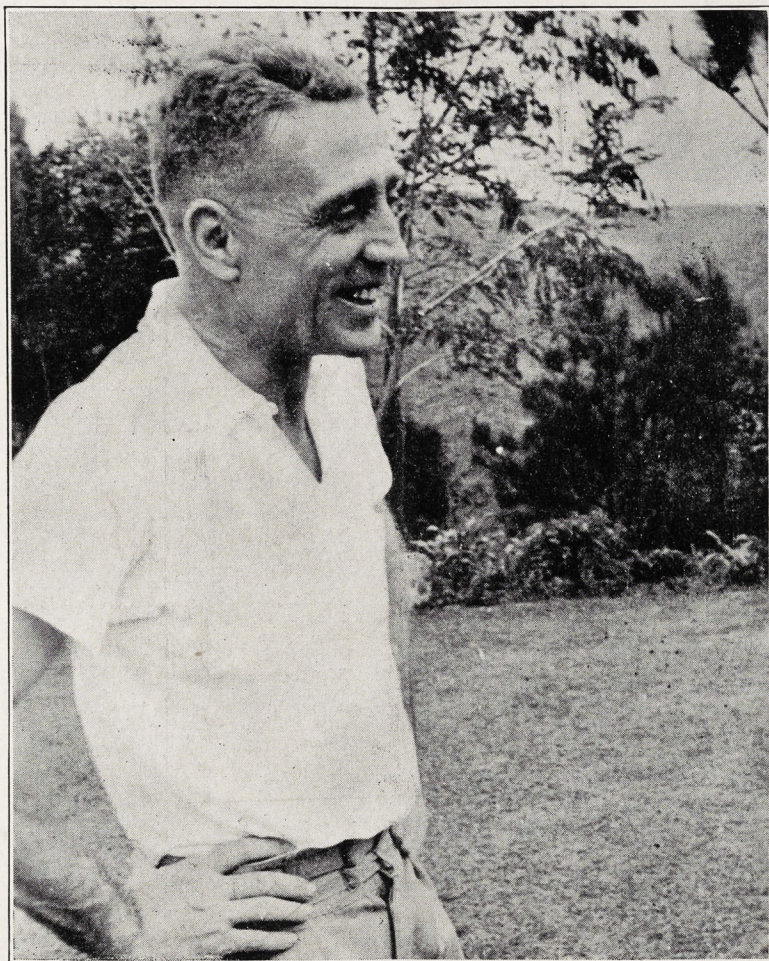


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CLERGY NOTES

BECKER, HEBER W., of Lancaster, Pa., has been elected to the standing committee of the diocese of Harrisburg to take the place of the Rev. Capt. W. Josselyn Reed, who resigned on account of his army duties.

DERR, MORRIS, W., former vicar of St. Andrew's Mission, Bucknell University, Lewisburg, Pa., has become rector of St. James' Memorial Church, Titusville, Pa.

GAGE, NELSON MILES, curate at the Church of the Advent, Birmingham, Ala., was married to Miss Margaret Matthews of Birmingham on September 20. Bishop Carpenter of Alabama officiated.

JONES, HAROLD STEPHEN, was ordained priest on September 18 at Holy Cross Church, Pine Ridge Agency, S. D., by Bishop Roberts of South Dakota. He will be assistant to the Rev. Frank Thorburn on the Pine Ridge Reservation. Mr. Jones is an Indian, the grandson of the late Rev. William Holmes, an Indian priest who served among the Dakotas for many years.

JUDD, ALBERT O., former vicar of St. Luke's, Mechanicsburg, and Mount Calvary, Camp Hill, Pa., became curate of St. Gabriel's, Hollis, L. I., and head of the parochial day school on September 15.

JUDD, ARCHIBALD M., former vicar of St. Paul's, Manheim, Hope Church, Mount Hope, and Bangor Church, Churchtown, Pa., has retired.

LELAND, HENRY D., for many years missionary-teacher in Japan, died on October 6 at the age of seventy-nine.

MITCHELL, ARTHUR F., has been forced by illness to give up his work at Medford, Park Falls, and Lugerville, Wis.

PLATT, DONALD, was ordained priest in St. Stephen's, Providence, R. I., on September 29 by Suffragan-Bishop Bennett of Rhode Island. Mr. Platt is now curate at St. Stephen's.

RUSSELL, HANFORD L., associate-rector at St. Mark's, Minneapolis, and vicar at Wells Memorial Settlement House, retired on September 23.

SHERO, WILLIAM FRANCIS, who recently celebrated the fiftieth anniversary of his ordination to the priesthood and the twenty-fifth of his rectorship of Christ Church, Greensburg, Pa., has tendered his resignation, effective November 1. He and Mrs. Shero will live in Swarthmore, Pa.

SPINNER, RALPH J., in charge of St. John's, Sparta, and of missions at Tomah and Mauston, Wis., was married in August to Mrs. Gayle Stibbe. Bishop Wilson of Eau Claire officiated.

THOMAS, ROBERT H., III, rector of St. John's, Bellefonte, Pa., has been granted a six months' leave of absence on account of illness.

TREDREA, JOHN H., has accepted a call to the Church of the Holy Communion, Maywood, Ill.

VINCENT, ZACHARY T., will become rector of St. John's, Deadwood, and priest-in-charge of St. Thomas', Sturgis, S. D., on November 1.

WAGENSELLER, WAYNE M., former rector of St. John's, Portage, Wis., is now rector of St. Matthew's, Sunbury, Pa.

WILLIAMS, HUPERT E., was deposed from the sacred ministry by Bishop Tucker of Ohio on September 30: Mr. Williams had resigned and had requested this action.

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MEN WANTED

By

BISHOP JOHNSON

WHEN MEN assert that they have no use for religion one wonders whether they are superior to Christ's gospel or whether they are inferior to it. In primitive times the average man had no use for education and there were only a few who had the urge for knowledge. The ordinary man was entirely satisfied with what he knew and was very skeptical of learning. In other words he had no use for science, but it was not because he was superior to it.

Time was when science and religion worked hand in hand. In fact the Church was the mother of the university and each recognized the value of the other. When I attended college the students were required to attend chapel as well as classes. This has its drawbacks since from the nature of the gospel it should not resort to force. Yet today youth, after it leaves home, is not exposed to religion for there is very little recognition of worship in its program, with the result that we have knowledge that puffeth up, and very little love that buildeth up.

We have been told that the Church has been a failure but for the past generation science has been in the saddle, and when one looks at Europe we discover that science without morals has been a tragedy. It has constructed engines of destruction which in the hands of godless leaders has wiped out millions of human lives and wrecked the joy of other millions who have survived. It is true that religion without knowledge is superstition, but it is also true that knowledge without religion results in chaos.

Each one of us is a cell in the social body. If the cell is healthy it produces love, joy and peace but if diseased it exudes hate, fear and brutality. Men are fond of comparing themselves with Church-goers and insisting that they are just as good as the men who go to church. After all the parable of the talents teaches us that God is not

so much interested in how good we are as in what good we are in society. God gives us the capacity to search for truth, for beauty and for justice. We may take them or leave them but if we refuse to seek we deprive ourselves of the greatest joys in life, and we fail to do our part in making this a better world in which to live.

It used to be that the Pharisee stood up in the church and thanked God that he was good. Now his successor stands on the curb stone and thanks God that he is as good or better than the man who goes to church. Men do not go to church today in order to advertise their virtues but to acknowledge their sins. It is the man who stays at home who congratulates himself that he has no need to confess his sins. Of course he claims that he is not a hypocrite. Now a hypocrite is not one who worships God but one who pretends to do so. If a man is climbing a mountain he is in danger of falling. If he stays at the foot of the mountain he cannot fall, but he is guilty of meanness if he points the finger of scorn at the man who ventures to climb. He differs in no respect from the self-satisfied Pharisee.

I THINK ONE of the meanest things men can do is to turn our Church over to the women and then criticize it for being effeminate. How can the Church be also masculine unless men make it so? As a matter of fact women are far more important than men for they create atmosphere. Men can build houses but women make homes. There is no place more dismal than a pioneer lumber camp or a mining town where there are no women. They have no atmosphere.

It has been far more important to me that I had a good mother than it is who was governor of New York when I was growing up. There is no doubt that the Church needs men to fulfill its mission in the world.

Most of the men I know owe their character to the fact that they had a godly mother who trained them on morals and manners. Men may well ask themselves what they are doing to pass on to the next generation the values that they received.

It wearies me when a man says his excuse for his own inertia is, "I was made to go to church by my parents and so I do not go now." Your parents made you honest and truthful, did they not? Do you scrap these virtues because of the insistence of your parents?

If a young man does not want to go to college it isn't because he is superior to knowledge but rather because he is satisfied with what he already knows. If a man does not wish to go to church it is not because he is superior to religion but because he is satisfied with his own character.

We ask young men to enlist for the defense of their country against godless enemies. There is some reason for older men to enlist in Christ's army in order that we may have a decent country to defend. Men are needed in the Church fully as much as they are needed in the army.

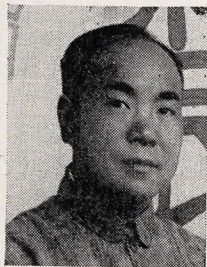
Of two things I am quite sure: the men of the United States need the Church and also the Church needs the men if we are to perform our task effectively and if this country is to be any better than those who might attack us.

A Message from China

By

KIMBER H. K. DEN

WOMEN are the souls of the homes, especially so in the rural areas of China. Any attempts for the reform of rural community life will prove in vain without first affecting a change in the lives of women in the homes. The present working area of our Lichwan project covers about 30 square miles, consisting of more than 50 villages in which there are,



at least, 15,000 women, about two-thirds of the total population in this area. It is almost next to impossible for us to do anything individually for this large group of women with our limited resources both in time and finance. The only way possible to meet this difficult situation seems to be the training of some women leaders in each village who will form a team for service in their own localities. After several months of careful planning and preparation, our plan for such work was finally carried out to our great satisfaction. On May 10th, the opening

day of our training institute, we had 40 young women enrolled. This was a representative group recruited proportionately from each "Pao" of our district. The whole period of training lasted for a month, during which daily classes were conducted for them. The courses offered for their study covered quite a wide range of subjects, such as home economics, the art of cooking, the care of children, the methods of gardening, the raising of domestic animals, the training of good citizenship, the promotion of personal and public health and various other problems relating to family life. Besides their daily studies on the courses as outlined above, they were also put on a rigid discipline of life by practicing what they learned, such as the habit of early-rising, promptness, cleanliness, orderliness, unselfishness, thrift and mutual cooperation. In a word, it was a training on the fundamentals of the New Life Movement which a modern Chinese citizen ought to have. For all of these women, it was, indeed, the first experience of their life to have such a training, the result of which can be seen in the remarkable change of lives that has taken place in these women. One of the old-style girls looked very bashful and could hardly open her mouth to say a word before a stranger when she first came to us. At the closing exercise of this Institute, she was able to make a good talk on behalf of the student body in expressing gratitude and appreciation of what they have received during the period of their training. At the same time they could sing the national anthem which they had never heard before in their own country villages.

It has been the aim of our industrial and agricultural projects for the refugee camp to work towards self-support since it was started a few years ago. Ever since, we have all been working very hard towards the end in view. If everything turns out well, our refugees engaged both in industrial and agricultural work ought to be able to stand on their own feet and be self-supporting by the next Autumn harvest, about two months from now. But the degree of self-support varies with different families. Some families which have good man-power and high working capacities will, no doubt, earn enough and be completely self-supporting when the time comes. But there still remain quite a few families, which, due to long illness, poor health, too many dependents in the family and other causes beyond human control, will probably not be able to make a decent living without partial help from our relief funds for some time to come. At any rate, we can count on, at least, 50 refugee families out of 60 to be completely self-supporting by the time of the Autumn

harvest. Nothing gives us greater satisfaction from our work than to see these refugee families being resettled in a new colony and making a new start of their lives on a purely self-supporting basis.

The other ten less fortunate families, though proving a little slow in their progress towards self-support, are still working very hard in that direction. If the very old people and the small children of their families are to be taken care of by us for the time being, it is believed that they would also be able to attain full self-support by this time of next year.

Since the arrival of our two new doctors in the early part of April, the scope of our medical service has been very much enlarged. Besides pushing forward our regular program of public health, they have performed many operations of acute cases which we have never dreamed of doing before. Because of the great need, a hospital ward has also been opened for out-village patients. Some of the most essential equipment for medical use is being made locally with native materials. They look crude, but prove useful and convenient.

Through the help and influence of our good friend, the Rev. Charles Storrs of the Shaowu Mission, we have bought recently two milk cows from Shaowu, Fukien. Thus we are enabled to start a new dairy even on a very small scale. These two cows, one native and one half foreign-bred, yield about ten pounds of milk every day. Besides supplying the needs of a few of our staff families, we have also been able to meet the needs of a few other families in our community.

With the above message came also a personal letter to the Managing Editor, dated July 30 and arriving in New York October 4th. We quote in part: "I was glad to get your Clipper mail with the donation which was most gratefully received. I am very anxious to send some snapshots about our work but the blockade has made it impossible for me to get any films from abroad. I notice that you put my ugly picture on the front page of THE WITNESS. It put me into great shame in receiving so much honor than I really deserve. Should I by chance have accomplished anything in my work, all credit should go to my American friends. Because it is rather due to their loving hearts for China that sets me on fire. The assurance of their continued interest in China's cause always means a source of inspiration to me and gives me no small measure of courage and faith for the tasks ahead."

Donations for the work directed by Kimber Den will be received and forwarded by the Church

League for Industrial Democracy, 155 Washington Street, New York City. Fifteen dollars feeds, clothes and houses a child for a year. Please make checks payable to "Treasurer, C.L.I.D."

Talking It Over

By

WILLIAM B. SPOFFORD

LIKE MOST PEOPLE, I presume, I run hot and cold on novels. I go for months without opening one, then I read three or four in a week. The fact that I had an exciting evening last week with three authors brings the matter to mind. They were Edgar Snow who wrote that book that thrilled so many, *Red Star Over China*; Pierre van Paassen, whose *Days of Our Years* was another thriller of a year or two back, and Eric Knight whose *This Above All* is deservedly a current best-seller. If you want sound discussion of the many issues growing out of the war just read chapter twenty-eight of that novel. And there is a bit in there on the Church which you'd do well to read. The minister had sheltered Briggs, the war-shocked hero, so . . .

"You've been nice, padre," he said, "and so I'll try to repay you. I'll give you something—something rare! Truth! A common man's truth that is precious, for it may bring you understanding of us.

"You say I am looking for something in which to have faith. It is true. I and millions like me. And now ask yourself why it is that we scorn to look for a focus of that faith in your Church.

"Because your Church has shown not the least understanding of the horrible morass in which we common men wade. So your churches are empty, and yet we go in millions to cinema houses, theaters, football matches. Why? Because by my eternal soul those things, warped and poor as they are, are nearer to God and the common man's need for Him than your Church, with its timid fears.

"Your Church has lived in terror for generations. Terror. All the multiple and beautiful teachings of Christ you have thrown away, because you know they would offend the rich and privileged whom you love to fawn upon. To cover the lack you have put into the Church of Christ the jewel-laden trappings and pomp he never knew and could never love. And of all the sins Christ catalogue, you have found only one that does not repel the rich, because it has nothing to do with being rich—sexual sin! And so you have made sex itself a sin. The original

sin of Adam. Christ born without sin! The only sin you dare preach about in your terror!

"You have preached it until the mystery and glory of pro-creation—the most inexplicable and so perhaps the most holy of all human deeds—has become soiled with dirt, and the children you instruct learn to whisper of it as smut.

"You have made into your one emphasized sin what millions of normal human beings know within their hearts is a God-hallowed joy and core of life and home and family. The only sin you preach! And then you wonder why the millions desert your Church and worship at the truer temple of a poor love film at the cinema. The millions desert you and your warped teachings, until your churches echo only to the footsteps of the sexless—the thwarted maidenly women, the widows; until your churches are notorious to the common man as the gathering centers of willowy young men devoid of natural sex instincts.

"And all because you dare not teach Christ lest you offend the rich, the selfish, the batteners on privilege.

"Ah, padre, if no one shall ever give you the priceless gift of common man's truth again, it is here now; and I say only openly that which common men say among themselves in crueler words all over this land.

"Padre, a few days ago I lived in what you would call a state of sin. But before the Lord who made us, I believe I was then nearer to God than the teachings of your Church.

"And your Church shall not be as near to God as I was until it ceases to ignore the teachings of Christ that are not to its purpose, until it ceases to batten on corruption and dirt and poverty, until it refuses to say that 'give all that thou hast to the poor' was all right twenty centuries ago, but doesn't mean anything today.

"Give to the poor? You batten on the poor! In my town, where I was born, the most notorious acres of corroding slums and poverty-ridden homes are owned by the Church and operated by the Church. The very under-soil rights where the miners muck for miserable wage are owned by the Church.

"Not a single pitiful basket of coal goes from the productive shovel of a sweating man to a poor hearth there without the hand of the Church reaching in to draw its tax on the coal, and then get its other pieces of silver for use of the very grate it is burned in.

"Give them up! Follow Christ once more! Have done with your ridiculous version of sin, with your pomp and liturgy! Rise up from your sheer terror of the privileged! Come back into our lives

as we live them today, fear them today, fight through them today.

"For if you did those things you would not need to ask us to come back to your Church. We did not leave you. You left us. It may not be too late. We are waiting, nearly forty millions of us in this land, for you to give the Church back to us!"

He put his hand against the wall and turned his head, feeling suddenly sick.

"I'm sorry," he said. "Sorry I had to talk to you like that."

He stumbled away, but heard the man call. So he halted by the door without turning round. He heard the minister speaking.

"God go with you. I—I shall pray for you."

"Yes," he answered, without looking back into the room. "Pray for me. Pray for yourself, too. Why not take in a little more ground while you're at it. Pray for England—all poor, bloody England. No—pray for humanity. For every last poor devil who's going to blow somebody up—or be blown up himself; or who's going to be torn or wounded or drowned or buried or burned or gassed when we really get this war going. Pray for poor, sinking, lost humanity."

Forerunners of Malvern

By

EDWARD G. MAXTED

CREDIT to whom credit is due, and there are a few things which ought to be said in THE WITNESS, and it may be at this time of day I am the only one who can say them.

It is this business of Malvern and all that it stands for. Perhaps it will never be known what organizations and what individuals are ultimately responsible for sowing the good seed which has borne such fruit. Miss Vida Dutton Scudder has a shot at it by telling us about the mid-nineteenth century Christian Socialism of Maurice and Kingsley, and of Gore, Scott Holland, and the Christian Social Union, and of Tawney and of the men of the Industrial Christian Fellowship.

Something might be said also of Stewart Headlam and the Guild of St. Matthew, which exerted a tremendous influence on Christian thought. But I am rather puzzled because no mention is made in these days about a movement of the early years of this century called the Church Socialist League.

A study of the teachings of this organization will make it clear as to what all this Malvern business is really about. And it is time it was made clear for if one reads Church papers and even the English Church Times it is plain that

there is much confusion of thought and positive bewilderment.

The Church Socialist League founded about 1906 or so lived till certainly 1916 and in those ten years did a very great work. I remember that the Social Democratic Federation of those days said "these people are genuine Socialists and may be depended upon." Well at any rate the C.S.L. made it clear that all this talk means Socialism. You may disguise it under such terms as a new social order, the Kingdom of God, a more equal distribution of wealth, a society in which the profit motive has been subdued, or in any way you please. But the C.S.L. said "Socialism." And they meant Socialism, for one glance at their statement of principles made that clear, Public ownership and control and management of all industrial concerns.

WHO were they? Well here are a few, Canon Lewis Donaldson, Dean Hewlett Johnson of Canterbury, Arnold Pinchard, James Adderley, Stuart Smith, Alexander Grant, Samuel Healey, Bishop Frere, Dr. Talbot, of the Community of the Resurrection, Conrad Noel, Percy Widdrington, Paul Stacey, Charles Jenkinson, and a great host of others whose names fade from my memory.

They may have been a bit before their time for I have a hazy recollection that the League did not survive the world war. But some of them carried on in other ways afterwards. Some felt that people, at any rate Church people, were not ready yet to be told right out about Socialism, so Widdrington for instance and a few others started an affair called the League of the Kingdom of God. And Conrad Noel still runs something called the Catholic Crusade. But all these men were real Socialists and in my time said so. And one of them, the Dean of Canterbury, has done recently a tremendously courageous bit of work for Socialism in writing the book called *The Soviet Power*. If I ever have time and energy I should like to compare and contrast that book with the books of Edward Bellamy, *Looking Backward* and *Equality* and show how marvellously Bellamy's predictions have come true.

The Church Socialist League for ten years or more ran meetings all over the country, a very great number of open air meetings, and also co-operated with other Socialist societies in running meetings. Several very large meetings were held, one in the great hall of the Church House, Westminster, indeed more than one there, but the one I am thinking of especially was organized by Charles Jenkinson at that time secretary of the London branch. Everyone had said that the

Church House could not be filled and Jenkinson filled it but at a great cost for he almost bankrupted the League. After this meeting a great procession marched from the hall to Lambeth Palace to beard the Archbishop in his den but when the porter was awakened and opened the gate it was found that the Archbishop was away from home. However his chaplain came out and heard a few things and then Conrad Noel blessed the crowd and sent them all home rejoicing. In this procession and demonstration was the Countess of Warwick. She walked the whole distance in the sort of shoes that countesses are made to wear.

Charles Jenkinson afterwards became a vicar in Leeds and as chairman of the building committee of the Leeds city council organized the building of about 35,000 dwellings for the workers. There is a good story about this which may be told sometime. And there are others. But I hope this will be published in THE WITNESS for I want justice done to the Church Socialist League and I also want people to know that it is Socialism which is the logical conclusion of all this about Malvern.

Mr. Maxted, a clergyman of Mississippi, was for many years a leader of the Social Movement in the Church of England and a close associate of those mentioned in this article.

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By

Bishop Irving P. Johnson

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JOINT ORDINATION PROPOSED BY THE UNITY COMMISSION

By W. B. SPOFFORD

The commissions on Unity of the Presbyterian and Episcopal Churches have released for the press a proposed agreement for joint ordination, the result of their deliberations at Princeton, New Jersey, in June. In a covering letter addressed to the Bishops, the chairman of the Episcopal Commission, Bishop Edward L. Parsons, states that the "joint conference came to a unanimous agreement to present to their two Churches a plan for Joint Ordination which they felt offered a first step in a new approach to the problem of unity between the two Churches. . . . We are sending it out to all the presbyteries and dioceses, asking that if possible they take it under consideration and report to the commission, or the department as the case may be, criticisms favorable and unfavorable, and suggestions for improvement. We have of course no authority in the matter, but we would be grateful if in conventions, clergy conferences or convocations and in the provincial synods the proposal may receive more definite official consideration than any that has gone before."

The Proposed Agreement provided for the following:

1. Ordinations within either Church shall be by joint ordination, whenever it is acceptable to the diocese and the presbytery concerned.

2. Qualifications and requirements for joint ordination shall be those of the Church of which the ordinand is a communicant. Those to be ordained however shall give evidence of their study of the doctrine, government and worship of the other Church.

3. The ordaining ministers in the joint ordination service shall be the Bishop of the diocese where the ordination takes place, or another Bishop designated by him, and the Presbyter in the area, acting jointly and severally, "with the intention of conferring on the ordinand full power and authority to exercise the office and work of a priest or presbyter in the Church of God."

4. The service used shall be the one of the Church in which the ordinand is a licentiate or a deacon and is to include a declaration of conformity to the doctrine, discipline and worship of the Church in which he is to be ordained, and of due regard for the doctrine and discipline of the other Church.

5. It is desirable that the service of Holy Communion shall immediately follow the joint ordination, a presbyter or bishop who has received



HOWARD C. ROBBINS
Member of Unity Commission

joint ordination acting as celebrant, the Bishop presiding or the Presiding Minister giving the benediction.

6. The minister so jointly ordained shall be enrolled as a presbyter or priest in his own Church, liable solely to the authorities of his Church, unless he be regularly transferred to the other Church. But one so jointly ordained shall be eligible to minister in either Church upon invitation of the proper authorities, and may be called to exercise pastoral or other permanent authority in the Church other than that in which he is enrolled. Such a transfer would not call for reordination but merely transfer "provided that he shall in all cases satisfy the Presbytery or the Bishop and Standing Committee, as the case may be, of his eligibility to serve as a minister of the Church to which he requests transfer, and shall not be instituted to any pastoral or other permanent position in the same Church until he be licensed thereto by the proper authorities."

7. Chaplains of the army and navy, schools and colleges and social institutions, having joint ordination, may be authorized to minister to the members of both Churches therein, using the forms of service customary in the Church to which such members belong.

8. Ministers jointly ordained may serve as pastors of parishes established as joint parishes of the two Churches, under joint jurisdiction, with both the Presbytery and the Bishop having the right of visitation, and with the services customary in both Churches habitually used. The service of Holy Communion of the Episcopal Church shall be celebrated at least once a month (unless, during a vacancy or inability of the pastor, no priest is available for such celebration). Similarly the service

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

"We of Britain owe to China for its resistance in the last four and a half years more than we can ever dream of repaying," is Bishop Ronald Owen Hall's appreciation of China's courageous struggle against Japanese invasion.

Bishop Hall, head of the Church of England diocese of Hong Kong, arrived in New York by plane from the Pacific Coast October 9, to deliver lectures at the Theological Seminaries, and address many gatherings of people interested in China Relief and Industrial Cooperatives in China. He hopes to return to China by Christmas.

Said Bishop Hall, "I cannot dream of the situation two years ago if China had backed down, when the Axis piper played. I find the people in England are greatly appreciative of that. When the war started we did not think it would go on for years. We are now on the way to five years. The present situation would be most disturbing if the Japanese were free to pipe to the Axis' tune. It is not my business to speak of what your country owes, but I know what mine does. I owe the fact that my home in Hong Kong is still there, to the magnificent resistance of the Chinese. We hear sometimes that England is fighting alone. People who say that forget China, or fail to understand the importance of what she is doing and has done."

Bishop Hall is enthusiastic over the opportunities opened to the Church in China, directly due to the war. He tells of thousands of people who, forced to leave dangerous areas, fled to his diocese, with the result that new churches and congregations are springing up over night. He regards this as a permanent growth.

Bishop Hall believes that the trend toward Christianity in China is the result, not of the "rice-Christian" idea, nor must the normal response of one to whom a good deed has been done. "It is really an intellectual response," he says. "These Chinese have seen Christianity, they have reasoned through to its motive, and are tremendously impressed by the love and brotherhood of Christians, contrasted with the examples of rage, hatred and horror through which they have lived."

"The Church's growth in China today," Bishop Hall said, "is like the doubling of the amoeba. It separates, and there are two new bodies. People who have remained in occupied territory want the ministrations of their Church. People who have gone to unoccupied territory also want their Church, and we are trying to minister to both groups. There is the clos-

est cooperation between our (English) workers and yours (American)."

In Canton the Bishop told of the recent baptism of 50 Christian converts, many of them Chinese from Japan. Now there is a new congregation, housed in an old East India Company Chapel, in the cemetery in which Robert Morrison is buried.

The Bishop is intensely interested in what he calls the "Church International," starting with fuller and closer relations among the Episcopal Church, the Church of England and other bodies in the Anglican Communion. "This," he says, "should develop on a basis of mutual help, cooperation in missionary work, and involving, as time passes, cooperation among churches of all Christian bodies."

Bishop Hall is a one-time leader of the Student Christian Movement among the colleges of England; a graduate of Oxford, a major in the British Army at 21 years of age, because most of his regimental officers were killed in action in the first World War. He was at one time related to the national committee of the Y.M.C.A. in China as student secretary, and has been since 1932, Bishop of Hong Kong. He is now 45 years old.

Another of the Bishop's special interests in China is the development of the industrial cooperatives. He says there are about 2,000 cooperatives, with a production this summer of about \$20,000 of which 75% of the materials produced were for the army. A million blankets were woven for the army last year. The remainder of their production goes to aid refugees. He spoke of John Foster, American Church missionary who has just returned to China to specialize in the development of the cooperatives as an essential part of the Church's social ministry. Incidentally Mr. Jack Foster, the new correspondent for China for THE WITNESS starting November 1st, was sent to China by our National Council to work solely with the Cooperatives.

* * *

Appeal for Aid For Russia

A large number of eminent Americans, including not a few Episcopalians, have appealed for aid for Russia at the same time announcing a relief benefit which will be held in Madison Square Garden, New York, on October 27th. Mr. Charles C. Burlingham, warden at St. George's, New York, and Mr. Allen Wardwell, Episcopalian who is at present in charge of Red Cross work in the Soviet Union, are on the Board of Directors of the Russian War Relief, Inc. Other Episcopalians to sign the appeal were Presiding Bishop Tucker, Bishop Hobson, Bishop Moulton, Bishop Parsons, Canon Anson



PAUL TILLICH
Deplores Propaganda on Religion

Phelps Stokes, Mrs. Mary Simkhovitch, Miss Vida Scudder, the Rev. Howard Chandler Robbins, Mr. William Jay Schiffelin, Mr. Frank L. Polk, the Rev. Elmore McKee, Dean Virginia Gildersleeve, Mr. and Mrs. Henry Goddard Leach.

* * *

Money Comes in For Missions

September was a fine month for the collection of funds for missions, reports Treasurer Lewis B. Franklin.

* * *

Synod of the Fifth Province

The synod of the Fifth Province was held at Grand Rapids, Michigan, on October 8-9, with Presiding Bishop Tucker and Miss Margaret Marston, secretary of the Woman's Auxiliary as the headliners.

* * *

Social Relations To Be Discussed at Synod

Bishop Gilbert of New York is to be the chairman of a symposium on world reconstruction, which will be

ATTENTION PLEASE

THE SECOND of the series of advertisements announcing the "new" WITNESS will be found on page eleven. It is the hope of the editors that many clergymen throughout the country will make it possible for their people to become acquainted with the paper, either by having the paper on sale at the church each Sunday, or asking us to mail the copies directly into the homes of their people. Under either plan the cost is but 5c a copy, payable quarterly. Also if rectors will send the names of ten or more people we will enter these introductory subscriptions for six months for but \$1 each.

held at the synod of the Second Province, meeting at Asbury Park, October 21-22. Bishop Oldham of Albany, Spencer Miller Jr., the Rev. A. Arthur Devin and Professor Reinhold Schairer are to be the leaders. It is a luncheon meeting at the Berkeley-Carteret Hotel, and will be followed by a meeting of the Church League for Industrial Democracy when "How to Promote the Malvern Findings" will be discussed. Everyone is invited.

* * *

Day of Prayer For Peace

The Presiding Bishop has asked parishes throughout the country to observe Armistice Day as a day of prayer for peace. He suggests that a time schedule be arranged for continuous intercession. Forward in Service material for the day is available by writing their headquarters at Sharon, Penna.

* * *

Church Workers Among Colored People

The annual conference of Church workers among Colored people for the Pacific Coast is being held October 19-20 at St. Barnabas Chapel, Pasadena, California. Bishop Demby, retired, is to be the headliner.

* * *

Connecticut Bishops Teach At Berkeley

In addition to his duties as bishop of Connecticut, Bishop Budlong will give a course of lectures on pastoral theology at Berkeley Divinity School during the first term of this academic year. Suffragan Bishop Gray will deliver a course in the second term.

* * *

Seabury-Western Has Large Enrollment

Seabury-Western Theological Seminary opened on Michaelmas, September 29, with fifteen new students. Eleven of these were juniors, two were seniors transferred from other seminaries, and two were special students. This brings the total enrollment to forty-three, only one less than last year, an excellent record in view of the prevailing decrease in college enrollments due to the national emergency. Sixteen dioceses and missionary districts are represented. Among other special speakers at Seabury-Western this year will be Bishop Conkling of Chicago, who will lecture on pastoral theology and homiletics.

* * *

Bronx Church Avoids Gambling

St. Mary's Church, Mott Haven, New York City, has invented a plan for raising funds that avoids the questionable practices of some church fairs. The Bingo, card games for prizes, and guessing contests inveighed against by general convention and by many bishops are re-

placed by a "fair substitute offering." Each parishioner offers the full amount which a fair would cost him, and this helps to make up what the weekly envelopes fail to produce for the parish budget. That the plan has proved effective testifies to the admirable austere character of the people of St. Mary's, for what ordinary mortal would happily pay for a fair and forego the fun?

* * *

A New Sort of a Racket

The Rev. Richard Trelease, rector of St. Paul's, Kansas City, Missouri, has written describing a possible racket of which he warns other parsons to beware. He received two telegrams asking for money, one collect from New York, signed by a John Mason, the other, prepaid from Hackensack, New Jersey, signed by a Clyde S. Wilson. The names were not known to Mr. Trelease, and he was too smart to bite and wire the sums requested. The fact that the second telegram was prepaid suggested to him that the sender was receiving some encouragement, and on that ground he thought a warning should be issued.

* * *

Visiting Bishops to Confirm in Harrisburg

During Bishop Wyatt-Brown's leave of absence from his diocese, three group confirmation services will be held by visiting bishops. The bishops will confirm candidates from churches in the neighborhood of each place where a service is held. The first will be in St. Luke's Church, Altoona, Pa., with Bishop Ziegler of Wyoming in charge. Other such services will be held at Christ Church, Williamsport, Pa., on December 14, and at St. Stephen's Cathedral, Harrisburg, on February 8.

* * *

Confirmation Crowds Small Rural Church

Bishop Mann of Pittsburgh visited St. Michael's Church, Wayne Township, the only rural congregation in his diocese, on September 28 to administer confirmation. The Church, which is five miles from the nearest village and which has a communicant list of only fifty-six, was packed to the doors. After the service members of the congregation served a farm dinner in honor of Michaelmas to the two hundred and eighty-six persons who had attended.

* * *

Pittsburgh Layman Receives University Post

Demass E. Barnes, for many years assistant headmaster at Shadyside Academy in Pittsburgh and prominent layman of that diocese, has been appointed assistant to the president of Ohio Northern University. Mr. Barnes took a leading part in setting up the new Pittsburgh council

for week-day religious education; he served on the executive committee and as chairman of the committee on organization.

* * *

Eminent Protestants Decry Fuss Over Soviet Religion

Professor Paul Tillich of Union Theological Seminary and Pierre van Paassen, author of *Days of Our Years*, were among several Protestant leaders who issued a statement on October 6 deploring the recent controversy about freedom of religion in Russia. The moment when the "fascist wolf is bleeding Russia white" is no time to quibble over the religious question, the statement said. They attacked Edward Walsh, vice-president of the Roman Cath-

olic Georgetown University, who strongly criticized Russia's failure to allow religious groups to propagandize and called on Dr. Walsh to define his phrase "true religious liberty," charging that the Catholic definition has no relation to religious freedom as conceived in the constitution of any democratic state, and quoting an encyclical of Pope Leo XII which says freedom of conscience does not mean a man may worship God any way he chooses. "Bishop William T. Manning has stated the simple truth," the statement said. "Those who spread traps of propaganda against nations fighting Hitler are disloyal to the government and are giving direct aid to Hitler. The latest example is the hue

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A NEW VENTURE in Church journalism is about to be launched. With the issue of November 6 a new editorial board, headed by Frederick C. Grant, assumes direction of THE WITNESS.

Church journals at present offer readers the opinions of individuals, whether editors or contributors. The new WITNESS is to follow the modern trend of group-editing, with those listed here as the Editorial Board meeting together each week to plan the forthcoming number.

In addition prominent Church men and women in various parts of the country are to serve as Contributing Editors, writing at intervals and meeting with the Board whenever possible. Among these is Bishop Johnson whose articles have been the outstanding feature since the founding of THE WITNESS in 1917. The magazine will continue to feature an article once a month by an outstanding non-Episcopalian and manuscripts will be welcomed from readers and friends.

The new WITNESS will have an improved format, with a new modern typeface, and will be twenty pages each week rather than the present sixteen. Informative and inspirational articles are promised as well as a complete coverage of Church news.

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—THE EDITORS

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and cry against the Russians who are valiantly standing up against the hitherto invincible armies of Hitler. Suddenly it is discovered that Russians do not enjoy full liberties of propagating religion. We all want this liberty for Russia. There is a way to bring it to her: help her to throw the fascist wolf back on its haunches." The editors also took Dr. Walsh to task for omitting Spain from his list of countries needing religious freedom; General Franco, they said, "grinds up Protestant Bibles to make cellulose."

Missionaries Return to Liberia

Four members of the Church's missionary staff in Liberia, recently sailed back to their posts after a furlough at home. They were Bishop and Mrs. Leopold Kroll, Miss Mary McKenzie, the senior foreign missionary of the mission and head of the House of Bethany School for Girls, who has worked in Africa for over twenty years and who operates the school with only one foreign helper; and Mrs. Harvey Simmonds, whose husband is principal of St. John's Industrial School, Cape Mount, and archdeacon in charge of all the Church's work in the Cape Mount region. The return of the party has been delayed by difficulties of securing passports and transportation.

Canterbury Sees Religious Revival in Russia

At a diocesan conference on October 6 the Archbishop of Canterbury pointed to signs of greater religious toleration in Russia and predicted that the war would revive the Russian people's "deep, ineradicable sense of religion." He declared that England could be proud of her new ally, who is fighting the battle for the world's freedom "with blood and sweat and tears and yet with heroic courage and tenacity." "Doubtless when we remembered the past, it might seem a strange alliance," said the primate of all England. "There are still some who cannot think of it without some trouble of conscience. For we did not and could not condone the cruelties, persecutions, and oppression which marked and stained the Russian revolution. There are signs that there has been in recent years a change in the spirit of the ruling powers. Some mistakes have been recognized and as far as possible remedied. Fuller place has been given to the freedom of indi-

viduals and there is fuller toleration of religion." He affirmed that Britain was not concerned with any party or economic system but with the new and moving uprising among the whole Russian people of the same passionate devotion to their land that broke the power of Napoleon. "The true self of Russia has emerged," he said. "And who can tell," he said in closing, "what the effect may be upon the ordering of a post-war world of closer relationship between, on the one hand, a new Russia, united by afflictions and emancipated from errors of the past, and on the other, the British Commonwealth and the United States."

British Chaplain Visits New York

The Rev. J. N. C. Holland, chaplain of H.M.S. Formidable, one of the newest British aircraft carriers, at present in the Norfolk Navy Yard, is on his first visit to this country. He described his work in recent talks at the Columbia University chapel, at All Saints' Church, Brooklyn, and at the National Council building in New York. The crew of the Formidable, which has served in the Mediterranean, constitutes a parish of 1,500 men, according to the chaplain. His job involves regular Church services, care of the sick and wounded, morale work, aid in such recreational programs as are possible, and a constant flow of personal counselling; he must be a source of advice and practical help to men who have learned that their homes have been bombed and in many other kinds of personal difficulties. After a long stretch at sea,

Chaplain Holland's first object is to catch up with the news; a ship like his, he says, is the most isolated sort of isolated parish. He has touched at ports where British missions have been aided by gifts from America, and he speaks thankfully of the help of our Church in tiding the Church of England over a difficult time.

Bishop Lawrence Asks Funds for Conscientious Objectors

Bishop W. Appleton Lawrence of Massachusetts has written an open letter on behalf of the Episcopal Pacifist Fellowship asking for contributions toward the support of the nineteen Episcopalians now in work camps run by the Quakers for conscientious objectors. These men not only give their labor for "service of national importance," but also are asked to pay \$35 a month for their keep. Of the nineteen, only six can fully pay for themselves; and in the future many more young men will be certified for the work camps.

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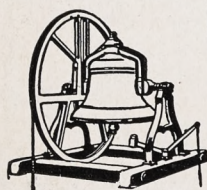
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The Quakers have voluntarily undertaken to underwrite the expenses of any who cannot pay their way, but, says the letter, "surely our Church, rich as it is, does not want these men to be dependent upon the Friends for their support." The E.P.F. has started this drive, which has already raised \$2550, because the Army and Navy Commission, the National Council, and the special commission of general convention set up to secure rights for the C.O. feel that it is not within their province. "We believe that there are people not themselves pacifists, who nevertheless feel the importance of standing behind these men of our Church, who, as they themselves say, are only standing true to the principles which they feel, in years gone by, the Church has taught them." Contributions are to be sent to the Rev. C. Lawson Willard, 53 Wall St., New Haven, Conn., marked distinctly "For the support of conscientious objectors of the Episcopal Church in civilian public service camps."

Cathedral Seat for Presiding Bishop

The Presiding Bishop will be installed in his new seat in the Washington Cathedral at a special service on October 22. The last General Convention resolved that the Cathedral of St. Peter and St. Paul be the seat of the Presiding Bishop and that a suitable stall be provided for him. This is the first time such action has been taken in the history of the Episcopal Church. In addition to the bishops of the entire Church and prominent clergy and laity representing all the dioceses, President and Mrs. Roosevelt, the Vice-President and Mrs. Wallace, Viscount and Lady Halifax, and representatives of the Eastern Orthodox Churches have been invited to attend. The Presiding Bishop will be accompanied to the foot of the chancel steps by Bishop Matthews, retired bishop of New Jersey, chairman of the General Convention committee on the presiding bishop's see; Bishop Wyatt-Brown of Harrisburg, president of the synod of the province of Washington; the Rev. Ze Barney Phillips, rector of Epiphany Church, Washington, president of the house of deputies at general convention and chaplain of the U. S. Senate; and the Rev. F. J. Bohanon, rector of St. Paul's Rock Creek Church, Washington, president of the standing committee of the diocese of Washington.

Dean Powell of the cathedral will introduce the presiding bishop, and Bishop Freeman of Washington will welcome him. After testimonials from the general church, the diocese, and the cathedral foundation, Bishop Freeman will present the seat to the presiding bishop.

* * *

Church Army Convenes in New York

The Church Army met in convention for the week of October 6 at its headquarters in New York. Fifty laymen from twenty states attended. The opening speaker was the Rev. Almon Pepper, head of the National Council's department of social relations, who said that parish houses should be in use every day of the week for community projects. Other speakers were the Rev. Daniel McGregor, head of the National Council's department of Christian education; Clifford Morehouse, editor of The Living Church, who summarized the Malvern Manifesto; and Bishop Remington of Eastern Oregon, who spoke at a dinner in honor of Samuel Thorne, President of the American Church Army.

* * *

Maryland Youth Conference Well Attended

Fifty-two young people representing thirty-three parishes in the diocese of Maryland met in September for a United Movement of the Church's Youth conference at Hannah More Academy in Reisterstown, Md. The conference-topic was worship. The Rev. Don Fenn of Baltimore spoke on the nature of worship; other speakers included the Rev. Boyd Howarth, on "The Principles of



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Personal Worship," Letitia Stockett on "Eucharistic Worship," and the Rev. William Moody on "Worship and Action." The conference was so enthusiastically received that it is planned to hold it annually.

* * *

Visiting Speakers at Trinity

During October the following visitors to Trinity College, Hartford, Conn., have been speakers at the regular mid-week chapel services: on October 1, Professor Wadlund spoke on "The Approach to the Study of Science at the College Level"; on October 8, Professor W. Scott discussed "The Value of Foreign Languages in College"; on October 15, the Rev. Oliver D. Carberry of Bridgeport preached. On October 22, the Rev. E. C. Mullen of the Cathedral of St. Mary and St. John, Manila, P.I., will speak; and on October 29, the guest speaker will be the Rev. Michael Coleman of All Hallows' Church, Tower Hill, London.

* * *

Commons Supports Bevin Against Oxford Group

Ernest Bevin, Minister of National Service, defended his stand against exempting eleven lay preachers of the Oxford Group from military service so successfully in the House of Commons on October 7 that no vote was demanded, although previously 174 M.P.'s had signed a petition supporting the Buchmanites. Bevin asserted that the issue was not one of religion. "In two years," he said, "we have had to select thousands of people to lose their jobs and give up their salaries, amounting sometimes

to thousands of pounds a year. Once let it get into the heads of the citizens of this country that any cabinet minister ran away because of a reli-

gious organization or any other form of pressure, then we have lost this war." A. P. Herbert, M.P. for Oxford University, criticized the Group

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Thursdays: 11 a.m. Holy Communion

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Weekdays: 8, 12 (except Saturdays), 3
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sharply during the debate. He said it should be considered potentially dangerous to the state unless Buchman, now in America, cabled a statement saying Hitler must be defeated. Said Herbert: "He loves Hitler as well as he loves us, and there is in his preaching record a strange tendency toward flabbiness and fascism." Eleven members of Congress and five other Americans sent a cable defending Buchman and praising his "moral rearmament" program of two years ago.

* * *

Japanese Bishop Elected

The Rev. Dr. Todomu Sugai has been elected bishop of South Tokyo, Japan, by the diocesan convention. When his election has been confirmed by the house of bishops of the Japanese Church, arrangements can be made for his consecration. He is the eighth Japanese to be elected to the episcopate, and he succeeds Bishop Samuel Heaslett, who retired last autumn. Bishop-elect Sugai is fifty-eight years of age, and has been president of the Nippon Sei Kokwai (Holy Catholic Church) Central Theological College for the past two years. Previously he had been professor of Greek at the college since

1913 and at St. Paul's University. A graduate of the former Trinity Divinity College, Dr. Sugai studied in the United States for four years at Western Seminary and at Northwestern University.

* * *

An Altar Made of Feed Bin

Bishop G. Ashton Oldham of Albany dedicated the new chapel of the Darrow School, in the Lebanon Valley, an old Shaker settlement, on September 28. He was assisted by the school's chaplain, the Rev. Malcolm Eckel. Dr. Allan Heely, headmaster of the Lawrenceville School, preached. The chapel was constructed from a Shaker tannery, dating from 1838, under the supervision of Darrow's headmaster, Mr. Lambert Heyniger. Most of the original structure remains untouched, chiefly the huge supporting and cross beams. Wrought iron fences from Shaker farms form the balcony railing. The altar is made of broad pine boards from an old feeding bin, and the cross and candlesticks were carved from maple timber in the original building by a workman on the school place. The chapel is beautifully situated by the old tannery pond, with an excellent view of the valley.

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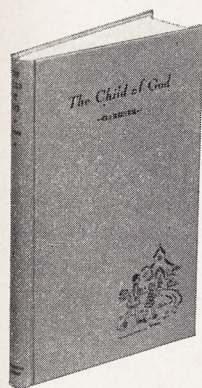
(Continued from page 8)

of Holy Communion of the Presbyterian Church shall be celebrated. Joint parishes shall also have all the rights, privileges, and duties of regularly constituted parishes of both Churches; eligible to clerical and lay representation in both the Presbytery and the diocesan convention.

9. Congregations desiring to become joint parishes are to apply to the authorities of their own Church, and if there approved negotiations are opened with the authorities of the other Church, looking toward mutually satisfactory terms. Recognition is not to affect the legal title of the property.

10. This agreement is to be regarded as an interim step toward organic unity between the two Churches, and it is hoped that the gradual growth of a joint ministry and joint parishes, and perhaps even joint presbyteries and dioceses may bring about better mutual understanding and fellowship, and lead toward further steps until the two Churches become one Church.

The next meeting of the Episcopal Commission is to be held in Chicago, November 5 and 6.



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