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# The WITNESS

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APRIL 9, 1942

JOSEPH E. DAVIES,  
THE MAN WHO BIT  
THE DOG . . . . .  
(Story on eleven)

GUIDING THE SPIRIT



## SERVICES

### In Leading Churches

#### THE CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 112th St.  
New York City

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

Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

#### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

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 and 10 A.M.; Sunday School 9:30 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

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

8 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
4 P.M.—Evensong. Special Music.  
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
The Church is open daily for prayer.

#### ST. JAMES CHURCH Madison Avenue at 71st Street New York City

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

8 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
8 P.M.—Choral Evensong.  
H. C. Wed. 8 A.M.; Thur. 12 noon.

#### ST. PAUL'S CHAPEL TRINITY PARISH Broadway and Vesey Street New York

Sundays: 9:45  
Weekdays: 8, 12 and 3

#### ST. THOMAS CHURCH, NEW YORK Fifth Avenue and 53rd Street

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

Sunday Services: 8 and 11 A.M. and 4 P.M.  
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).  
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION  
Fifth Avenue at Tenth Street, New York  
The Rev. Donald B. Aldrich, D.D., Rector  
Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.  
Daily: 8 Communion; 5:30 Vespers.  
This church is open day and night.

#### ST. PAUL'S CATHEDRAL Buffalo, New York Shelton Square

The Very Rev. Austin Pardue, D.D., Dean  
Sunday Services: 8 and 11 A.M. and 5:30 P.M.

Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.



For Christ and His Church

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## SERVICES

### In Leading Churches

#### CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.  
The Very Rev. Arthur F. McKenny, Dean  
Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.

Weekdays: 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 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

#### TRINITY CHURCH Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

#### TRINITY CATHEDRAL CHURCH Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sunday Services: 8 and 11 A.M.; 4:30 P.M.

Daily: 12:10, except Saturday.

Wednesdays: Holy Communion, 10 A.M.

The Church is open daily for prayer.

#### EMMANUEL CHURCH

811 Cathedral Street, Baltimore

Rev. Theodore P. Ferris, Rector

8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.

Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.

Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

#### EMMANUEL CHURCH

15 Newbury Street, Boston  
(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.  
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

#### CHRIST CHURCH Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.  
6 P.M.—Young Peoples' Meetings.  
Thursdays and Saints' Days—Holy Communion 10 A.M.

#### GRACE CHURCH

105 Main Street, Orange, New Jersey  
Lane W. Barton, Rector

#### SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

#### THURSDAYS

9:30 A.M.—Holy Communion.



# EDITORIAL

## Guiding the Spirit

ON ANOTHER page we are printing a document which was circulated in advance of the recent episcopal election in Long Island. It speaks for itself. Its nauseating hypocrisy, its presumption, its utter skepticism and disbelief in the guidance of the Holy Spirit, its frank adoption of the tricks of political maneuvering—all this comes from men who make a pretense of superior devotion to the Church and of sounder orthodoxy of belief than that of their brethren.

Dean DeWolfe is a Christian and a gentleman, and we do not for a moment believe that he was aware that such a document as this was in existence or was being circulated—let alone that he approved it. But that does not exonerate the authors and movers of this disgrace to their diocese and to the Episcopal Church.

When will Episcopalians awaken to the fact that there is a fifth column at work in our midst? That if this group succeeds in their well-laid plans they will either transform the Episcopal Church into a cheap imitation of Rome or else hand it over, tied and bound, to the Roman allegiance? Farewell to all intellectual freedom, if they succeed! Farewell to freedom of conscience too!

Their successes to date have been the result of careful planning and concerted action. Where liberals put up four candidates, the opposition puts up one—and then supports him through thick and thin. This is surely “the wisdom of the serpent” if not “the gentleness of the dove.” They have repeatedly ganged up upon dioceses, missionary districts, parishes, seminaries, and individuals; they have repeatedly silenced men who spoke out for the Church’s teaching and principles; they have driven sound men from their posts; they have undone and destroyed what other men have given their best years to build up; and all this in the name of a nobler loyalty to the Church! When will Episcopalians wake up? And when will our appeasers learn their lesson?

The document is even more painful reading to devout, religious-minded Anglo-Catholics than it is to liberals; for it shows where the false leaders of that party are leading, and the corrupt political methods which they are prepared to adopt in order to gain their ends. Pretending to be leaders in the faith, these ecclesiastical politicians are really skeptics at heart, materialists and cynics; and they can rig an election as neatly as any Tammany committee.—Do these seem to be rather strong assertions? Read the document again, and see how it bears them out!

## “QUOTES”

THE MAN who believes that there is a purpose in the universe and makes the achievement of that purpose an act, not of self-sacrifice for himself, but of self-realization: that is the effective man and the happy man, whether he calls the purpose the will of God, or socialism, or the religion of humanity. He is the man who will combine with you in fellowship. He is the man who knows that nothing intelligent will be done until somebody does it, and who will place the doing of it above all his other interests.

—G. Bernard Shaw.

## In Christian Spirit

SEVENTEEN ministers of Santa Barbara, California, representing fifteen churches, recently addressed the following open letter to “our loyal Japanese neighbors and our neighbors of Japanese parentage.” We commend it for its Christian spirit.

“We wish to express publicly our regret that it has been deemed necessary to have you removed from this neighborhood. This seems to be one of the unfortunate but unavoidable necessities of war. You leave Santa Barbara with our sincere sympathy and best wishes. For two generations you have been a valuable influence in our community. By your industry, intelligence, friendliness and sincerity you have won the respect and love of your neighbors. You have added greatly to our resources and to our moral and religious culture. The tragedy of a war between our country and Japan which is not of your making nor of your choosing makes it necessary that we be separated for a time, but we assure you that our friendship has not been disturbed. We share alike the feeling that this war has been brought upon us by forces beyond our control but we mutually resolve that it will not be permitted to shatter our fellowship. We are deeply appreciative of the generous and patriotic way in which you are accepting this enforced evacuation. You are a challenge to the rest of us, and we pray that our necessary sacrifices may be made in the same fine spirit. As you leave this community you carry with you our best



wishes, our prayers, and our continued good will. May God keep you safe and return you to us unharmed in body, mind and spirit."

### **An Attack On the Jews**

**T**HE *Saturday Evening Post* makes its contribution to national unity by running an article entitled *The Case Against the Jews*. It is written by a Jew, Milton Mayer, and the thesis seems to be that while the Gentiles in the country are a scurvy lot with bad manners and worse ethics, the Jews are still worse because they ape the rest of us. This makes pleasant reading at a time when a few million of us are engaged in a struggle for the freedoms which we believe the spirit of man finds essential for a decent way of life. Its rather like the old story of the man who said "I was defending you last night. Joe Smith said you were not fit to live with pigs, and I said you were."

The author grows pious as the article proceeds and presents a program for the Jews. They must either behave or submit to a pogrom; if they behave they will have the pogrom anyway but can

die much more peacefully. He is considerably less vocal, in fact entirely silent, as to what the Gentiles should do about the situation.

He makes one statement that interests us as Churchmen; "Fashionable preachers, their theology thoroughly biologized and sociologized, sanctified the doctrine that the customer is always right." It is a glib and cleverly turned sentence. There comes to mind quickly the names of Episcopal clergymen whose preachings and writings have been widely circulated in the past decade, and with none of them would such a statement be even remotely true.

The fact that this article was written by a Jew has no special significance. Athens had an Alcibiades, New England produced a Benedict Arnold and the South spawned some plain and fancy scoundrels. Turning on one's own for the sake of notoriety or money is not necessarily a Jewish trait.

One of the privileges of a free press is that the Statepost can run an article called *The Case Against the Jew* and another is that we can run an editorial saying we think it is damnable.

# Guiding the Spirit

*The following document was circulated in advance of the recent election of a Bishop for the diocese of Long Island. Editorial comment will be found on page three.*

1. When we cast our ballots next Tuesday, we shall be engaged in a mightier work than the election of a bishop for Long Island. We shall be electing a bishop in the Church of God. The man elected will sit in the House of Bishops, and safeguard the Church's heritage or endanger its safety. But more than that, on Tuesday *we* shall be acting primarily as the agents through whom God the Holy Ghost will be seeking to make His will known and operative. (Question: Does God the Holy Ghost make a choice in such matters as the man to fill the office of bishop in the Church of God, or does He take our choice as His own? Do we tell Him, or does He show us? Do we ballot on principle or personality?)
2. Reasons why I believe God the Holy Ghost has chosen DeWolfe:
  - a. He accepts the Faith of the Church implicitly and explicitly, and consciously relates his ministry to the Book of Common Prayer and his vow to conform to the Doctrine, Discipline and Worship of the P. E. Church in the

## **Electing a Bishop for Long Island**

U.S.A. By his present expressed personal faith and his present evident personal practice, he shows himself to be conscious of the fact that he is personally a Christian and a Churchman, as well as officially a priest in the Church of God. We have every reason to believe that if he were consecrated to the episcopate, he would then by expressed faith and personal practice show himself to be conscious of being personally a Christian and a Churchman, as well as officially a bishop in the Church of God.

- b. His career as priest promises sound and solid execution of the duties and responsibilities of his episcopate. Preacher; organizer; inspirer of lay workers; executive; scholarship and writer (Church press); testimony of men and women to his pastoral care of clergy and laity, parishioners and non-parishioners; his present outstanding post in the Church; obtained on the basis of merit, not personal favor, as all attest.



- c. Personal qualities: true humility; friendliness; approachableness; accessibility; honest frankness; spiritual mindedness evident in his extempore conversation, etc.
3. Economy plea. "Pay one bishop." Unless we pay the next bishop of Long Island less than Bishop Stires has received, the diocese stands to save only \$6,307.50 by having only one bishop. Bishop Larned's salary is paid, half by the diocese, half by the diocesan council. \$6,000 divided among all the parishes and missions of the diocese will lower the diocesan assessment in each individual case by a very few dollars a year. (Saving would be approximately  $\frac{1}{2}$  of 1% on the Assessment rate—5% instead of  $5\frac{1}{2}$ % for 1942).
4. Arrive at the Convention on time, and Stay until Convention adjourns, however late it may become.
5. If necessary, vote against debate on finances

- (salary, etc.) *before* proceeding to nominations and balloting. To debate such financial issues will prolong our real business, and perplex the delegates.
6. Cast no "courtesy" votes at any time.
7. Beware splitting the vote for DeWolfe by voting for other sound Churchmen who may be placed in nomination. Concentrate on DeWolfe and stick with him until by general agreement we all vote otherwise.
8. Provide for at least one of your lay delegates to rise and second DeWolfe nomination—no speech necessary, other than "I wish to second Dean DeWolfe's nomination." The more the better.
9. Groups of four clergy to sit near one another so information may be quickly spread among DeWolfe supporters.
10. Constant boosting of DeWolfe in conversation with others, clerical or lay.

# What Kind of Christians?

by **Thomas N. Carruthers**

*Rector of Christ Church,  
Nashville*

IT WOULD be agreed that a primary function of the Church is to transform the world and mold it anew after the mind of Christ. Did not our Lord Himself say that His followers were to be like leaven "until the whole is leavened"? Did He not teach His followers to pray daily, "Thy kingdom come; Thy will be done, as in heaven, so on earth"? A Christian world, a world of goodwill, a world reflecting everywhere the mind and spirit of Christ—that is the great aim of the Church.



But when it comes to the way to bring about this Christian world, members of the Church differ widely. In the main they fall into two groups. First, there are those who contend that society needs to be attacked as a whole. We must remake the environment first, these people assert. We must work for better institutions, better laws, better governments. We must concentrate our attention on programs, on treaties, on a world federation, or a league of nations. Only get the systems of society right, and everything will be right. The other group contends just as strongly that the Kingdom of God will come only by the conversion of individuals. Get the individual right,

these people say, and society will take care of itself. How many sermons take this line: "Our need is not for new systems or new programs. Systems and programs will not save the world. What we need is a new mind and a new heart." That has been the general trend of evangelical preaching. Legislation, programs and laws, conferences and courts and federations, are of no value. Only redeem individuals and those individuals will presently redeem the world.

In this article I am going to cast my lot with this second group. I am going to agree with them that if the Church creates the right kind of individual Christians, the problems of society will be solved and the City of God will rise here in the world. But I insist upon placing the emphasis on the word "right." Let the Church produce the *right* kind of individual Christians and the Kingdom of God will come. Let no one suppose that the mere adding of nominal Christians to the rolls of the Church will do that. Let no one suppose that a group of Christians with a mere sentimental affection for Christ will do that. Only the *right* kind of individual Christians will suffice.



The kind of Christians necessary for the building of the City of God, must, I believe, be characterized by at least three qualities. First, they must have a new sense of social sin. Possibly we would better call it a new sensitiveness. It is strange that we so quickly detect personal sins, but are so blind to social evils. A prominent Church official has been quoted as saying, "Hitler must not be so bad, because he neither smokes nor drinks." One who limits "sin" to include only obvious personal faults can do little toward the building of God's Kingdom. Only those who see themselves as part of society and in some real measure responsible for society's ills will be effective factors in the task.

Perhaps no one in modern times has brought home to us our responsibility for the evils of society more clearly than Mr. George Bernard Shaw. In play after play he shows how we are all involved in the guilt of the world. In *Widower's Houses*, a self-righteous young physician named Trench becomes engaged to the daughter of a wealthy man named Sartorius. Trench's modest income is to be supplemented by a generous allowance from his rich father-in-law. All goes well until Trench discovers that his prospective father-in-law is agent for some dreadful slums in London and therefore his fiancée's money comes by exploiting the poor. Trench cannot bring himself to accept such money, and so he goes to Sartorius to break his engagement. Sartorius asks if he knows whence his own income is derived, and when Trench replies that it is an annuity from a trust fund, Sartorius informs him that his whole

trust fund is invested in mortgages on the very slum property of which he is agent. Trench then realizes that his own income is just as tainted as that of his fiancée. Mr. Shaw brings the lesson home in one of his famous prefaces: "You must either share the guilt of the world or move to another planet." The realization of this corporate guilt, this consciousness of our responsibility for the sins of the world, is one of the qualities which must characterize those Christians who make for the Kingdom of God.

AGAIN, the kind of Christians necessary for the building of the City of God must be characterized by a new intelligence. Surely this needs to be said over and over again in our churches. Too long we have given people the impression that to be kindly and well-intentioned is sufficient. Well, it is not sufficient. The Kingdom of God will never be set up here on earth by merely kindly, well-intentioned people.

In that delightful play, "The Green Pastures," when "de Lawd" turns to Abraham, Isaac, and Jacob and asks them to name a new leader, Isaac asks, "Does you want de holiest or de brainest, Lawd?" To which "de Lawd" replies, "I wants de holiest; I'll make him brainy." Only a combination of holiness and intelligence, only those "inspired by love and guided by knowledge" can go far toward the realization of God's Kingdom on earth.

Once more, the kind of Christians required for this task are those who make definite attack upon the world's unredeemed areas. Too often we have thought that the mere existence of Christians will bring about a Christian world. That is like thinking that the mere existence of soldiers will win a war. If the soldiers are to win the war they must have some definite relationship to the firing line. So the only kind of Christians of any value in Christ's war upon earth are those who have some definite relationship to the battles he is fighting.

Look at the many different fronts on which Christ is waging war today. There is still the long front of missions, where many millions of God's children now bound by superstition and ignorance are to be brought out of darkness into the clear knowledge and light of Christ. There is the economic front where other millions live in constant fear of unemployment, poverty and starvation. There is the racial front, where suspicion and ill will are to be supplanted by goodwill and mutual appreciation and helpfulness. There is the international front where the old method of violence must give way to the new method of the Prince of Peace. There is the domestic front where family life is to be brought up to a healthier, happier and more wholesome standard. There is the religious

## THE SANCTUARY

Conducted by John W. Suter Jr.

### EASTERTIDE MEDITATION

#### RISEN LORD—

O by the love with which thou didst draw near to thy disciples as they went to Emmaus and talked together of thy Passion;

Draw near and join thyself to us who reason of holy things, and give us, as we can bear it, the knowledge of mysteries.

by the mercy with which at first their eyes were holden that they should not know thee;

Be merciful to those who are slow of heart to believe.

by the patience with which, beginning at Moses, thou didst expound unto them in all the Scriptures the things concerning thyself;

Open thou the understanding of those who do not yet love thy written Word.

Amen.

(From "The Emmaus Litany" found in a privately printed manual)



front where the life of the Church itself must be brought into closer harmony with the motives and emphases of Christ. Only those Christians active on these fronts are of any value in the bringing in of the Kingdom of God.

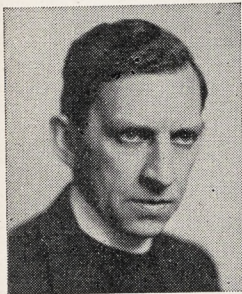
We come back then to our main contention. Let the Church make the right kind of individual Christians and the problems of the world will eventually be solved. But they must be the right kind of Christians. The Church can go on for another thousand years making vaguely good people and never move nearer the Kingdom of God by so much as an inch. But Christians with a genuine consciousness of social sin, Christians with intelligent insights, Christians militantly active on the various fronts of Christ's warfare—let the Church make this kind of individual Christians, and the City of God will presently be built in the world.

## Talking It Over

By

WILLIAM B. SPOFFORD

**I**NQUIRIES have come to this office concerning the status of a clergyman of England, the Rev. Michael Coleman, who in recent months has been preaching and lecturing in this country. He is, we are informed, to return to London this month but we are glad to present the story as we have received it from a number of letters, including a lengthy one from Mr. Coleman himself. The record, even at this late date, may help in similar situations in the future.



In London there is a small church, All Hallows, known chiefly because it is historic and because it is the headquarters of Toc H, a movement that developed during the last war. The vicar of the parish is the Rev. W. B. (Tubby) Clayton, now serving as chaplain in the British Tanker corps, and currently in America. The acting vicar is Mr. Coleman, who went to Canada last summer to lecture. While there he was asked by Bundles for Britain and the British War Relief Society to come to the United States to raise funds for them from September through December. When the time came for him to return to London, according to Mr. Coleman's letter to us, he was urged to remain longer by the Presiding Bishop and by Lord Halifax. What actually happened is that the people who run Bundles for Britain asked the Presiding Bishop to write the Bishop of Lon-

don, *on their behalf*, requesting that Mr. Coleman be allowed to remain. The Presiding Bishop, in writing this letter, assumed no responsibility whatever for Mr. Coleman, nor has Bishop Tucker, nor anyone else of our Church, had any control whatever over Coleman and his work.

Mr. Coleman also says that when he decided to extend his visit, agreements were made with the societies he represented whereby certain offerings "from January onward" were to go to All Hallows. Just why "from January onward" is difficult to understand since substantial offerings were given to him for All Hallows by parishes and Church organizations prior to that time. We know of a number of large donations that went to him in November and December. They were in the form of checks, made payable to himself, and deposited to his personal account in a New York bank. That this money found its way to London, and was used at All Hallows for the purposes for which it was donated, we have no reason whatever to doubt.

**WE DO SAY**, however, that any clergyman, raising funds for a church in London or elsewhere, should be responsible to some ecclesiastical authority while here. It is clear that no authority of our Church has had any control whatever over Mr. Coleman. He apparently is an attractive young man, with abilities as a speaker. Furthermore he has been promoted, while in this country, by the energetic people who run Bundles for Britain and British War Relief. As a result he has raised large sums, with a considerable portion for All Hallows, and for this phase of his money-raising he has been responsible to no committee, nor has he even had a treasurer to whom he is responsible.

Why should our Church in the United States be contributing large sums to All Hallows in any case? Surely if Mr. Coleman, on his own, can do it for his parish, any British parson has an equal right. Maybe they do have the right—any of them that can get over here. If so, something ought to be done about it, for it seems silly to allow one man to raise funds in America for one piece of work in London, at the very time our Church, officially, is seeking \$300,000 to aid the entire British Missions enterprise, and is having a rather difficult time getting it. In the 1941 report of the Auxiliary of one diocese, for instance, is the statement that \$250 was contributed to London's All Hallows, with missions in all the rest of the British Empire receiving just \$400. Disproportionate, I'd say, and some way ought to be found between our Church and the Church of England, if there isn't already, to control such matters.

I'd hate to tell you what Clam Kelly says about all this—but then of course he's Irish.



# Reaching People

By

LEWIS T. GREGORY  
*Churchman-Physician of  
Urbana, Illinois*

**F**OR some time now, in my conversations with clergy and laymen, the question of what is wrong with the churches and with Christianity has eventually arisen: why there should be 70,000,000 people in the United States who are not even nominal members of any religious group? Certainly there is nothing wrong with Christianity per se; in fact it is the most potent philosophy of life ever offered. Therefore there must be something fundamentally wrong with the churches and their teaching.

If I wanted to recommend a very mean trick, I would suggest to various clergy that they perform an experiment: to announce from their pulpits some Sunday morning that instead of the usual sermon they wanted the congregation to write out in their own words, during this twenty minutes, a statement of their religious belief. I am sure that the average Churchman, unless he is a Roman Catholic, has no concrete idea what his religious philosophy is. Is it not likely that this lack of knowledge is largely the cause of such little interest on the part of so many of our citizens? This is a sad state of affairs, if we hope to solve the troubles of a very sick world. For the life of me, I cannot see how civilization is going to solve all these social, economic and political difficulties ex-

## WHAT'S THE IDEA?

**T**HE REV. KENNETH O. MILLER, rector in Hawaii, writes as follows about his practice of allowing pauses for silent prayer: "It has been my practice for some years to say, just before the Grace in Morning and Evening Prayer, something like this: 'Let us in a few moments of silent prayer, offer our petitions, intercessions and thanksgivings to our Heavenly Father.' Then, after a few moments, 'Lord hear our prayer' and the congregation answers, 'And let our cry come unto thee.' In the Holy Communion I always pause for a few moments after the intercessions in the prayer for the Whole State of Christ's Church, thus: 'We beseech thee, also, so to direct and dispose the hearts of all Christian rulers'—pause. This gives the worshippers an opportunity to mention silently the Christian rulers whose hearts they especially wish to have directed. This pause is also made after 'and other ministers,' 'give thy heavenly grace,' 'or any other adversity' and 'in thy faith and fear.'"

cept by a definite return to religious thought and practice.

Several years ago I read an article written by Bishop Johnson, in which he said, in substance, that every religion is made up of three essential elements: the moral, the emotional, and the philosophical. I feel confident that a careful analysis of the various Christian churches in the world would disclose a state of imbalance between these essential elements; taking it by and large I am sure that the moral phase of the triad has been emphasized by most of the churches. And I ask you in all sincerity why this should be. Religion is more than morals. But when morals are over-emphasized, then narrowness and intolerance enter. A negative approach is adopted in which one is told what not to do to avoid sin, instead of a positive approach in which one is told what to do to be good.

But morals are not all there is to religion—in fact, just one-third. Nor does religion mean only an appeal to one's emotions. Yet that element must not be neglected. That is why we have a liturgy and ceremonials and music and vestments and Church architecture. Without the emotional phase, properly proportioned, religion would be very drab and colorless or would be sensuous and superficial.

The one element in the triad that I feel has been greatly neglected is the philosophical—that phase which appeals to the intellect. When we as Churchmen can proclaim and prove that religion is an intellectual adventure as well as a challenge, I feel certain that we can reach a far larger number of people than we do now.

Religion is a philosophy of life plus a spiritual means of coming somewhere near attaining that ideal. Upon this definition I built my religious structure.

**F**IRST, I tried to ascertain just what had survived over 1900 years of Christianity, since those things which have withstood the vicissitudes of nineteen centuries must be significant and essential. I have been able to find only four things: first, belief in God, one God; second, belief in the divinity of Christ; third, the Apostolic Succession; fourth, the Sacramental life. No, I have not forgotten the Bible, and I would not mind adding it to the list, except that it has not been in existence that long. The oldest book in the New Testament is supposed to be St. Paul's Epistle to the Thesalonians and was written between 50 and 70 A.D. The Jewish Old Testament was not compiled into book form before the third or fourth century. The Bible as we know it, (the King James version) is only about 400 years old. So the Bible, the greatest library of history, philosophy, folk lore, geneal-



ogy, songs, poetry, prophecy, letters, sermons and revelation, is a development over several centuries. In it can be found all that is necessary to Christian thought and action.

Second, from these facts, I have been able to formulate a philosophy of life, which is another way of saying—the rules for the game of life to which I desire to adhere. Then I use my church to help me to attain that ideal. So you see it is an intellectual process.

What can be done to reach the masses in this way in order to arrive at a religious reawakening? We cannot hand them a Bible and say, "Here it is. All that you need is here." The Bible is too long, too profound and covers too much ground for the beginner. Nor can we say, "Come to church." Excellent as that advice would be, it would not be sufficient to one who has no religious background. Our liturgy requires some fundamental knowledge in order to understand and appreciate it.

I am naive enough to think that religion can be made logical and understandable to anyone of sound mind who can read intelligently. In order to simplify the approach to religion for these people, I believe that someone who has an intimate knowledge of the Bible should compile a "condensed" Bible: those passages which make up a logical sequence for a philosophical and intellectual approach to the story and teachings of Christianity, along with a brief description and explanation of the sacred ministry, the sacramental life and the reason and methods of worship. Then we could hand this book—it must be short, probably not over 100 pages—to a disbeliever and say with some assurance, "Here it is. Read it and see if you cannot make some real and practical sense out of it."

What might be put in this "condensed" Bible? I would suggest the following: the stories in which God revealed Himself to us—the Creation, the story of Adam and Eve, the story of Moses and the Ten Commandments, the story of the Children of Israel in the Wilderness, the prophecy of Isaiah regarding the coming of the Messiah. Then the stories in which Christ revealed Himself to us—the story of the Nativity, Christ's Ministry, the Sermon on the Mount, some of the Parables, the Forty Days of Meditation and Prayer, the story of the Last Supper, the Crucifixion, the Resurrection, the Ascension, Pentecost, and finally some of St. Paul's Epistles and part of Revelation.

Candidly, I believe such a handbook would be invaluable. I would not mind having one myself. Then, after the ABC's of Christian thought and action are made evident, the reader would very likely wish to delve deeper into the subject, in which event, "the sky is the limit."

## KNOW YOUR CLASSICS

By

VIDA D. SCUDDER

### SPECULUM PERFECTIONIS

NO ONE was ever more indifferent to books than St. Francis. At times he seems actually to dislike them, and always he fought shy of them, being sensitive to the not infrequent danger that they may come between a man and reality. But by amusing paradox, rarely if ever were so many books inspired by any religious leader since the time of Christ. Merely to enumerate them would take more than one of these columns. We find startling controversial works,—controversial passion, alas, runs bitter through much literature about the ideals of the Little Poor Man. We find profound philosophical volumes,—(forgive us again, Father Francis!) also, many works of pure spiritual passion, like the *Stimulus Amoris*, in some of which as in the writings of St. Bonaventura, the philosopher becomes the seer. Many of these Franciscan books qualify by worth and charm as Christian Classics. Which shall we choose? The *Fioretti* are too familiar; for a portrait of Francis, let us take the *Speculum Perfectionis*, or *Mirror of Perfection*: an early fourteenth century compilation, incorporating as critics agree, precious trustworthy memories from the saint's intimate circle. Then let us enter the inner sanctuary through St. Bonaventura's treatise, *The Journey of the Mind to God*. Finally, how can we resist Jacopone, second only to Dante among mediaeval poets.

Today, the *Speculum*; it is composed of glimpses, but glimpses marvelously convincing. It comes from the radical or *Spiritual* wing of Francis' following, which incidentally is responsible for much of the best in the Franciscan output, and it is all the more vital literature on account of the partizan passion vibrating through it. We meet the saint in all his stubborn defiance of convention, his obstinate loyalty to his increasingly difficult ideal. But we meet him also in his gayety, his tenderness, his delight in all life's natural good, his rare human insights, his boundless and sensitive compassion. What a friend he is, clinging to every human affection, yet on guard against possessiveness in this field as in every other. (Read how he insists on consorting with the least attractive Brothers!) For the awesome tale of the Stigmata we must look elsewhere; but here is the long preceding agony, as he watches his Order, under pressure from within and from without, softening his standards, and gently, surely, compromising perforce with the world. Yet as we listen to him chanting the Canticum of the Sun on his death bed, we know that joy triumphed over pain.



# Missionary Started Cooperatives

*China Correspondent Tells How  
Buddist Nuns Organized a Co-op*

By John Foster

★ *Kunming, China: Special by Clipper:*—I wish that WITNESS readers could visit this country office of ours. I have often thought that our temple courtyard could be compared to the Episcopal cathedral in Fari-bault, Minn., where I grew up. But what a busy place this is by comparison. It is as if our cathedral housed not only a church but also a primary school for half the students of the town, a convent, cooperative headquarters for Minnesota and Wisconsin and a plaza where all public meetings were held. From morning until evening streams of people pass through our courtyard and there is rarely a quiet moment.

The Buddhist nuns are especially interesting, as they did not run away when we rented part of the temple, but instead organized themselves into a weaving cooperative. The hum of their spinning wheels and looms from dawn to dusk adds to the general hubbub. With the temple fields on which they cultivate their rice, they are entirely self-sufficient. Our office is in the main temple building. Stacked among the idols are bales of cotton yarn and at their feet is thoroughly modern office equipment, including several typewriters and a library of cooperative literature. On the New Year, when one of the villagers tried to force her way into our office to propitiate the gods with incense, two of the nuns pulled her back by force and told her it would do just as much good to leave it in

the urn outside. It was their office more than it was their temple. So do customs change, and so are we becoming a vital part in the life of the community.

I am afraid that I may have given the impression that industrial or producers' cooperatives are the only ones in China. I have recently seen the figures for 1940 for the whole



*Some of the Chinese Refugees being cared for in free China by the Rev. Kimber Den.*

cooperative movement in China, which may be of interest to you. At the end of that year there were in China 116,199 cooperative societies with 5,998,476 members and a capitalization of NC\$155,578,662. Credit societies formed 87% of the total, while producers' societies made up 8.78%. The Kuomintang, or Nationalist party has, since it became a power in China, always emphasized the cooperative movement, and co-operatives are now one of seven points in the Kuomintang program for the social and economic reconstruction of China. Indusco (Chinese Industrial Cooperatives) had last year throughout China some 2,000 units with 40,000 members, total capital invested of NC\$12,000,000 and monthly production of NC\$20,000,000.

We have won the confidence of the villagers since they know now that we have not come to exploit them but really to improve their livelihood. We stand in especially well now because we have only just finished distributing the 1941 profits among the cooperative members, news of which spreads rapidly by the "grapevine" telegraph.

Recently at the New Year's, I passed the week's celebrations undisturbed by such considerations as war and diplomacy in the Buddhist temple which houses our country Indusco office. Things went on there as they have since time immemorial. Country women came and burned incense and paper money in the temple courtyard, and the villagers performed old-fashioned Chinese drama in the market square for days on end. I sat by the incense urn all one day reading and watching the ceremonies. No one paid any attention to me except that when my pipe went out one of the primary school students pulled a stick of incense out of the urn and relighted it for me, a thing I never would have dared do myself.

China New Year, according to the old lunar calendar, fell this year on February 15th. At this time everyone in China becomes a year older; a baby born on New Year's eve is automatically two years old within 24 hours. Even in Kunming many of the shops were closed for a full week in spite of the national law that Chinese citizens should observe the solar new year on January 1st. The customs of an ancient agricultural society are not so easily altered by decree from the top.

One constantly wonders how much of a force the Chinese Christians are in the national life. Two weeks ago I heard a very interesting sermon by one of our finest Chinese pastors, who was passing through Kunming. As a Christian he was criticizing the idea that it is all right to let the Russians fight for us and die for us, but that it would be wrong for Christian nations to let them join the peace conference after the war. We missionaries must do a lot of hard thinking these days in order to keep up with our Chinese colleagues. Many university students, of whom some were non-Christians, heard this (Continued on page 16)

## Mr. Mao, Director

★ The director of Indusco in Yunnan is Mr. P. P. Mao who has had considerable contact with our American Church mission. He lived in our compound in Anking for a number of years when he was working on flood relief with our missionaries in the Yangtze valley. His wife is a long-time member of our Church and his children were all baptized by Dr. Harry H. Taylor. His nephew taught in our Anking middle school, where he joined our Church, and one of his daughters was recently married by an Anglican minister in one of our Kunming churches. My work with Indusco has been made both easier and pleasanter because of Mr. Mao.

—JACK FOSTER



# Joseph E. Davies On the U.S.S.R.

*Former Ambassador Urges Closer  
Unity Between the Two Countries*

By W. B. Spofford

★ He doesn't know it of course, but I met the Hon. Joseph E. Davies in the American Embassy in Moscow in 1937. He was our Ambassador to the Soviet Union at the time and it was his duty, I presume, to "welcome" American tourists. These, he discovered before he had been there very long, were composed for the most part of two groups: those who came to Russia to dig up "dirt" to carry back to their drawing room friends, and those who came to find Utopia and who insisted upon singing the Internationale on every conceivable occasion. Just where he placed the group I was with I do not know, but I do know that he made short-shift of us, told us as little as possible, and got us out of there as fast as he could. I liked his food and drink, but I definitely did not like the Ambassador. So when his best-selling *Mission to Moscow* fell into my hands I was prepared to find nonsense, written by an American Babbitt. It took the reading of this great book to show me that it was not Joe Davies who was off the track that summer afternoon in 1937, but the tourists he had to meet. So I want to say in this first paragraph that if you haven't yet read his book you should, for there is no book today that will give you a clearer understanding of Russia and the part she is playing in history.

There were a few questions unanswered in this book. Therefore I sought the author for an interview. He is a man of charm and naturalness, lacking in self-consciousness, interested in human beings as such, whether of high or lowly rank. He's a capitalist, and proud of it, and believes in what a lot of men far less intelligent call "free enterprise." But that does not prevent him from desiring, with the passion of an evangelist, better understanding between Russia and America. So he is devoting his great energy, his zeal, his money, and I rather gathered most of his time, to make us understand that our country and Russia are both animated by the same desire. "They both want the greatest happiness for the greatest number of people. If their methods are different that's their business," he exclaimed. "In 20 years the Russians

have accomplished what it took us 60—maybe 80. We're both pioneers, young, vigorous. We've both got the virtues of pioneers, the same concepts of peace, justice and the brotherhood of man. If they don't win, if we don't help them, God help the world."

Since he spoke with religious fervor, I was curious to know about his

little more than a girl, Wales was swept with one of those periodic emotional religious revivals which have been characteristic of the past two or three generations. Apparently she found expression in public worship. Her youth and beauty, together with her sensitive, emotional and spiritual qualities, gave great beauty and power to her utterances.



*What happened to this Cross, that dominated the city of Kiev, following the occupation by the Nazis may be imagined. In spite of separation of Church and state it overlooked the slow-flowing Dnieper while Mr. Davies was our Ambassador in Moscow.*

religious background. "I am a member of the Congregational Church," he said, "though my father's people have been members of the Episcopal Church and the Church of England for generations. My mother was an ordained minister of the Welsh Congregational Church. When she was

She became locally famous. She had a rather poetic quality of mind. Her voice was exceptionally beautiful and had the carrying qualities that enabled her to reach all crowds. When scarcely more than a girl she was invited by the combined Welsh so-

(Continued on page 16)



# News Notes of Other Churches

*Protestant Churchmen Declare That  
They Lack Representation in USO*

Edited by Iris Lloyd

## All Bishops Resign

★ All Norwegian Bishops have resigned in protest against the Quisling regime, according to recent dispatches from Stockholm, including Bishop Elvand Berggrav of Oslo, the leader of Church opposition in Norway. (WITNESS, March 26) Sixty-six ministers have already declared their solidarity with the bishops. The resignation of the bishops is reported to have followed an invasion of the Trondheim Cathedral by the Nazi police on February 1, and the issuance of an edict of the Quisling government requiring all children between 10 and 18 to join the Quisling version of the Nazi Hitler Youth. The Cathedral incident arose when Quisling storm troopers, supported by the police, entered the Cathedral during a sermon and hoisted the storm troopers' flag over the altar.

## Church in Mexico

★ Charges of fifth column activities and pro-Axis sympathies have been made against all Catholics and Catholic clergy in Mexico by Governor Silvano Barba Gonzalez of Jalisco. Commentators see in this accusation an effort by the government to call the Church hierarchy out into the open and force them to define their position either for or against the Axis. Mgr. Luis M. Martinez, archbishop and primate of the Catholic Church in Mexico, has denied the charges, stating that "according to our doctrine, Catholics must endorse the international attitude of the civil government." More charges and counter-charges have resulted from the controversy, rousing further antagonism between political parties and between Protestants and Catholics in Mexico.

## Avoiding Trouble?

★ Rev. Frederick H. Thompson, pacifist minister of the Easthampton Congregational Church, Easthampton, Mass., was denied citizenship by Supreme Court Judge Arthur Baker whose reason for the decision was, "We have enough trouble in this country today with fifth columnists, agitators and conscientious objectors without taking on any more citizens who are conscientious objectors."

## Freedom For Jews

★ Religious freedom for Jews must be guaranteed by the United Nations both now and after the war, declared a resolution of the Church of Scotland in Edinburgh.

## Expanding Washington

★ The location of churches throughout the city of Washington was discussed at a conference representing all denominations in the District of Columbia, the Federal Council, and



*Congressman Jerry Voorhis, Churchman, hit hard at the Dies Committee, of which he is a member, in the House on March 31st. He stated that Mr. Dies released statements without consulting other members of the committee, and without checking up on the facts in regard to those he accused of un-American activities.*

home missions officials from the vicinity of Washington. Proposals were considered for new churches and expanding existing church facilities to meet the need of the thousands of new residents moving into the capital.

## Ask Fair Treatment

★ The churches of California have passed resolutions asking for fair treatment for the Japanese. A resolution from the San Francisco Presbytery asks that the 80 Japanese Protestant Churches in the restricted area be transplanted to the new locations and that everything be done

to keep family and church groups together; that the authorities safeguard the property rights of the Japanese; and that every effort be made to avoid the dangers of discrimination against any race which would establish a precedent for the persecution or oppression of other minority citizen groups.

## Colleges and Schools

★ Enrollments in church schools and colleges have declined considerably because of the war according to a report by Rev. N. J. Gould Wickey of the national conference of Church related colleges. The greatest decline occurred in December and January immediately following American entrance into the war.

## Church in Spain

★ Spanish Protestant churches have been closed except in Madrid and Seville, and Protestants are being persecuted openly, according to news from Spain obtained by the International Christian Information Service in Geneva, Switzerland. This source reports that Protestant peasants are not able to sell their products, and laborers and office workers cannot find work or receive government assistance if they are known to be Protestants. Government workers must be trained in Roman Catholic ritual, and all men in the army are obliged to attend mass. Reading the Bible is prohibited throughout the country. The stock of Bibles in Madrid were burned and copies belonging to individuals have been confiscated.

## Objectors Fast

★ From one of the civilian public service camps comes the news of a voluntary fast each Saturday noon, and for the whole day once a month. As one C.O. put it, "We chose to fast because it testifies our concern without injuring others; because it expresses our fellowship with those for whom it is not voluntary, but a matter of weeks and months; because it keeps before our minds a problem so horrible we should prefer to forget it; because fasting and meditation in their religious associations underline belief in the commandment to love thy neighbor as thyself."



# News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

## Evangelical Fellowship

★ Papers on the Liberal Evangelical position relative to orders and unity, doctrine, and spiritual discipline, will feature the 8th regional conference of the Episcopal Evangelical Fellowship, according to the Rev. Gardiner M. Day, president. The conference is to meet April 23-24 at Emmanuel Church, Baltimore. The Rev. T. O. Wedel of Washington, is to speak on spiritual discipline at the opening session, with the Rev. Vincent Franks of Richmond, Va., and the Rev. William B. Sperry of New York leading the discussion that is to follow. At the dinner on the evening of the 23rd the speaker is to be the Rev. Charles Sheerin, rector of the Epiphany, Washington, and the Rev. Cyril Richardson of Union Seminary. The Rev. C. A. Simpson of General Seminary is to read a paper on orders and unity on the morning of the 24th, with the Rev. Felix Kroman of Philadelphia and Dean Zabriskie of Virginia Seminary leading the discussion. The Rev. A. T. Mollegen of Virginia reads the paper that day on doctrine, with the Rev. Charles Penniman of Wilmington, Delaware, and Bishop Ludlow of Newark following. The conference is to close with a luncheon at which the speaker is to be Mr. Dale Purves, executive of an industrial concern and a member of the war labor meditation board. He is to speak on the Church and Industrial Relations.

## Against Divorce

★ Rev. Charles G. Hamilton, Episcopalian and member of the House of Representatives of Mississippi, has been active in leading opposition to "an attempt to make the gulf coast another Reno by making the state divorce laws wide open." He was able to send the bill back to the committee to be shelved.

## Labor College

★ The New York provincial committee of the CLID has established a labor school which is meeting each Friday evening at Grace Chapel. It is directed by Mr. Charles Stewart, a member of the New York committee.

## Superintendent Resigns

★ There was heated discussion over the affairs of the Good Shepherd Mission, Fort Defiance, Arizona, at the last meeting of the National Council. The mission serves a small number of Indians, and the Council seems of the opinion that there was faulty administration. In any case the superintendent, the Rev. T. Cecil Harris, has now resigned, and in doing so releases a vigorous defense of his administration. He has accepted the post of vicar of Trinity Church, Hayward, California.

## First With a Tire

★ The Rev. D. F. Haviland of Esterline, Iowa, in charge of four missions, is thought to be the first Episcopal parson to receive a tire from the rationing board since clergymen were put on the preferred list. He says he had to do a lot of explaining—sick calls, many services in places far from his home, etc.

## Forums in Albany

★ Forums on problems of today were featured during Lent at St. Peter's, Albany, N. Y., sponsored by the social service department of the diocese. Speakers included a psychiatrist, the head of the personnel department of a large corporation, a professor from Bennington College and another from Union College.

## Degrees at Nashotah

★ Nashotah House, theological seminary, is to confer honorary degrees upon the following next month: Lord Halifax, Vice-president Henry Wallace, Charles H. Wilson, chancellor of the diocese of Iowa and the Rev. LeRoy Burroughs, student pastor at Ames, Iowa.

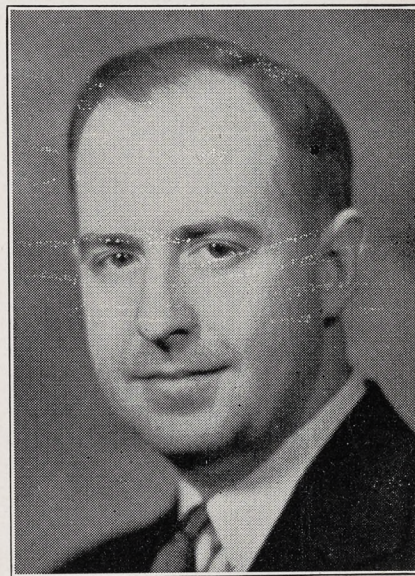
## Taint So

★ The Rev. Edward S. White, rector of the Redeemer, Chicago, who looks after Episcopalians at the University of Chicago, writes that our report that a Roman Catholic chaplain had been appointed at the University, "is patently untrue." "I am puzzled," writes Ted White, "at the current gossip about the inroads of Roman Catholicism among both faculty and

students, which people seem to assume is the necessary complement of Mr. Adler's Neo-Scholasticism. There is little, if any, foundation for this." We are glad to run this correction.

## How About It, Men?

★ Let's give all our old sermon manuscripts to the junk man for paper salvage, suggests an Anglican clergyman. He estimates that his own communion could contribute some



*Felix Kroman, rector of Christ Church, Philadelphia, will be a leader at the conference of Evangelicals.*

eighty tons of waste paper in this way, and comments that emptying the "sermon barrel" might have a salutary effect on preaching, too.

## Condemn Capital Punishment

★ "Capital punishment is a relic of savagery, eschewed by the noblest influences in the Bible," writes the committee on capital punishment of the Pennsylvania department of Christian social service and institutions in its recent report. The report is by Rev. Alfred M. Smith, of the Philadelphia city mission staff, in charge of its work in penal institutions of the city for many years, Mrs. Edward Ingersoll, ex-president of the Pennsylvania Woman's Auxiliary, and Rev. D. Wilmot Gateson, rector of the Church of the Saviour. The report states:

"Capital punishment is advocated on false assumptions of the value of vengeance, or as a deterrent, or as satisfying the majesty of the law. Statistics show that the number of executions is so small in comparison to the number of homicides that it practically loses all its force as a



deterrent. There are about 10,000 homicides in the United States per annum, and about 200 executions—about 2%; in England about 5%. It certainly acts as no deterrent to the person of influence and wealth, for such a person seldom if ever goes to the chair or gallows. It is usually the poor and uninfluential that meet this fate."

"We are told that the born-killer type should be exterminated. In the first place there are very few of this type who kill deliberately and remorselessly. What few there are present the same problem as do the dangerously insane, and should be controlled in the same manner. We do not advocate the killing of the insane because they are difficult to handle."

"The death penalty once paid is final and irrevocable, and if an innocent person is executed, the mistake can never be corrected. Then, too, the approval of capital punishment makes us all executioners. In capital punishment the state commits what it forbids and does in secret what is revolting in public. It is a man-made and fallible law, subject to gross miscarriage of justice."

"It is distinctly contrary to the teachings of Jesus Christ, who taught forgiveness, correction and salvation of the erring soul. It violates the enlightened conscience of an ever increasing number of citizens. It would seem that we as Christians should stand for the abolishment of capital punishment and insist upon that which is more important and which really acts as the greater deterrent—quick, definite, and sure justice for all crime, and the strict enforcement of the law, especially that of life imprisonment for first degree murder. Some provision should be made whereby the offender would make some reparation to the family of the one whose life has been taken."

### Offerings For Seminaries

★ The deans of the 12 seminaries of the Church have reported that a total of \$19,596 was donated in 1941 through offerings in 670 parishes. This represents 9% of the parishes. The offering this year is to be taken on April 19th.

### We're Next

★ There is a challenge to American Christians in the statement from a Bournemouth, England, paper: "We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing, now the seashores are barred; no picnics, no bathing. We

have preferred motor-travelling to church-going; now there is a shortage of motor fuel. We have ignored the ringing of church bells calling us to worship, now the bells cannot ring except to warn us of invasion. We have left the churches half empty when they should have been filled with worshippers, now they are in ruins. We would not listen to the way of peace, now we are forced to listen to the way of war. The money we would not give to the Lord's work, now is taken from us in taxes and higher prices. The service we refused to give God now is conscripted for our country. Lives we refused to live under God's control, now are under the nation's control. The evils of modern secularization and materialism we condoned and minimized, now we see what they produce and unleash."

### Church Bus Service

★ Winfield, New Jersey, is a government sponsored village without an Episcopal Church. So Rector Frank Sherlock of Cranford, with the help of Archdeacon Gribbon, started a bus service to church—two trips each Sunday. First Sunday, six children—after a month, twenty adults and twenty-two children. Pretty soon, two buses.

### Heads or Tails?

★ Bishop Crimont, Roman Catholic, and Bishop Rowe, Episcopalian, were passengers on the same ship from Seattle to Alaska recently. They shared the same cabin. Both, being elderly, they agreed that the older would have the lower berth. Neither knew the age of the other. Bishop Rowe, age 86, slept in the lower—the *winnah* by one month.

### Ideal Parish?

★ Bishop Jenkins of Nevada writes of an Irish priest who described the people of his parish as: "A strong rough lot they were, with whom a word meant a blow; gentlemen every inch of them, who would die for the faith whose dogmas they knew nothing of, and whose commands they ignored."

### Community Morale Campaign

★ "Every patriot shoots a rumor dead on sight!"; "A decent world tomorrow depends on how you live today!"; are slogans on the "morale cards" being distributed by the Detroit churches. Assisted by the Boy Scouts, members of a dozen Protestant churches are placing them in the homes of the community. Morale, the card states, "is the secret weapon

that will win the war. Congress can't vote it. Dollars won't buy it. It's your job to build it!" Ideas are in five sections: Put unity in your community; Be a rumor-stopper; Meet shortage by sharing; Keep moral standards of the nation high; trust in God. The idea of the cards came to the ministers' association from bomb-shattered Bristol and Coventry, where they originated during the time of nightly air-raids.

### Mission For Missions

★ A mission on missions is to be held shortly in the diocese of New Jersey. Arrangements have been made whereby ten clergy of the diocese will conduct missions next fall in places under the direction of the board of missions. This mission on missions is held to work out plans, dates, procedures.

### Shut Down For Gardner

★ Bishop Gardner closed all the Episcopal Churches, except one, in Elizabeth, N. J., on Good Friday—that is all the churches closed so that their people could go to St. John's for the three hour service which was conducted by Bishop Gardner.

### Churches Full

★ These notes are written on Good Friday so we'd be out of line writing about full churches on Easter, though it has been done by enterprising news-gatherers. But we can say this—if attendance at services on Good Friday is any indication of what will happen on Easter then it will be standing room only (or would be if fire wardens allowed standing room only, which has been forbidden this year in New York churches). We dropped around to four Episcopal churches in New York during services on Good Friday and there were crowds in all of them, even though the day was dreary and overcast.

### Grant In Bethlehem

★ Editor Frederick C. Grant, professor at Union, conducted the three hour service on Good Friday at the cathedral at Bethlehem, Pa.

### Death Of Dean Lewis

★ Dean Charles S. Lewis, dean emeritus of the cathedral, Albany, N. Y., died on April 2 at his home in Kinderhook, New York. He was seventy-three years old.

### On Lead Pencils

★ Yea, we know that clergymen going from one parish to another hardly calls for *Book Reviews* for a



heading—you know the crack about rubber on the end of lead-pencils so we'll just leave it at that.

### Church in China

★ In from Singapore, like a letter from the dead, is an alert religious journal whose name, probably, had better not be given. Skeptical people, who cavil at the idea of foreign missions, might do well to read it. The whole issue breathes with plain common sense about work for the colored peoples of Malaya, Sarawak, and other surrounding areas whose fate has now become problematical. There is reverence for the simple cultural achievements of the highland tribes, genuine affection for individuals, scant mawkish "superiority" of race because of white color, —in short an approach that is humanly decent. That such work has to be dropped so men can fight out the right to dominate far regions of the globe is not least of war's numerous tragedies. But not all white people, alas, are like these.

### Negro Training School

★ Negro women this year will have the first advanced training institute in professional church work at Tuttle Memorial Training School, Raleigh, N. C. on June 7 to 17 under the chairmanship of Mrs. Fannie Gross, field worker of the national Woman's Auxiliary of the Church. The women who will be trained are working in Negro parishes of the Southeastern States, many of them under the United Thank Offering.

### Hungarian Golash

★ The only Episcopal Hungarian mission in the United States is Holy Trinity at South Bend, Indiana, which has grown up in the last few years until it now needs a church of its own. Its plan for raising money is a series of Hungarian dinners followed by Magyar folk dancing.

### Election in Virginia

★ A suffragan bishop for Virginia will be elected on May 27 according to a decision of a special diocesan council meeting in Grace and Holy Trinity Church, Richmond, Va. The election of a suffragan bishop was requested by Bishop Tucker because of the illness of Bishop Goodwin.

### Religious Movies

★ Religious motion pictures will soon be made available to churches and Sunday schools of sixteen Protestant denominations, including the Episcopal church, through the religious film association recently established in which the departments of promotion and Christian education of the National Council will take part. The organization will circulate the best educational and missionary films throughout the churches cooperating in the project.

### At Northwestern

★ The Episcopal students at Northwestern University, formally opened a new center for student activities on the campus on March 25. Social, educational, and religious activities will be planned for the 500 students

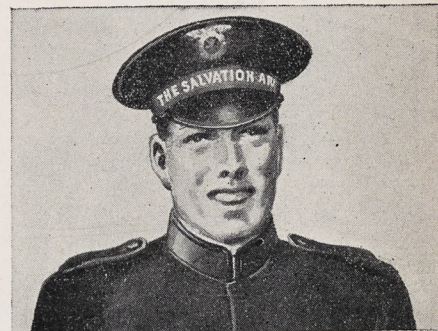
by the Episcopal secretary and student chaplain.

### Civilian Morale

★ "Civilian Morale" is the subject of a lecture series at Carleton College, Northfield, Minn., from March 26 to May 8. Hour lectures will be followed by discussion groups. The series is sponsored by the student affairs council and eleven other campus organizations.

### New Councils

★ Thirty-seven new councils of churches have been organized in the last five months, according to a report from the Federal Council of Churches. The new councils are chiefly in the middle west and the New England states and will handle community problems, especially those of the war emergency, through interdenominational work.



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## Joseph E. Davies—

(Continued from page 10)

sermon. I am sure that they have a great deal more respect for the Church when it takes a vital part in forming public opinion and challenges the ideas of short-sighted and selfish individuals.

Thus as in other parts of China, leaders of Indusco here are Christians. This undoubtedly goes back to the outstanding example of an American Presbyterian missionary, Joseph Bailie, who had the novel idea of interesting young Chinese engineers in getting practical industrial experience in the Ford plant in Detroit. But he also had a profound influence on their spiritual lives and consequently we find them today willing to sacrifice themselves in the cooperative movement in order to develop industry in the Chinese countryside, where it is so desperately needed after the destruction and occupation of the coastal cities. These so-called Bailie boys, of whom the director of Indusco, Mr. P. P. Mao, is one, form the core of Indusco's Chinese leadership.

On the whole the Christian and co-operative movements have developed along separate lines. But it is interesting that as early as the autumn of 1917 an Anglican missionary (S.P.G.), the Rev. Fred Hughes, a spiritual descendant of the Christian Socialists so prominent in the British cooperative movement, organized a credit society among the farmers in his parish in southern Hopei. It is to be hoped that out of the interest which mission boards and individual missionaries are expressing in Indusco, future collaboration between these two movements will be assured.

All students majoring in English at the Southwest National Associated University have now been drafted to go to Hunan to act as interpreters for the International Guerilla Academy to be opened there. This is the first time to my knowledge that any students in China have been drafted, let alone officially encouraged to take part in this war. This must have a great deal to do with the deterioration of morale and lack of social idealism so evident in the young people of China today. I hope that this step will mark a change for the better. Otherwise college students upon graduation are likely to find themselves ill-equipped for life in contemporary society and hopelessly out of touch with reality. That British, Australian and American troops come to China to study gueril-

la tactics is a tribute indeed to China, and a most well-deserved one.

(Next week: *Foster on China's place in the United Nations.*)

## Started Cooperatives—

(Continued from page 11)

cieties of the United States to make public appearances in the Welsh settlements of the United States. She appeared in many of the little Welsh churches all over the country. My sister and my father died when I was about 11 years of age. Mother and I were thrown very closely together during my boyhood. Her influence on my life was very deep. She had great wisdom and understanding, tolerance, and deep spiritual devotion."

Since the question of whether or not there is freedom of worship in Russia has been much discussed, I asked him about this. "Yes," he replied, "with three possible reservations. While the Constitution of the U.S.S.R. guarantees religious liberty and freedom of worship, it is probable that in certain sections, for political reasons, and because of personal ambitions, public worship is made difficult. It is somewhat analogous to the denial of civil liberties to certain sections of our own country, despite the Constitutional guarantees, due to the infirmities of human nature."

Next I asked him if there was any justification for the persecution of the Russian Orthodox Church. He replied: "I have great respect for the Russian Church and in the ministrations of the Christian faith which it is giving to people over many sections of the earth. It may have been that there were abuses in that Church

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under the Czarist regime, just as may have attached to other great institutions at different times. There were indications of very lavish expenditures on the part of the Church which may, and probably did, work serious hardship upon the poor. From our point of view of complete separation of Church and state, it was obvious that the close union of Church and state under the Czar was not good. Personally I do not think there is any justification, under the conditions, for 'persecution' of the Church, or of any religion based on ethical concepts."

"But do you think, Mr. Davies, that the Soviet Union is out to destroy religion throughout the world?" And his answer to that was brief and to the point: "Definitely not."

Turning to more recent events, I asked him why Russia, if a true ally, did not attack Japan. "The answer is obvious," he replied, "Japan and Germany might jointly overcome Russia which would be a really great calamity." He stressed that Russia and China are "vital spots" in the effort of the United Nations to defeat the axis powers and declared that the United States must send these two nations all the aid it can, and as fast as we can.

I reminded him that there are those who say we should not aid Russia since Russia might make a separate peace with Germany, and then our goods might be used against us. Our former Ambassador to Russia was indignant even at the question. "Russia will keep her solemn pledges to fight the war to the end and will make no separate peace with Hitler" and went on to say that, in his judgment, such talk was propaganda planted in this country by the Axis to create suspicion. "The American people have neither reason nor right to question the integrity of the Soviet Union which is now fighting to defend civilization."

"But what about the Soviet-German Pact, Mr. Davies? Many people have a hard time forgetting that."

"The fall of the democracies of western Europe were due, partly at least to the fact that people there listened to just the sort of nonsense about Russia that we are now listening to. They refused to trust Russia and thereby forced Stalin to sign a non-aggression pact with Hitler. If we, the United Nations, make the same mistake, victory might be retarded or even tragically destroyed. It is wrong, it is un-Christian, it is unwise for us to refuse to credit these able, courageous and earnest men of the Soviet Union with the same purity of motive, fidelity to promises and high sense of honor which we claim for ourselves. They have earned that much—and far more. They, supremely, are holding the ramparts of our civilization."

They stand for international decency, Mr. Davies continued, and sought to protect the smaller nations of the world until they were "ignored, scorned and insulted" by their allies at Munich. Stalin was forced by that event to "the desperate decision" to conclude the non-aggression pact with Hitler. "But the Soviets placed no trust in Hitler's word and began feverishly to prepare for defense, with the result that

Russia spent twice as much as England and France combined for military preparations in 1938."

"For our own sakes, and for the sake of the world, we must give Russia all the aid possible. They are fighting our fight, when the enemy is at our gates and the other gates are falling. And I want to say that I have no patience with those who want to use Stalin as a stick against a mad dog and then throw that stick away. That attitude of course is based upon the fear that a Soviet victory will mean the spread of communism even to the United States. But communism cannot come to the United States. There are too many of us who own cows and homes. Mind, I say that as a capitalist and an individualist who disagrees with communism."

"Nevertheless, I have the highest respect for the idealism of many of their purposes and for the strength with which they project them. And I want to say that the word of Stalin, Voroshilov and the men I knew when I was there, to me, is absolutely good. When they say they will fight Hitler to the end and will make no separate peace, you can rely on it unless they get the idea they are being double-crossed. We should not contribute to that idea by anything that we permit our people to do."

## EPISCOPAL EVANGELICAL CONFERENCE

AT

**Emmanuel Church, 811 Cathedral St., Baltimore, Md.**

**Thursday, April 23**

- 3:00 p.m. Annual Business Meeting.
- 3:45 p.m. *Spiritual Discipline*, by The Rev. Theodore O. Wedel, Warden, College of Preachers, with comment by The Rev. Vincent Franks and The Rev. William Sperry.
- 5:30 p.m. Evening Prayer, Emmanuel Church, with Emmanuel Church Choir.
- 7:00 p.m. Annual Dinner: *The Church and the World*.  
Speakers: The Rev. Charles Sheerin, Rector of Church of the Epiphany, Washington, D. C.  
The Rev. Cyril Richardson of the Union Theological Seminary.

**Friday, April 24**

- 8:00 a.m. Holy Communion.
- 10:00 a.m. *Orders and Unity*, by The Rev. Cuthbert A. Simpson of the General Seminary, with comment by The Very Rev. Alexander C. Zabriskie and The Rev. Felix Kloman.
- 11:30 a.m. *Doctrine*, by The Rev. A. T. Mollegen of the Virginia Seminary, with comment by The Rev. Charles Penniman and The Rt. Rev. Theodore Ludlow.
- 1:00 p.m. Luncheon—Speaker: Mr. Dale Purves of the War Labor Mediation Board.

\* \* \* \* \*

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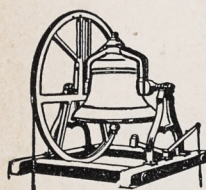
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## BOOK REVIEWS

THE MIND OF THE MAKER. By Dorothy L. Sayers. Harcourt Brace. \$2.00.

Scalps of detective-story fans have hung at Miss Sayers' belt for many a year. With this book she will add the scalps of those who want to know more about the meaning of life and the practical workings in it of the facts enshrined in Christian doctrine. Writers and other artists, sociologists, philosophers, psychologists, theologians and ordinarily hopeful Christians will find this an absorbing book—but economists won't because it puts them in their place.

Granting the obvious limitations, Miss Sayers draws an illuminating analogy between the mind of the true creative artist and the mind of God. In the light of this analogy she holds up one great Christian doctrine after another, mostly without labels, so that they shine luminously clear, not as doctrine but as living experience. Thus described, it sounds possibly dull: on the contrary, this book is no less thrilling than Miss Sayers' best novels. (She explains, by the way, why people like detective stories and how to plan them.)

Miss Sayers' own delight in exploring her subject, in whittling her thought down to the bone and expressing it in direct, clear, simple, vigorous prose, in putting to use her own creative experience and her rich literary background, in gaining and presenting new insights—this delight is constantly communicated to the reader, just as Kirsten Flagstad used to make her hearers feel her saying to them as she sang: "Isn't this wonderful music? I hope you're revelling in it as much as I am."

This usually captious critic—in no way related to Miss Sayers, though you might think so—recommends *The Mind of the Maker* with four stars. But don't take my word for it—read it yourself!

—ROSE PHELPS.

THE SECRETS OF FORTITUDE. By the Right Rev. A. F. Winnington-Ingram. Longmans Green, 90 cents.

For many years the Bishop of London has produced an annual book for Lent, full of sound, wholesome, religious teaching with many human illustrations, and meant to be read by all sorts and conditions of men, first of all in his own vast diocese, and then the Church outside. This is one of his best. It comes straight out of the bombed city of London and speaks straight to the human heart. The dedication is especially interesting: "Dedicated with Permission to the Right Honourable Winston Churchill, M.P., who by his example and speeches is breathing fortitude into the nation." It was late in arriving from London but can be heartily recommended for it is far more than a seasonal book.

—F. C. GRANT.

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# BACKFIRE

*Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.*

MR. WALLIS E. HOWE  
Architect, Providence, R.I.

You published a delightful picture of St. Christopher's Church at Gates Mills, Ohio, which is rightly described as an architectural gem. But when I looked for the name of my fellow craftsman who made the design and carried it through to such successful execution, I looked in vain. Or did the building, like Topsey, just grow? May I also tell you, as a new subscriber, how much I enjoy the weekly appearance of THE WITNESS, which is always a stimulus in these terrible times.

REPLY: Rector J. Keeney McDowell of Gates Mills, rather suggests that the church did just grow, like Topsey. He writes, "I doubt if an architect designed St. Christopher's. It was built in 1853 by the Gates family. Coming from Connecticut to the Western Reserve it was natural that they chose the architectural style of New England. In those days carpenters were more than carpenters; they were craftsmen, and we have them to thank for our beautiful church."

\*\*\*\*\*

THE REV. G. RALPH MADSON  
Dothan, Alabama

The editors were doubtless inspired with kindly feeling when they wrote, "More power to the rectors of little parishes," but I suspect they did not know what they were talking about. Of course the clergy don't expect a bed of roses; of course they expect hardships, although they are different and more personal than those suffered by city rectors. What the clergy in tiny missions want is not glory but financial support. Give our men a living salary, commensurate with the needs of families, providing for security against constant worry and sub-standard living conditions, and twice the work can be done by them. We don't want pretty words but financial help for simple needs. A commission of General Convention had something to say about salaries, but like the report on missionary districts, it was read, printed and filed away.

\*\*\*\*\*

MR. J. S. RUGG  
Cleveland, Ohio

It is only recently that I have been receiving THE WITNESS and I want you to know how pleased I am to discover that our Church produces such an interesting and lively paper. There is enclosed a subscription for my son, now in the armed forces. I only wish that all our Churchmen-soldiers might read it every week.

REPLY: So do we. The only effective means of getting it to them so far discovered is by sending a Bundle each week to chaplains for distribution in reading rooms. Five dollars will send a Bundle of ten copies to a chaplain for ten weeks.

\*\*\*\*\*

MRS. CLIFFORD C. COWAN  
Member of the Executive Board  
of the Woman's Auxiliary

The story on San Joaquin was great stuff, and if you have been jumped on by important people for it, that only proves that it is good. It is time we had more honest, forthright statements such as

Lindsay Patton's on other phases of the Church's activity. Don't let 'em get you down, and keep on maintaining the freedom and independence of your share of the Church press. Brass hats and stuffed shirts have of course always found the Episcopal Church a comfortable place to rest, but even in these sanctified portals they are beginning to stir restlessly and

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will eventually disappear one way or another, mostly by reform we trust. Complacency isn't going to be very fashionable from here on in.

A columnist in one of our local papers (Parma, Ohio) is just discovering that Fascism is a state of mind as well as a political belief. I would go further and say that it is a deadly communicable disease, and that many pompous, complacent, superior-acting and patronizing people are in a fair way of catching it. The Church as well as the nation must strip for action, and needs workers, fighters, thinkers; people with imagination and courage who will strain to their last ounce of energy to win the war of which the Christian Church is such a vital part. THE WITNESS is doing a swell job.

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# CHINA SUNDAY

April 12th has been designated by the Churches for China, with offerings for Relief to that member of the United Nations.

*"America must never lose sight of the fact that China is fighting the United States' battle too. Had China not fought as she is fighting, Japan would probably be overrunning, not only the Pacific Islands, but the Pacific Coast as well."*

—HENRY A. McNULTY  
Missionary to China

There are two enterprises in China for which we particularly urge support—the work of the Rev. Kimber Den with children orphaned by the war, and the Chinese Industrial Cooperatives which are doing so much to rebuild the industrial life of China.

Make your check payable to "Treasurer, CLID," indicating that it is for one of these enterprises, otherwise we will divide evenly.

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# MALVERN and AFTER

The following leaflets and pamphlets are available on the Malvern Movement:

*Malvern Manifesto*, the original document after editing by Archbishop Temple and his committee.

*What's Wrong*, an analysis of our present economy, written by a professor at one of our theological seminaries.

*Life and Worship*, the place of worship in the Movement.

*What to Do*, a plan for action that can be furthered in all parishes.

*A Reading List*, a guide to books, pamphlets and magazines dealing with subjects relative to Malvern.

These leaflets are 5c each for single copies: \$2 for 100 copies, assorted if desired. Cash with order, we pay postage.

*The Meaning of Malvern*, by the Rev. Joseph F. Fletcher.

*The World We Seek*, the later report on post-war reconstruction by the British Commission of the Churches, of which Archbishop Temple is chairman.

10c for single copies; \$1 for a dozen copies

## CHURCH LEAGUE for INDUSTRIAL DEMOCRACY

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