played a comparatively slight part in the betterment of Latin-American relations, principally because the church as a

whole is unaware of the existence of such a problem. "By its very nature, the church is better fitted to work for international good will and mutual understanding," he said. "For, while the church is teaching its sectarian work, it can also preach the gospel of good will and the brotherhood of man." As a practical aid to better relations, Mr. Duplan urged that the church foster and encourage joint meetings among the Latin and American groups wherever possible.

\* \* \*

#### President Wilson's Grandson Ordained

Francis Bowes Sayre, Jr., grandson of the late President Woodrow Wilson, was ordained to the ministry by Bishop Sherrill of Massachusetts on August 5th in Christ Church, Cambridge. Mr. Sayre has been assistant rector of the church for a year. His father is Governor General of the Philippine Islands.

\* \* \*

#### Sign of Things to Come?

The Rev. J. Earle Edwards, rector of the Queens Baptist Church, New York, looked for all the world like a prophet of the future as he pedaled up to his church on a brand new red, white and blue bicycle on August 10th. The Sunday before Mr. Edwards had urged his parishioners to support the national gasoline conservation program and decided to set a personal example. Consequently he has given up the use of his automobile and taken to using the motor power of his legs for all transportation means. "I have been driving an average of 1,500 miles a month," he said, "and I estimate that by pushing the pedals instead of the accelerator, I will be saving 100 gallons a month." We expect to see all

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\* \* \*

#### John Butler Leads New York Conference

The Rev. John V. Butler, Jr., rector of St. Peter's Church, Springfield, Mass., will be the leader of the Fall Youth Conference of the diocese of New York at Wagner College, Staten Island, from September 5th to 7th. This conference is one of a series that have been planned under the direction of William W. Naramore, Jr., diocesan youth worker. The theme will be, "Worship and Prayer," the first two points of the young churchman's rule of life. Speakers at the conference will be the Rev. C. Avery Mason, dean of the Richmond Convocation; the Rev. Gerald F. Burrill, president of the diocesan board of education; and the Rev. James V. Knapp, chairman of the youth work committee. The Rev. Edward R. Taft, rector of St. Mary's Church, Staten Island, will serve as chaplain.

\* \* \*

#### Resolution on Defense Discrimination

A plea to the churches of America to aid in combating the exclusion of Negro workers and workers of other minority groups from defense industries has been voiced in a resolution adopted by the executive committee of the Federal Council of Churches recently. Such "grievous discrimination," said the committee, is a "reflection of the caste and other prejudices which weigh all the relations of these groups with their neighbors in our country and bring disunity among our people. This is a supreme test of our democracy and our Christian ideals."

\* \* \*

#### Diamond Builds Church in West

A diamond long treasured in an old Philadelphia family and bequeathed by its owner, the late Mrs. John Markoe, to provide for building a log church in a western mission field, has now paid for the new St. Hubert's Church at Bondurant, in the Hoback Basin of Wyoming, which was dedicated August 3rd by Bishop Ziegler of Wyoming. The diamond, left by Mrs. Markoe in the care of Bishop Perry of Rhode Island, is thus transformed into a center of Church life in one of the country's most primitive regions.

\* \* \*

#### College Clergy Conference Planned

The college clergy conference of the seventh province will be held at the Parthenian Camp near Tulsa, Oklahoma, from September 8 to 12. Bishop Nichols of Salina will speak

on missions; Bishop Spencer of West Missouri and Bishop Quin of Texas will speak on homiletics; and the Rev. Charles F. Boynton, student chaplain at the University of Wisconsin, will discuss methods. The Rev. J. Joseph Harte, Trinity Church, Tulsa, is serving as registrar for the conference.

\* \* \*

#### Fort Dix Gets New Chapel

The first of twelve new chapels to be erected for the draftees at Fort Dix, N. J., has been built and it is already seeing great service. Four of the chaplains of differing faiths participated in the ground-breaking service. The other chapels are promised very shortly. It has been announced that around 600 chapels, to seat as many as 400 people each are being distributed among the cantonments of the country.

\* \* \*

#### Indian Bishop Lauds Missionary Work

"It is something wonderful that at this time of world confusion and loss, God's people are ready more than ever before to give of their substance to the cause of the eternal

Kingdom of Christ," writes Bishop Azariah of Dornakal, India, in acknowledging a remittance of "Specials" designated for his diocese and forwarded by the National Council. Said Bishop Azariah further, "This is true in England, too, in many cases. But their heavy losses in property, national and individual, are sure to tell in the future on the income of the British missionary societies. The help of the Protestant Episcopal Church in this direction is a wonderful instance of fellowship in the service of the Lord and a great inspiration to us all."

\* \* \*

#### One More Communicant in Kansas

Baptized at 97 years of age and confirmed at 98. That's the interesting experience and unique distinction of Mrs. Adelia E. "Granny" Carter of St. Peter's parish, Pittsburgh, Kansas. It was on April 22 of this year that "Granny" Carter was baptized by the Rev. Frederic J. Raasch, rector of St. Peter's. On May 1, "Granny" celebrated her 98th birthday, and on June 19th, she was confirmed by Bishop Fenner. When she received her confirmation



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certificate, she looked at it steadfastly and declared: "My! but I'm proud of this." Mrs. Carter is now the oldest communicant in the diocese of Kansas.

\* \* \*

Presbyterians Exceed  
Goal in Campaign

The three-year campaign of the Presbyterian Church to raise ten million dollars to strengthen its education enterprises, has exceeded its goal, according to an announcement made recently in St. Louis by Dr. Lewis S. Mudge of Philadelphia, director of the campaign. The total amount raised was \$10,281,258.20. Nine and a quarter million dollars was given to the Presbyterian colleges, \$319,000 to theological seminaries, \$402,000 to Westminster Foundations for religious work at universities, and \$303,000 to the Board of Christian Education.

\* \* \*

Nazis Fine  
Dutch Bishop

Archbishop DeJong of Utrecht, Holland, was fined 500 guilders by the German police on August 7th "for disobeying an order directed to him in connection with a pastoral letter," the newspaper National Zeitung reports from the Hague. The dispatch criticized Catholic organizations in the Netherlands for "refusing to participate in the fight against Bolshevistic Godlessness."

\* \* \*

School Receives  
Gift of \$25,000

A gift of \$25,000 has been received by Margaret Hall School in Versailles, Ky., from the Margaret V. Haggin Trust, in memory of James Ben Ali Haggin. The money is being used for the expressed purpose of repairing the buildings and reconditioning the equipment of the school and improving the grounds.

\* \* \*

Churches to Cooperate  
on Missionary Work

Closer cooperation between a number of small Orthodox and Old Catholic bodies was achieved at a conference of representatives of six groups held recently in Laurel Springs, N. J. The conference decided to form the United Synod of Orthodox and Old Catholic Churches to coordinate missionary work, "establish some sense of polity between the various churches," and avoid duplication of effort. It was specifically agreed that the independence of each Church would be safeguarded under the cooperative arrangement. Participating in the conference were representatives of the North American Old Catholic Church, the Patriarchal Orthodox Church, the African Orthodox Church, the Orthodox Catholic Church, the Liberal Catholic Church and the Society of St. Basil.

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