

September 25, 1941

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CLERGY NOTES

ALLEN, CHARLES R., formerly on the staff of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., has charge of St. John's, Hartford, Conn., while the rector, the Rev. Harold Donegan, is away on a leave of absence because of illness.

BEAUFILS, ARTHUR R., rector of the Church of St. Sauveur, Aux Cayes, Haiti, died recently following an appendicitis operation.

BLINN, PETER, recent graduate of the Philadelphia Divinity School, has joined the staff of St. Peter's Church, Morristown, N.J., as curate.

BOONE, DANIEL, ordained in Cambridge last June after graduation from the Episcopal Theological School, has been made assistant to Dean Lichtenberger at the Newark cathedral.

BOYCE, JAMES C., has resigned as rector of Grace Church, Pittsburgh, to accept a call to be rector of Christ Church in the same city.

BROWN, ROBERT R., former assistant at Trinity Church, Houston, Texas, has accepted a call to be rector at St. Paul's, Waco, Texas.

BROWN, WILLIAM R., III, recent graduate of the Philadelphia Divinity School, has been appointed curate at St. James', Wichita, Kansas.

CARLETON, HUBERT, rector of St. Augustine's, Wilmette, Ill., resigned recently after twenty-one years' service to the parish; the vestry has elected him rector emeritus, and he will continue his connection with the parish in that capacity.

CHISHOLM, JOHN R., ordained priest on September 15, will be priest-in-charge at St. Andrew's, Fort Scott, Kansas.

CROFT, NATHANIEL, became priest in charge of St. Paul's, Freeport, Texas, during the summer. He has been serving churches in Montana.

DERBY, A. H., is now in charge of St. Martin's, Maywood, and St. Luke's, Dumont, N. J.

ELLINGTON, JOSEPH B., ordained priest on September 10, will be in charge of St. Albans', Elberton, and the Church of the Redeemer, Greensboro, Ala.

FLANAGAN, ROSS H., of Hillsdale, N. J., has taken charge of the Church of the Good Shepherd, Hamburg, and St. Thomas', Vernon, N. J.

GRANT, SYDNEY, of Kearny, N. J., is to have charge of St. James', Hackettstown, St. Peter's, Mount Arlington, and Christ Church, Stanhope, New Jersey.

GRIBBIN, R. EMMET, JR., is the new assistant for college work at the University of North Carolina.

HOOFNAGLE, OTHO S., has joined the staff of St. Paul's School, Concord, N. H.

JOHNSON, GARDNER A., recent graduate of General Seminary, has been appointed director of religious education and curate at Grace Cathedral, Topeka, Kansas.

(Continued on page 14)

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MORE IMPORTANT THAN THE WAR

By

BERNARD IDDINGS BELL

WHAT is the world-war all about? Is it only a political struggle between nations; or is it the confused manifestation of an unrest and revolt, of a revolution going on within every nation, within these United States as truly as among any people overseas? Is the real struggle one to replace the tawdry thing which a secularist individualism has come to be with a something more collectivized but equally without God? It is hard to avoid a realization that the latter is the case. What now goes on follows no pattern in history except that visible when a secular revolution shatters the social order which has been and gives birth to a new one.



Will that deeper upheaval be resolved merely by a victory in the immediate conflict of arms for any group of nations which happens to be allied at the moment? Is this present war, in other words, only an incident in something more fundamental and more significant? Can we expect any peace worth having, until there has been, by way of inevitable preliminary, a world-wide shift in social controls?

That what is happening is fundamental revolution, is the opinion now almost uniformly held on the continent of Europe and all over Asia, as anyone can discover who has access to what is being said and printed there and so is not wholly dependent upon a local press, a press which says what is pleasant to be heard by the groundlings that buy papers and which rarely prints anything not entirely obvious (and in consequence untrue).

That this is also the right answer, is the opinion of a rapidly growing body of English thinkers.

Consider Mr. Priestley's broadcasts and the speeches of Mr. Bevin, whose power in the British government, and that of the group he represents, grows stronger every day the war goes on. Consider the startlingly revolutionary pronouncements of the Archbishop of York, of Protestant groups like the one which prints weekly the *Christian News Letter*, of those who met at Malvern. Consider the "Sword of the Spirit Movement," which works with the blessing of the Roman Catholic Archbishop of Westminster. Our press and radio almost wholly ignore such trends in British thought. One would think, to read the American papers and listen to American radio commentators, that Britain is fighting a war to conserve intact the individualistic social order which of late has been from a collectivist revolution originated in Germany, and this in spite of the fact that Britain has an alliance with Russia, which is a more completely collectivized empire than Germany has dared or cared to be. A large section of Englishmen sees things more realistically than that. They look on Britain as fighting for self-preservation, which having won, Britain may and must and will go on to carry through a much better but equally radical social revolution of its own devising. Britain is united against Germany; but inside herself, she is more and more divided in her attitude toward the British brand of finance-controlled imperialism abroad and toward the British brand of finance-controlled industrialism at home. A similar situation exists in these United States. The tide of revolt rises fast. Even the Tories seem more than to suspect that the only way for them to escape dethronement from power, as soon as the war is over, is to "dish the Socialists" by being more revolutionary than Labor. "The old order changeth, giving place to new."

IS ALL this, perhaps, only a case of "the devil when sick?" After the war will not those who managed the old order quietly resume control, as at the end of the last war? Not likely; because after this war, win, lose or draw, the British and we Americans will be so dreadfully poor that the masses will not, can not, tolerate continuance of the waste involved in competitive capitalism. It costs Britain \$52,000,000 a day to fight. God alone knows what it is costing us. Britain's debt rises by over \$10,000,000,000 a year. Our own debt multiplies fantastically. British taxes are already far more heavy than any competent economist says can long continue without such inflation as both will destroy the middle classes and impel the masses to revolution, the instant war emergency is over. We Americans are not far behind. When an individual faces an unpayable debt, what happens? When the masses of Britain face an unpayable debt, whether to domestic investors or to foreign bankers, what will happen? When we Americans face the problem of unpayable debt, what will happen to us? The thing that will happen is something far more catastrophic than the present world war. Revolution will be forced by pressure of debt on even the most reluctant nations—certainly revolution by inflation and, it may be, revolution done in blood. Everything is in favor of those who wait only for an armistice to liquidate the hitherto ruling castes and set up new and wider controls.

What is the nature of the world-wide revolutionary movement? Is it primarily political, or ideological (that is to say, philosophic), or industrial? It makes a good deal of difference which of these it is. An ideological revolution can be best dealt with by intellectual argument, or at the worst by propagandist indoctrination. A political revolution can be handled most effectively by such devices as diplomacy or, in the last event, armed action. But a world in industrial revolution can be brought to stability only by way of fundamental industrial readjustment and redistribution of industrial authority.

The best-informed and least biased observers agree that the present and coming revolution, though it speaks in ideological terms, is at bottom industrial. The Germanic forces, for example, are massed and on the march plainly for the promotion of an industrial system. Political organization on totalitarian lines to most Germans is a thing incidental, almost accidental. They feel an industrial necessity such as demands immediate and violent action, and violent action is of necessity authoritarian. In Germany's own opinion, and in that of most distinterested foreign observers, the Reich is aiming at destruction of

industrial control by finance-capitalists, its own and those outside its borders, and at establishment of control instead by a politico—managerial oligarchy. Germany regards both its political forms and its ideology as derivative from that objective. Should one who looks on Germany permit power politics or totalitarian jargon to blind him as to what is the moving force behind what is going on?

And can one assume that an industrial revolution similar to that which has transformed Germany is to be averted merely by defeating the Reich? This is especially worth asking if that defeat is brought about with Russia paying the major price therein; but even if Russia were out of it altogether, is there any reason to believe that after winning the war hitherto capitalist Britain, and America may not be themselves revolutionary? Is it not entirely possible that these countries may then retain their present political constitutions and at the same time by various devices, sanctioned by "judicial interpretations," remove all power to direct industrial life from the present wielders of that power and subject us to total control exerted by a managerial junta? Nothing seems more likely, indeed certain, than that this is what is developing among us.

IF WHAT is going on is an industrial world-revolution, in which the present war is an inconclusive incident, we should be asking what that is in our social arrangements against which the revolution is directed? What is it that the revolutionists demand? The insistence is, briefly, that the industrial system shall be merged with the political system, that the industrial nation and the political nation shall be two phases of one and the same thing, and that every freedom shall be curbed which interferes with a planned, large-scale production and distribution of goods, politically controlled. Drastic limitation of freedom for the sake of efficiency is the fundamental aim of every social and political upheaval of our day; and the present war is not (in spite of disingenuous special pleading) between those who would thus limit freedom and those who would not do so, but merely between varying schemes of how to do the limiting.

Even freedom of religion is in danger of severe restriction, and that regardless of which side wins the war, unless one is willing completely to divorce worship from social action. Can a modern planned society survive if to its people, or even to a minority of them, is granted the right to follow a religion which denounces or ignores or even deprecates social pressures deemed necessary for the group to function in a mechanized age of

mass-production? Does any one suppose that such freedom will exist for religion in a post-war America? Such a one has indeed a trustful soul.

Obviously, the whole notion of "freedom" is a welter of confused ideas today. Is anybody free? Ought anyone to be? If so, to what extent, in what fields of activity, how and why? We must do some fearless thinking here, not merely re-echo platitudes. Must we lose in a flood of social controls the concept of the preciousness of individuals? Yet how may one retain it in the face of a socialization as clearly evident in Capitalism as in Communism, as seemingly inevitable in America as in Germany.

It is precisely here that Christians should be girding themselves for a new type of thinking. Why should we go on talking and acting as though this were still the eighteen-nineties? With all the world either in the midst of a revolution or on the verge of it, can we safely neglect to face up to the inevitable operation of a world-wide trend?

Should we not now be preparing our reaction to the challenging, in some respects alarming, new world that is to be, even while of necessity we may be concerning ourselves with the lesser and preliminary difficulties involved in present wars?

This article is from a new book, *Still Shine the Stars*, which is to be published by Harper and Brothers on October 15th.

Talking It Over

By

WILLIAM B. SPOFFORD

DURING the twenty-five years that I have known Bernard Iddings Bell fairly intimately I've disagreed with him often. I disagree with statements that he makes in the article that appears in this issue. But I want to say, as one who has to pass on many articles, that it is a relief to have an article that deals in a thought provoking way with the present world situation. Contrast it with the various "challenges to action" being issued by the National Council and dioceses as a part of the "hoop-it-up" for the every member canvass and I think you may agree with Bell that we "talk and act as though we were still in the eighteen-nineties." All of which is by way of a springboard for what I want to say this week about religion in Russia. The Nazis, as reported last week, have promised to "restore religious freedom in Russia" as a part of their propaganda, in spite of the fact that there is mighty little religious freedom in Germany. Bell says that "even freedom of religion is in danger of severe restrictions unless one is willing to completely divorce religion from social action." And

I testify, as an eye witness and a first-hand inquirer, that religion has been so restricted in Russia. The churches are not allowed to carry on social service activities, nor are the clergy allowed to preach on subjects relating to social service, political economy and the like. Such matters are in the hands of the state and the churches—for historic reasons which they consider adequate—are compelled to lay off. But it definitely is not true, as many Americans believe and as Mr. Hitler would like to have more believe, that all of the churches have been closed by the Soviet government. I attended two services in Kiev in the summer of 1937 and in Moscow I attended a service of the Orthodox Church, on an ordinary Sunday, with approximately 1500 people in the congregation. I have attended services in large churches in New York and in London with far fewer worshippers.

THE RUSSIAN ORTHODOX CHURCH under the czar was corrupt. Leaders of that Church, now in exile, admit this. Indeed in Paris, which we visited following visits to Germany and Russia, we listened to a lecture by the notable Nicolas Berdyaev devoted largely to that subject, in which he said the Russian Church was being punished for its greivous sins and he hoped, and believed, that it would be strengthened and purified as a result. There is little use in presenting details about this corruption but I do testify that there are plenty of evidences of it still remaining in Russia. The forces that overthrew the czarist regime were unable to distinguish between a corrupt czar and a corrupt Church. To them it was one and the same thing. They therefore, in a manner characteristic of revolutions, persecuted their enemies, including the leaders of the Church. Later, convinced that their revolutionary government was secure, they modified their policy toward the Church by separating Church and state and wrote into their constitution a guarantee of religious freedom. They don't have it in the American sense. Church activities are limited to things pertaining to religion—the sort of things that good conservative Episcopalians mean when they say, "Ministers ought to stick to the Gospel." And that doesn't satisfy me, either here, in Russia or anywhere else, for to me the "Gospel" is the whole works. However it is nevertheless true that churches are open in Russia; people do attend services unmolested; their churches are supported by the faithful, just as they are here, and they are no longer subsidized by the state as they were under the czar. There is much to be desired as far as Christianity is concerned, in Russia as elsewhere. But certainly no person even

half-way informed is going to fall for this "holy war against the godless bolsheviks" stuff, particularly when it comes from such ruthless persecutors of Christians as the Nazis. I will say further, as far as my experience goes, that it is not the "godlessness" of Russia that really concerns those who talk about it. Their objection is really based on something quite different. To illustrate: following my visit to Europe I lectured in an American synagogue. In the question period an elderly Jewish gentleman arose and said: "I think there is some good in the Russian experiment. However I have always been opposed to them because they have banished God and persecuted the churches. What has the speaker to say as to that?" I never had an opportunity to answer the question because there immediately arose a young Jew on the other side of the hall who said: "I am surprised to hear that question asked, for the man to ask it is my own father and all his life he has boasted of being an atheist."

The Mission of the Church

By

BISHOP JOHNSON

IF WE are to put first things first, it would seem that the basic mission of the Church is not to create a new social order but rather to produce the kind of people who will make possible any future paradise on earth. Experience has taught us that unless there are devoted Christians to constitute society, it makes very little difference what program is drawn up. It becomes merely a smoke screen to cover up personal ambitions. I have great respect for scholarship but able as they may be, scholars cannot create a social order in which Godless men will institute a Godlike society.

Primarily Christ preached His gospel to individuals in order that they might so permeate the body politic as to produce a decent government. In other words without the yeast the bread will all be dough. The three measures of meal would seem to be education, business and politics and unless they contain the leaven there can be no Kingdom of Heaven on earth. Unless our leaders put God first, nothing but chaos will result. God can and will forgive our sins but He cannot forgive a spiritual vacuum of empty souls, for if He forgave them, they would still be empty. The one thing that is impossible is to relegate God to a secondary place in our plans for amendment.

There are three reasons why the Church today

cannot reconstruct society. First because of its divisions. The house divided against itself will fail. Secondly because men cannot serve both God and Mammon and so long as our leaders think only along the line of material ends they cannot create a Kingdom of Heaven on earth. Thirdly because there cannot be a spiritual household when the majority of men either are or live like atheists.

I am not critical of the effort which is being made to map out a benevolent social order but I would point out that without God-fearing men any system will be futile. It may be true that the Church should not emphasize the supernatural at this time, but I feel with St. Paul, if Christ be not risen from the dead, we Christians are of all men most miserable, for Godless dictators will use our language but will divest it of any reality.

THE final objectives of Christ's life are to be found in those things which He emphasized in the last few weeks of His earthly ministry. These objectives are admirably set forth in the creed which says that from the Father, Son and Holy Ghost through the Holy Catholic Church, men hope to obtain the forgiveness of sins, the resurrection of the body and life everlasting. Whatever you may think of the value of "other-worldliness," it still remains true that men who do not believe in final judgment will not be the kind of men who will set up the Kingdom of Heaven on earth.

I wonder if a house is on fire whether our first duty is to plan what will replace it when it is gone or whether our first duty is to put out the fire which the incendiaries have set ablaze. After all we merely turn over the existing order to the politicians who lack the background for rebuilding or the motive for reconstruction.

As for me it makes little difference whether capitalists, laborites or theorists are at the helm, unless they love God, they will not love men. And in the end they will favor one class and exterminate those who differ from them.

Just as it is the first business of universities to make able men, so it is the first business of the Church to make Godly men. Neither of these institutions are equipped to direct governments but rather to produce the sort of men who will solve the problem. It is the mission of the Church to preach Christ and Him crucified in these agonizing days.

It is folly to expect that a group of atheists will bring love, joy and peace to mankind. So far they have only produced hate, fear and brutality.

The Church has no panacea to offer a world composed of Godless men, whose hypocrisy is such that they use the phrases of the Master to cover up their real purposes. A nice program is no guarantee of an adequate performance.

Let's Know

By

BISHOP WILSON

SCHOOLS

DURING the month of September our young people all over the country went trooping back to schools, colleges and universities. The total number would run beyond twenty-five million. Something in the neighborhood of ten per cent of them will be enrolled in parochial schools or other educational institutions under some kind of Church direction where they will receive something in the way of religious instruction. Most of them will hear very little of religion and will learn less of what it means.

I am not one of those to depreciate the Sunday School. I believe it is an excellent institution which has done an inestimable amount of good under very great difficulties. To be deprived of it would be an enormous loss. But we need more than the Sunday School could possibly give.

It is interesting to know that in cities like Chicago and New York serious consideration is being given to plans for religious education on weekdays on school time and in proper adjustment with the courses of secular instruction. For a good many years this has been done quite successfully in many smaller communities. Its advantages are obvious if it is done intelligently. Real planning and competent teachers are necessary. If it is to accomplish its purpose, religious teaching must be just as business-like as the teaching of mathematics. Sentimental piety is not enough.

I have no doubt that chaplains in our military camps today are finding things much the same as we did who were chaplains in the first World War of twenty-odd years ago. The army confronted us with a good cross-section of American masculinity. For the most part we did not find the men antagonistic to Christianity or really indifferent to it. But we did find them colossally ignorant as to what it meant. We discovered that they were not much impressed with watered-down humanitarianism in the name of religion. They listened far more attentively to a definite, positive presentation of a Christian faith that could stand on its own legs.

Inevitably it goes back to the question of what

and how we have taught our children. All education in the United States is in a great confusion today due to endless experimenting with new methods. Religious education has been going through the same process. The Catechism is still in the Prayer Book but it is seldom referred to. Yet there is this to be said for learning those answers by heart when one is young. They accustom one to the language of the Christian faith. They implant ideas which may not be very well comprehended at the time but which have a chance to sprout tendrils of understanding as the years go by and the tendrils are rooted in something substantial. They supply pegs on which one's later Christian thoughts may be hung. Self-expression methods may be interesting to the child but if you want him to know the subject, you must drill him in the Articles of the Christian Faith. Drill may become wearisome but it carries with it a touch of wholesome discipline and one of the greatest faults of our modern age is undisciplined thinking.

We talk too much about the expression of our Christian religion and too little about the substance of our Christian faith. You can't express what you haven't got.

The Amateur

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HEAD OF CHURCH SCHOOL TELLS OF HER VARIED TASK

By W. B. SPOFFORD, JR.

Being guardian and "mother" to some ninety-odd girls of all ages throughout the year is a complicated job entailing great responsibility, but to Miss Florence Lukens Newbold, headmistress of beautiful, old St. Mary's Hall on the Delaware River in Burlington, New Jersey, it is a position full of interest, adventure and excitement.

"One minute you're a kindergarten instructor; the next you're a consulting house mother; the third you're a supervising architect; the fourth you're an efficiency expert or dietician. It's a full-time, year-round job with many varied angles calling for various points of view, but it is all so interesting that you never notice how busy you've been nor how time flies by."

Such is the attitude that she adopts towards her position and with it she manages to keep St. Mary's a school which offers a sound, fundamental education built upon religious principles and a realistic approach to the world of every-day living. A graduate of Columbia University and former head of the Girls' Friendly Society, Miss Newbold seeks to keep St. Mary's a school which advocates the wholesome, simple life.

In line with such a principle, the true center of life in the school is the small but beautiful Chapel of the Holy Innocents, which will observe its 100th anniversary in 1945. It is here that the whole school gathers for services every weekday morning; here that the school chaplain celebrates the early Holy Communion service; here, too, each graduating class is presented to the Bishop who confers diplomas and certificates. It is the scene of confirmations, baptisms and an occasional wedding. Each student is required to take a one-hour course in sacred studies each year, with additional hours being elective.

According to Miss Newbold, the religious values that are inherent in the Christian life should be brought out concretely in the life of the school so that the student can analyze them and fit them into her own pattern of life. "A religious philosophy of life," she says, "is three-fourths caught from the atmosphere and one-fourth taught in class and consequently we emphasize the religious aspect in all phases of St. Mary's life."

And the school has a traditional, deep-rooted background from which to build this necessary religious atmosphere. It is an integral part of the diocese of New Jersey, having been founded in 1837 by Bishop



JOHN W. SUTER, JR.
Lectures in Western Massachusetts

George Washington Doane, beloved composer of the two hymns, "Fling Out the Banner" and "Softly Now the Light of Day," who laid down the fundamental principles upon which the school has been operating ever since. His stately colonial home, "Riverside," which stands on the banks of the river is being renovated and modernized this year and turned over to the school for classroom purposes for which its spacious interior lends itself admirably.

Miss Newbold realizes full well the harm that might come to the school through isolation from the outside world. She, therefore, encourages contact with the world through planned study groups which investigate subjects ranging from the migratory workers in the cranberry bogs to housing conditions in the cities of New Jersey. A comprehensive program of guest speakers and artists is offered each year and trips are frequently offered to the museums and concerts in Trenton, Philadelphia and New York. Discussion groups, representing all philosophical and political points of view, are an integral part of the everyday routine of the school and the students, as well as the faculty members, obtain refreshing new interpretations of life through the interplay of ideas. A practical lesson and experience in the democratic process is offered to the students through the Cooperative Council, made up of representatives of both the faculty and student body. This group meets weekly to discuss problems of everyday life in the school and to offer possible solutions.

"But you musn't think that St. Mary's is simply a factory of knowledge which compels the girls to grind

(Continued on page 13)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

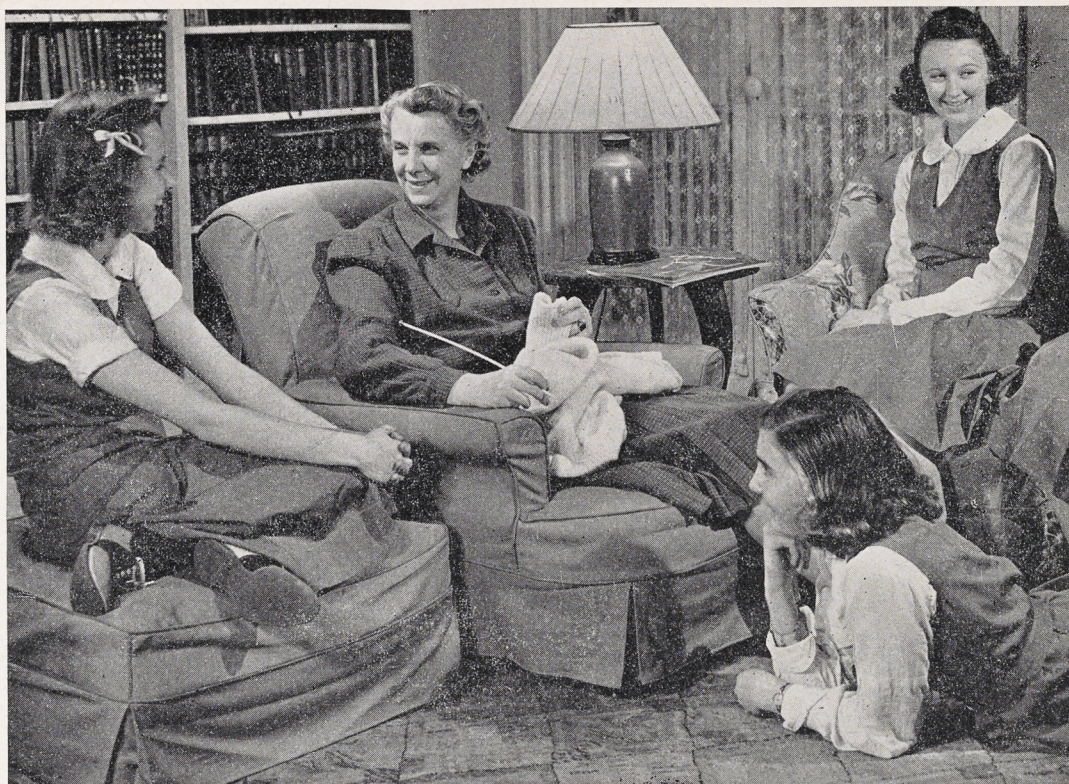
War and national defense is played up in the publicity material issued this fall for the every member canvass, issued by the National Council. With such slogans as "Your Church, Arsenal of Christian Democracy," illustrated with bombers and flags, an effort is made to cash in on the war psychology now rampant throughout the country. With the material is a multigraphed letter signed by the Presiding Bishop: "Today nations are looking to America not only to discover what our attitude is toward the war in Europe and how much in the way of war materials we can supply. They are looking to America to see whether the Christian Church has any real contribution to make to an evil and distressed world. . . . It is therefore more important than ever that we carry out aggressively and effectively the every member canvass this fall. . . . It is my sincere hope that you will use this literature to the fullest possible extent, to the end that all our people may have the opportunity to give of themselves and their substance at a time when the Church faces grave obstacles and great opportunities. The Church is truly the Arsenal of Christian Democracy today." All of which may be effective publicity . . . it was prepared by experts and so should be. However there may be those who will say as they gaze at the pictures of bombers: "If the situation is that bad we better put our money into armaments rather than supporting missionaries." Also there are those—and I am one—who think that it is nice to have one spot in each community where a person can go without being compelled to look at pictures of bombers, defense loan posters and machine guns. And just so I won't be misunderstood I would like to say that I feel this way in spite of the fact that I am not a pacifist but rather militant anti-fascist.

* * *

Recent Lay and Clergy Conferences

Conferences of all kinds come thick and fast at this season. Particularly is this so of clergy conferences, as the following list by dioceses amply attests: WESTERN NEW YORK: Niagara Falls, September 10-12. Special speakers: The Rev. Daniel McGregor, on "A Unified Parish Program," the Rev. Condit Eddy of Watertown, and the Rev. Mr. Samuelson of the National Council.

MASSACHUSETTS: Lenox, September 10-12. Special speaker: the Rev. John W. Suter, Jr., rector of the Church of the Epiphany, New York,



*Florence
Lukens
Newbold,
head of
St. Mary's Hall,
New Jersey's
diocesan school
for girls, has an
informal chat
with a number of
her charges.*

and secretary of the liturgical commission; he discussed means by which Morning Prayer may more fully contribute to the emphasis on worship in this year's Forward in Service program.

KANSAS: Topeka, September 30-October 1. Speaker: the Rev. Harold L. Bowen of St. Mark's, Evanston, Illinois.

NEWARK, September 8-10. Speakers: Professor Albert Mollegen of the Virginia Seminary, spoke on the Church and social change; Professor James Moffatt, of Union Seminary and translator of the Bible, spoke on the vital nature of the Christian tradition in meeting change, and on the literary qualities of Scripture; physician William S. Keller, founder of the Graduate Church of Applied Religion in Cincinnati, urged aid for needy; the Rev. James T. Addison described the present status of mission work in the Orient and its tremendous opportunity now, in spite of the war.

ALBANY: Silver Bay on Lake George, September 9-11, 65 rectors in attendance. Speakers: the Ven. A. A. Hastings, archdeacon of the diocese, on Forward in Service; the Rev. Whitney Hale, rector of the Church of the Advent, Boston, on Worship; the Rev. Walworth Tyng, of China, The Church's Mission and on The Lost Theology of the Holy Spirit; the Rev. David R. Covell, of the National Council, on Objectives and Methods; Canon Douglas Paterson, of Toronto, Evangelism in the Parish.

TEXAS: Camp Allen on Trinity Bay, September 15-18.

PITTSBURGH: Harry E. Sheldon Calvary Camp, Conneaut, Ohio, September 16-18. Speaker: Dr. David R. Covell, on Forward in Service in the Life of the Parish.

A L A B A M A : Judson College, Marion, Ala., September 2-4. Speaker: Dean Elwood Haines of Christ Church Cathedral, Louisville, Kentucky, on Canvass Methods and Technique.

Laymen's conferences have recently met in the diocese of Western New York, Texas, Alabama and Massachusetts, where Bishop Henry Hobson, of Southern Ohio, spoke on Laymen and the Church. A conference of workers of the Woman's Auxiliary of Birmingham, Alabama, will meet late in September; Mrs. James R. Cain, of the National Council, will speak on developing the spirit of worship in the parish through the women's group, the purpose and development of the 1941-1942 study course, methods of increasing interest in conference and study. A conference of the Woman's Auxiliary of the diocese of Topeka is announced for October. A weekend conference of seventy young people between the ages of fourteen and twenty-five representing various youth organizations in the diocese of Newark formally inaugurated the diocesan united movement of the Church's youth by pledging themselves to the six-point rule of life. They were addressed by Dean Lich-

tenberger of Trinity Cathedral, Newark, and by the Rev. Walter Welsh, of Passaic.

* * *

Bishop Remington Accepts Appointment

Bishop Remington of Eastern Oregon recently accepted his appointment as a member of the consultative council of the National Service Board for Conscientious Objectors as representative of the Episcopal Church. Mrs. Henry Hill Pierce has been appointed the representative of the Episcopal Pacifist Fellowship on the council, with the Rev. Eric Tasman and Bishop W. Appleton Lawrence of Western Massachusetts as alternates.

* * *

Bequest to the National Council

St. James Church, New York, where the Rev. Horace W. B. Donegan is rector, has received a bequest of \$100,000 by the will of the late Mrs. Annie L. Dows Hoe, who died last year at the age of eighty-seven. Among her other bequests was \$10,000 to the National Council and a similar amount to St. Luke's Hospital, New York.

* * *

Conference On Malvern At College of Preachers

Presiding Bishop Tucker, on behalf of the commission appointed at last General Convention "to keep informed of the work of the Archbishop of York," has sent out invitations to a selected list to attend a conference at the College of Preachers in Washington at which

the findings of the Malvern Conference will be considered. According to the Rev. Almon Pepper, executive secretary of the National Council, those invited to the conference were determined by Bishop Scarlett of Missouri, who is the chairman of the commission, the Presiding Bishop and Mr. Spencer Miller Jr., the consultant on industry to the National Council.

* * *

Church Army to Have Conference

The first conference of Church Army captains and sisters is to be held in New York on October 4-10. Fifty of them, representing 20 states will be on hand, as well as four members of the Canadian staff. Among the lecturers are the Rev. Almon Pepper, the Rev. Daniel McGregor, the Rev. Louis Pitt, the Rev. Arthur Sherman. One of the high spots of the affair will be a dinner in honor of Mr. Samuel Thorne of New York, Church Army president.

* * *

Forward-In-Service Speaker to Speak in Massachusetts

"Your opportunity to hear the authoritative speaker on your Church's Ten Year Plan in which you have a part" is the slogan announcing a diocesan mass meeting on the evening of Sunday, October 5 in Trinity Church, Boston, at which the Rev. Arthur Sherman will speak. Mr. Sherman will also preach that day at the eleven o'clock service at the Cathedral Church of St. Paul, and will address the clergy during Bishop Sherrill's conference for his clergy, October 6-7, at St. Stephen's, Cohasset.

* * *

Former Roman Catholic Priest Enters Episcopal Ministry

The Rev. Hugh Raymond Farrell was recently ordained priest by the Bishop of Texas, and is at present in charge of St. Mary's, Houston. Mr. Farrell, who was brought up in the Roman Church and as a priest of that church received four minor orders and one major order of "sub-deacon," had been deposed by his superiors in 1940 for an article in which he defended the validity of clerical orders in the Anglican Church.

* * *

Trusting Parsons Beware!

The Rev. John C. Leffler, rector of St. Luke's, San Francisco, writes us as follows: "Clergy of the Church, particularly on the West Coast, ought to be advised concerning a very attractive young man who uses the name of Keith Cowans, who is at present giving the Rev. Henry Lewis of Ann Arbor, Michigan, as a reference. He is about six feet tall, broad-shouldered, swarthy skin, with straight black hair. His com-

plexion is somewhat clouded by acne. He professes to be a graduate of Michigan, an engineer, and claims to be trying to get a job as a welder in defense activity, while at the same time taking graduate work in some local university. His method of approach is very open and courteous." Mr. Leffler's warning is quite clear, but we feel there is more to the story, which he doesn't tell, having a fondness for detective novels, we can't help wishing we knew more details of the wiles practiced by the attractive and plausible young man.

* * *

Spencer Miller to Teach in New York

Spencer Miller Jr., consultant on industrial relations to the National Council and also secretary and director of the Workers Education Bureau, an organization of the American Federation of Labor, has accepted an appointment to give a course on collective bargaining this academic year at New York University.

* * *

Mission Body to Help in Civilian Defense

Churchman Fiorello LaGuardia, U. S. director of civilian defense, has called upon the Church Mission of Help to join a conference of similar agencies to discuss volunteer work in

defense. A central office has been opened in Washington to coordinate the work which such groups as the C. M. H. may do in civilian defense and to promote training programs for volunteers; subsidiary bureaus throughout the country are planned.

* * *

Campaign Opens With Large Gift

The first donation received by the New York City Mission Society in its campaign to raise \$110,000 this autumn was a gift of \$10,000 from Marshall Field. Mr. Field's gift is to be used for the Wiltwyck School at Esopus, New York, which is run by the society to care for Negro problem boys. Other projects of the society include chaplaincies at thirty-one public institutions, three shelters for homeless women and children in New York City, a convalescent home for babies at Tenafly, New Jersey, a convalescent home for women and children at Milford, Connecticut, and several summer camps for boys and girls.

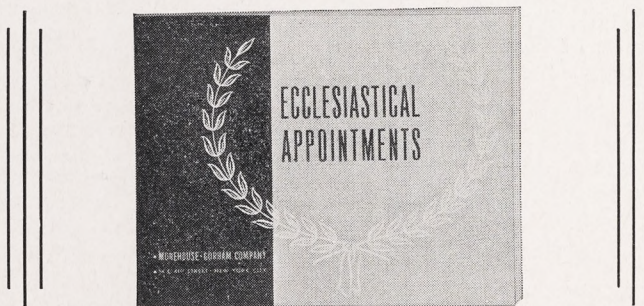
* * *

Stresses Progressive Aspect of Forward-In-Service

"The incentive of Forward in Service is not simply the preservation of the status quo," asserts Presiding Bishop Tucker in the introduction to the movement's 1941-42 program. It

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means "that those who in this emergency recognize a call from God and dedicate themselves to His service can confidently expect this service will result in the production of a better world." The Bishop calls for more vigorous action: "Service implies action. Going forward in service means more effective action. This in turn calls for a stronger incentive, increased power, and more efficient methods." All Christians will welcome this challenge to complacency and sloth; there can be no doubt of the desperate need for a revival of imagination, intelligence, and conscience in tackling the agonies, injustices, and confusion on all sides. But, we feel, it is time to become more specific.

* * *

Treasurer of New Jersey Diocese Dies

Mr. William F. Stroud, treasurer of the diocese of New Jersey, died on September 13. Funeral services were held at Trinity Church, Moorestown, N. J., on September 16.

* * *

Prominent Churchmen Urge Medical Aid to Russia

More Episcopalians have added their names to the list of endorsers of the National Committee for Medical Aid to the Soviet Union: Mr. Charles C. Burlingham, senior warden of St. George's, New York City; Bishop Henry W. Hobson, national chairman of the Fight for Freedom committee; the Rev. Elmore McKee, rector of St. George's, New York; Bishop Arthur Moulton, of Utah; the Hon. Frank L. Polk, vestryman of the Church of the Heavenly Rest, New York; the Rev. Howard Chandler Robbins, of the faculty of General Seminary in New York; Professor Vida D. Scudder, of Wellesley College; Canon Anson Stokes of Washington Cathedral; Myron C. Taylor; Allen Wardwell, a trustee of the Church Pension Fund. The list has grown from the first announcement on August 21 (WITNESS, August 21st) let's hope it will continue to do so.

* * *

Church Unity in Arizona

A congregation of a sect known as the Christian Church in Florence, Arizona, has merged with the Episcopal Church according to Bishop Mitchell of Arizona. A former minister of the Christian Church, while a tuberculosis patient at St. Luke's Home in Phoenix, became attracted to our way of doing things. On his recovery he went to Florence, where he built a new church for his people on the Episcopal model. When he left recently for other work, his flock decided to unite with the Episcopalians. The Christian Church in Florence will be rented by the Episcopal Church; and every Sunday

there will be two services, one according to the Prayer Book, and the other according to the usage of the Christian Church.

* * *

Religious Mission Flies to Britain to Study Social Trends

A Protestant minister, a Roman Catholic priest, and a Jewish rabbi left for London by clipper recently on a mission sponsored by the National Conference of Christians and Jews to observe at first hand the effects of the war on organized religious groups in Great Britain and Ireland. The members of this unprecedented and promising mission were Dr. Everett R. Clinchy, Pres-

byterian minister and president of the National Conference of Christians and Jews; Father Vincent C. Donovan, a priest of the Dominican Order and head of the Catholic Thought Association; and Rabbi Morris S. Lazon of Baltimore, trustee of the Jewish Joint Distribution Committee. Besides securing detailed data on what the war has done to the life of churches, they will investigate what steps are being taken in Britain toward inter-faith co-operation and what British and Irish leaders think of the peace principles advanced by the Vatican, the Malvern Conference, and other bodies. They also hope to bring

Services in Leading Churches

The Cathedral of St. John the Divine

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

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

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.

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

The Heavenly Rest, New York

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

Sundays: Holy Communion 8 a.m.; Morning Service and Sermon 11 a.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

St. Bartholomew's Church

Park Avenue and 51st Street
New York City

Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion

11 A.M.—Morning Service and Sermon

Weekday: Holy Communion at 10:30 A.M.

on Thursdays and Saints' Days

The Church is open daily for prayer.

St. James Church

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector

8 A.M.—Holy Communion.

11 A.M.—Morning Service and Sermon.

Thursdays 12 noon—Holy Communion.

St. Paul's Chapel

Trinity Parish
Broadway and Vesey Street
New York

Sundays: 9:45

Weekdays: 8, 12 and 3

St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

Trinity Church

Broadway and Wall Street
New York

Rev. Frederic S. Fleming, D.D., Rector

Sundays: 8, 9, 11 A.M., 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral

Shelton Square
Buffalo, New York

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

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days.

12:35 p.m. Noonday Service.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

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Americans helpful knowledge of the slant of the "man on the street" toward post-war reconstruction of the world. Before they left, the members of the mission issued statements emphasizing the religious basis of civilization and defining the purpose of their trip as observing the application of this principle in Britain at war.

* * *

Presiding Bishop to Open Every Member Canvass

On the first day of the Every Member Canvass, November 9th, presiding Bishop Tucker will address the Church over the Episcopal Church of the Air, with a nationwide hookup. "The present war represents a titanic conflict of human purposes," he says. "Man's capacities and the material resources of the world are being used to the very limit in order to achieve victory. No triumph of human purposes, however, will make for permanent well-being, unless they have been conformed to God's purpose. The events of our time are demonstrating the truth of the statement, 'The world passeth away, and the best thereof,' and now we need to ask if we have faith enough to act upon the second half of that statement, 'But he that doeth the will of God abideth forever.' Let us seek both individually and corporately to discover through communion with God what is His will for our age. Let us pray to Him for grace and power faithfully to perform the same. The proof that our prayers have been answered will be an intense yearning to transmit what we have received to the world around us."

* * *

South Dakota Girls' Friendly Gets Diocesan Representative

For the first time the Girls' Friendly Society in South Dakota has a diocesan representative, Miss Dorothy Kimball, of Mitchell, S. D., who has recently been appointed district chairman of the society. Her appointment has been made possible by the work of Miss Lois Greenwood, G.F.S. field secretary in South Dakota last winter, who built up a growing organization, comprising six full-fledged Girls' Friendly groups.

* * *

Massachusetts Announces Program for Adult Education

A program of adult education that is a badly-needed approach to the problem of lay ignorance has been

announced for Massachusetts. Diocesan schools in Lawrence, Boston, Brockton, Fall River, and Beverly will offer courses meeting once a week for from five to eight weeks in order to provide instruction in Christian doctrine and means by which churchmen may resist the secular modes of thought and materialistic bias of the world in which we live. The courses will deal with such subjects as the relationship of Christianity to democracy, ecclesiastical music, religious education, the geography of biblical countries, the prayer book, and the lives of famous Christians. Last January the Malvern Manifesto called for adult education and for "the teaching and practice of religion so that worship may grow in depth and be made relevant to life." Christians must become far better instructed and much more effectively vocal and active, and the Massachusetts program is a step in this direction.

* * *

Trailer Chapel Covers 9,000 Miles

The trailer-chapel of St. Christopher, a gift from the Daughters of the King to the diocese of Los Angeles, has covered nine thousand miles since the middle of March on its first trip around the diocese. From the Pacific to Death Valley to the Mexican border, the Chapel visited 965 homes—ranches, mining cabins, rail, water, and power line workers' homes. Twenty-one people were baptized, eleven confirmed, and forty-three received Holy Communion, some for the first time in

many years. Twenty-one children were enrolled in St. Christopher's Bible school-by-mail. Contact is maintained with the families visited by a "chapel letter" sent periodically with the current issue of "Forward Day by Day;" birthday greetings are sent to the children.

* * *

Latest Information on Church Membership

The latest information concerning church membership in the United States shows that the total is 64,501,594 persons, of whom 52,405,659 are

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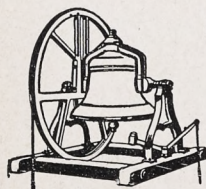
The following material is now available on the Malvern Movement:

- 1. The Malvern Manifesto**
The final statement as edited by a committee headed by the Archbishop of York.
- 2. What's Wrong**
An examination of our present economy.
- 3. What To Do**
Details on how to organize study groups and cells.
- 4. Life and Worship**
The Meaning of the Eucharist. Each of these leaflets may be had at 5c for single copies; 75c for 50; \$1 for 100; assorted if desired.
- 5. The Meaning of the Malvern Manifesto**
By Joseph F. Fletcher, dean of the Graduate School of Applied Religion. 10c for single copies; \$1 for a dozen.

This material, with more to follow, is issued by A COMMITTEE ON THE MALVERN MOVEMENT and may be secured by writing

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13 years of age or over. An analysis of the situation reveals that 97.4 per cent of the church membership of the country was found within the 52 religious bodies each having over 50,000 members. Only 2.6 per cent of the church members were found in the 198 smaller bodies. About one-half of the population of the United States, slightly over 49 per cent, are reported as church members.

* * *

Professor Is Ordained To Priesthood

Massey H. Shepherd Jr., on the faculty of the Cambridge Seminary, was ordained priest by Bishop Sherrill on September 17th. He was presented by Dean Angus Dun, with the Rev. Frederick C. Grant of Union Seminary the preacher. An article by Mr. Shepherd on the Holy Communion will be featured in THE WITNESS for next week.

* * *

Salvation Army Officers Deferred

Commissioned officers of the Salvation Army and students attending the organization's recognized theological schools will be granted draft deferment similar to that accorded ministers and divinity students in the "more familiar denominations," it was announced in Washington recently. In a memorandum to all state directors of the draft, the national headquarters stated that "although the Salvation Army ascribes to its organization a military aspect, and militantly pursues its religious aims, it has been legally determined that the Salvation Army is a recognized religious organization within the meaning of the Selective Training and Service Act."

* * *

Honolulu Parish Having A Busy Time

We have recently received a letter from the rector of St. Clement's Parish in Honolulu, Hawaii, which contains news value—but maybe we had better let the gentleman speak for himself. "The enclosed tells something of what this little parish is doing. I don't know as to its value from a news standpoint as I am so close to the thing that maybe I can't evaluate it. Anyway our crowd during the last four years has built a new parish house, bought a new rectory and is now enlarging the Church. We also have a new organ ordered whenever we get the place to put it. A normal growth for years has caused the development and now such a crowd of

new army and navy people and defense workers that normal Sundays see the place crammed. A couple of hundred new service kids dumped into our lap for the Church School is just one incident to give joy to living." There it is—simple but significant of the times we live in.

HEAD OF CHURCH SCHOOL TELLS OF HER VARIED TASK

(Continued from page 8)

away at their studies all the time," Miss Newbold said. "All work and no play can be the ruin of Janet as well as Jack and we have taken care to see that a complete program of varied extra-curricular activities is offered. Considerable freedom is granted students to develop their own interests and plan their extra-curricular activities. These are varied, and to some extent, seasonal. In the fall there is the annual picnic, and the football games at Princeton; in the winter, a skating and skiing party in the Pocono Mountains; in the spring, an outdoor pageant, a May sports program, and week-end outings at Medford Lakes. Inter-school activities, such as the exchange glee club concerts with Peddie School at Hightstown, are an additional feature of our planned recreation. Every Saturday night, entertainment of some sort is provided. Programs vary but frequently a dance is given in which neighboring boys' schools participate. An extensive sports program offers riding, hockey, archery, tennis, baseball, track, canoeing, skating, skiing, basketball, badminton, dancing, tumbling and general exercises. Any sound system of education, as I see it, must include the development of a healthful body along with the growth of an intellectual mind."

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CLERGY NOTES

(Continued from page 2)

JOSEPH, JAMES, recent graduate of Seabury-Western, is in charge of St. Paul's, Coffeyville, and Epiphany Church, a mission at Sedan, Kansas.

KEENE, JOHN, former rector of St. Thomas', Newark, has become rector of Christ Church, West Englewood, N. J.

LARSEN, KNUD, an ordained minister of the Presbyterian Church and formerly on the staff of the Brick Presbyterian Church, New York, is in charge of Trinity Church, Irvington, N. J.

LORENTZEN, FREDERICK L. C., has become rector of Holy Trinity, Westport, Conn.

McCLINTOCK, JAMES, was appointed vicar of the churches of St. John, South Englewood, and the Redeemer, Palisades Park, N. J., during the summer.

McKEAN, W. ROULSTON, has been transferred from Christ Church, Philadelphia, to St. Matthews' in that city.

MORREL, GEORGE W., JR., June graduate of the Church Divinity School of the Pacific, has become rector of St. John's, Petaluma, California. Mr. Morrel is also on the faculty of the Church Divinity School.

MORRIS, HERBERT B., former canon-precentor of the Cathedral of Our Merciful Saviour, Faribault, Minnesota, has become rector of St. Albans, Harlingen, and All Saints', San Benito, Texas.

MOSBEY, CHARLES A., deacon, is serving under the Rev. Francis Allison in Warren County, New Jersey, Associated Missions.

NICKLE, O. W., formerly in charge of missions in northern Ontario, has become vicar of St. Philip's, Clifton, Arizona; he will also have charge of churches in Morenci and Safford. Before receiving Holy Orders Mr. Nickle was a captain in the Canadian army.

RATH, GEORGE, former chaplain at Columbia University, has become vicar of All Saints', Millington, N. J.

ROWE, WILLIS R., former rector of Christ Church, Meadville, Pa., has been appointed a chaplain with the U. S. Army, Fortieth Division, at Fort Dix, N. J.

RUSSELL, WILLIAM K., former rector of Christ Church, West Englewood, N. J., has become rector of St. Stephen's, Wilkes-Barre, Pa.

SMITH, CLARENCE DOYLE, son of the rector of St. Andrew's, Livingston, Montana, was ordained on Sept. 10. He is a senior at the School of Theology, Sewanee, Tenn.

WARNECKE, FREDERICK, rector at Hawthorne, N. J., will leave in October to become rector of St. Mark's, Richmond, Va.

WEATHERBEE, DON O., curate during the past year at St. James', Wichita, has been made rector of St. John's, Abilene, and priest-in-charge at St. James the Less, Herington, Kansas.

WEBBE, GALE, has become chaplain at Christ School, Arden, N. C.

WEST, SAMUEL E., JR., recent graduate of Seabury-Western, is in charge of St. Timothy's, Iola, and Calvary, Yates Center, Kansas. Mr. West is the son of the rector of St. James', Wichita.

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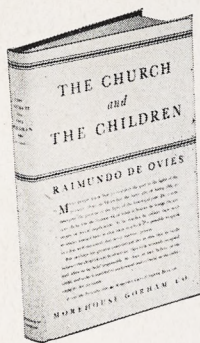
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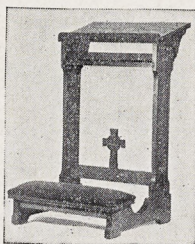
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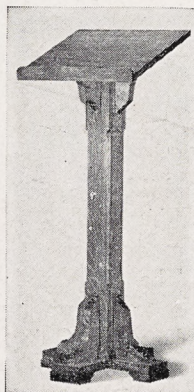


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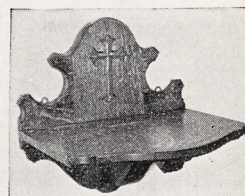
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