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CHINA'S GUERRILLA CHRISTIANS

By

JOHN B. FOSTER

Formerly on Faculty of Central China College

THERE are in round numbers some fifty million refugees in free China, who poured there in the first two years of the war. This is one of the biggest mass migrations in human history, far exceeding the settlement of our own American West at the end of the nineteenth century. The center of gravity of the nation has moved west from the coastal regions to the Szechuan plain below the Tibetan highlands. China faces west again toward the interior of Asia as she did in the times of the Roman Empire and Marco Polo, instead of toward the east and the Pacific Ocean. Missionary work, if it is to keep up with internal changes, must realign itself to these new economic and political forces.

It is a truism to point out that China's army has become guerrilla. So much has been written about China's new guerrilla factories—the Chinese Industrial Cooperatives—and their constructive answer to the solution of the refugee problem that it is not necessary to describe the changes that have come over the industrial life of the nation. But Christian schools and churches have also become guerrilla in order to follow the people, and we have made the discovery that for a school all that is needed really is students and teachers and that a church is after all primarily a congregation and not a building.

Before the war China had a total of 108 colleges and universities. Of these, 91 have been saved and the government has actually added four new ones. To do this 77 of the universities (including six of the 13 Protestant Christian colleges) had to move west into free China. This is an indication of China's fundamental democracy. In Fascist lands everything must be sacrificed for guns; furthermore, people are not encouraged to think freely. But in China students are actually encouraged, even commanded to study, and the destruction of the old campuses has meant a re-

birth for the backward interior. God works in a mysterious way sometimes.

Take, for instance, Central China College (formerly Boone), which moved 2,200 miles from Wuchang (near Hankow) to Hsichow, halfway down the Burma Road. This trek symbolizes what has happened in China. Wuhan, our home for some 75 years of Episcopalian educational work in Central China, is one of the largest metropolitan centers in China. Our college there was surrounded by a wall ten feet high, within which we lived lives, as American as possible, unconsciously training our Chinese students to value western standards of living. Now we are carrying on our work in a small market town 25 miles from the nearest bank, living and teaching in the homes and temples of the Chinese people. Our ten-foot wall has vanished and with it have gone many of the barriers that separated us from the people we were trying to win to a Christian way of life. Our students, instead of going to the movies on Saturday night, are living as simply as peasants, spending their spare time teaching the people to read and write, to recognize their place in the war of resistance, to appreciate western hygiene, to worship in spirit and in truth.

IN 1934, my first year in China, the Red Army started its heroic Long March from South China into the Northwest in order to be in a strategic position to resist Japan when she attacked. Civil war went on for two years more, but now the whole Chinese nation is having to take from Japan what the Communists alone took from the Central Government armies before the days of the United Front. I have lived both in Central China College's new home and in the headquarters of the Eighth Route Army behind the Japanese lines, China's leading guerrilla army. There are very few differences in the mode of living of these two "institutions." The

stream of history has forced us in the way of the guerrillas for our own survival. That Western and Chinese Christians can eat such bitterness is a tribute to the vitality of our Christian institutions and shows that they have taken root in China's good earth.

In Shansi the Eighth Route Army billeted me with the largest landowner in the village. In Hsichow I lived in a three-room apartment on the second floor of the home of one of the wealthiest landlords in the town. I felt like Nora Waln in *The House of Exile*, for I could watch the life in two courtyards from my windows at any time of day. Children at their lessons, women at their housework, menfolk at their business, animals of all descriptions were to be seen. I felt a part of China at last. I was thrilled too, for I remembered how within the last decade the Reds had been persecuting Christians and how only forty years before in the Boxer times the landlord class in China had tried to exterminate all western influence, including the missionaries. The Eighth Route Army now welcomes Christians into the United Front, and in Hsichow the landlord class invited our Christian institution into their very midst, my landlord even specifying he would have no one but foreigners. What changes the years have brought.

The war has done much to discredit the old religions of China, leaving the door wide open for Christianity with its constructive social message. Too many idols have been bombed to bits with no apparent ill effect for many of the people to rely on them any more. Class lines are not so rigidly drawn any more. Too many middle-class people have had their economic base knocked out from underneath them and must learn now through such agencies as the Chinese Industrial Cooperatives to earn their living with their own hands. Also it is more widely recognized than you might think that it is the peasants of China who have saved the country and not the Confucian scholar, too many of whom are puppets, appeasers and capitulators. The student of today is an active, wide-awake, well-informed individual who puts many American students to shame, except for an alert minority.

A conservative in China might be described as anyone who is opposed to making those changes necessary for China to win the war. Perhaps I have indicated the ones that I consider essential. Total democratic mobilization and the widespread adoption of guerrilla strategy are the crying needs of the hour. The people are the answer to all of China's problems, and those programs will win which go back to the people and win their support. Let us rejoice that our Chinese Christian leaders are playing their part in this vast move-

ment and are taking our Christian institutions back to their people. They deserve all the support we can give them and we should rejoice that in these difficult times leadership is going more and more to them and that they are proving worthy of this trust.

Christian Civilization

By BISHOP JOHNSON

IN VIEW of the present assault upon what has been called Christian civilization we may well consider what we mean by that phrase. We do not assume that our statesmen have either advocated nor practiced Christian principles in their administration of the state. Unquestionably they have served both God and mammon, but they have respected the sanctity of the home and have permitted the Church to deliver its message. Moreover they have not deprived the individual of his personal liberty. In contrast to this we are confronted with totalitarian states in which the dictator controls the whole situation so that family life, the education of youth and the practice of religion are regimented to his will. I would therefore define a Christian state as one in which free men are permitted to be responsible for their own homes and may worship God according to their conscience.

The home and the Church are the two institutions which differentiate a Christian civilization from a pagan barbarism. They lie at the foundation of our social order. They are organisms through which God imparts life and produces the fruits of the Spirit which are love, joy and peace. It is only when and where the home is sacrosanct and the Church is free to preach the gospel that men enjoy the privileges of a Christian civilization. It is folly for us to imagine that there can be an ideal government unless the individuals who compose it are decent people. It is therefore the primary duty of the Church in times of war to produce the kind of people who will respect the sanctity of the family and the ideals of the Gospel.

It is not the mission of the Church to create a new social system in the secular world but rather to create the kind of men who will aid in the creation of a decent order. I do not question the duty of Churchmen to participate in such an endeavor but if they are to succeed it will be only when there are enough people who have the mind of Christ to form the constituency which makes such a system feasible.

YOU cannot build a sound ship of state unless the materials which compose it are sound also. It has been the fate of most revolutions for the idealists to set up a state which the materialists

have used as a smoke screen for their own selfish purposes. What is needed in these hectic times is that we preach the gospel with greater fervor than ever before. The more we are concerned with the exterior fabric the less time and effort we will have to do that for which we exist as a Church; namely, to persuade individuals to become disciples of the Master. The more admirable the system, the more pernicious it becomes in the hands of godless leaders for it adds hypocrisy to tyranny. A true democracy is possible only when the leaven of Christ's gospel permeates the mass. If the majority of the electors are ungodly men then a democracy is a caricature of liberty.

When there is no love of God there is no real love of all men. Men revert to the tribal state in which the dictator becomes the "Big Injun" and the tribe regards all other races as enemies. The first and great commandment, if we are to have a universal brotherhood, is to have a common Father of us all. When God is rejected and ignored; when the family is held in contempt and the

Church is suppressed there is no source out of which a decent civilization can emerge. It is only when we put first things first that we can hope for the secondary things to prove satisfactory. The welfare of the race depends upon the ideals of those who compose it. I cannot hope for any decent social order where God is replaced by an arrogant and egotistical leader who uses force instead of love to achieve his ends.

In my judgment the miseries of our present chaos are due to a contempt for the marriage vow in which God has demanded that those whom He joined together no man may put asunder, and also contempt for His Church which is the pillar and ground of the truth. I do not believe that the Church should attempt to dictate to the State any more than that the state should dictate to the Church. Each has its own responsibility and neither should attempt to dominate the other but rather they should have a mutual respect as instruments of God's justice and mercy in separate fields of activity.

"... AND SUFFER THE LITTLE CHILDREN ..."

By

JACK BRYAN

Of the United States Department of Agriculture

A TOUSLED girl of twelve tugged at her younger sister. "Come on," she whispered fiercely. "Come on and see." And they scampered off for the shower building. Inside the building, screams of laughter were punctuated by splashing sounds. Shiny, scrubbed faces emerged from the grimy, sullen ones. A few hours later, the camp manager announced that the shower chains would have to be replaced with heavier ones.

Down the street, there was a bustle of activity. Women setting out plants on their small porches; men cutting the long, rank grass around their steel, one-room homes. For to the migrants who streamed in on "opening day," the migratory labor camp set up at Belle Glade, Florida, by the Farm Security Administration was to be home for the next few weeks. Home, until the work moved on—maybe, to Michigan for the berry-picking, Texas for cotton and fruits, to New Jersey for the truck crops, to Arkansas for strawberries, eventually to Arizona and California for the cotton and vegetables, or to Washington for hops.

To the grown-ups, the new government camp meant decent shelters, laundry and toilet facilities and democratic self-government. For the children, it was a chance to keep clean, go to school, to eat regularly—ordinary, hum-drum habits for the

average American child. To the migrant child, so simple a thing as a shower was an event tinged with festivity.

At least one-third of the two million migrants seeking a living in agriculture are children according to *Migratory Labor: A Report to the President* by the interdepartmental committee to coordinate health and welfare activities. That



SINGING HYMNS BEFORE THE OPENING OF MOTHER'S CLUB AT MIGRANT CAMP IN CALIFORNIA

means more than half a million of the nation's children under 16 years of age are living as migrants, uprooted from all ties and associations with normal home or community life, their education and training in citizenship neglected.

For these children, equal breadwinners with their fathers and mothers, any chance at education must necessarily be regarded a luxury. A school superintendent in a Florida county where there is a heavy migrant concentration admitted, "Education is in competition with beans here and beans are winning out." When a freeze destroyed all the growing beans in this area last winter, many Negro children went to school for the first time. Attendance at one school with 280 desks soared to 503 pupils. For a couple of months, the school went double shift. Then, the beans ripened and the next week, the school had 20 pupils.

Many migrant parents realize that their children are losing out by not attending school, but they are economically helpless. One Texan, working in California, summed it up, "Sure, we'd like to educate them, but ain't we got to eat."

Not only the work in the fields, but the constant movement of migrants from one crop to another—sometimes, a thousand miles away—makes a normal school year impossible for their children. Under such conditions, it is understandable that the average migrant child is a year behind his grade. Sometimes an unusually good record is made in spite of handicaps. One boy, temporarily a student at Shafter High School in California, made an honor record. Yet the boy had never attended any school more than a week and had never gone to the same school twice after completing the eighth grade. Many educators believe that even the less promising migrant children could keep up with their grades, given the opportunities of average students.

Migrant children are also hampered by their greater age and poorer dress. It sets them apart from the rest of the students and removes them and their parents one step farther from the contacts of normal community life. As one migrant mother explained, "They said of my child on the school ground, 'He's from the county camp.' That makes it hard. Pretty soon the children begin to think they're not equal. That's a drawback to this education."

Another migrant mother who was once a teacher, meets this situation by keeping the education of her children constantly in mind, "We always head at school-time for the larger cities or towns where our children get into regular schools without being ostracized."

THESE barriers to education, however, are merely straws as compared to that of learning the three R's on an empty stomach. Typical is the case of three small children interviewed at 4 o'clock one afternoon in a California jungle camp. What had they had for breakfast? "Gravy," they replied shyly. Well, for lunch? Oh, they hadn't had anything since breakfast.

Even when these families move into any one of the 53 migratory labor camps established by the Farm Security Administration, the home supervisors must constantly guard against hunger stalking these families. At one camp, the home supervisor discovered that a family of 11 had been living on a diet of rice and lard for a week.

Most of the FSA camps now provide the children with hot-school lunches. From the Okechobee Negro Camp in Florida, the home supervisor writes, "Thanks to surplus commodities, we have at last begun our school lunches. These lunches have helped school attendance no little. Many of these children are getting a hot noon day meal for the first time. In some cases, local dairies are supplying children in the camps with a half-pint of milk free on certain days of the week.

In addition to these lunches, children as well as adults in the migrant camps get free medical attention. In California and Arizona, more than 22,500 children under 15 years of age have received medical treatment since May, 1938.

The camps, however, do not solve the problem of education for the children of school age. Though this is the responsibility primarily of the local school authorities, the FSA has tried to meet the problem in many ways. Payments in lieu of taxes are made to local school districts. In some cases, camp buildings have been made available to the local school districts for use as temporary school buildings. Sometimes, the campers themselves take a hand. The council of one camp is planning to send a boy and a girl through Florida A&M College. From their small camp fund of voluntary contributions they want to send the boy and girl enough each month to pay for their room and board.

For the younger children, a day in an FSA camp means play on sand-piles and see-saws instead of rummaging in littered junk yards; finger painting and crayon work instead of tagging after their parents and older brothers and sisters in the fields. There's a morning inspection for cleanliness and a recess lunch of fruit juice or a glass of milk. Then, more play. At noon, a hot lunch followed by a nap.

Much of the work done in nursery schools has been fostered by the Council of Women for Home Missions. Through church organizations affili-

ated with the Council, a nursery school has been developed, for instance, at Belle Glade, Florida. It is the only 24-hour nursery in the United States. By paying the salary of the supervisor of the nursery school, the Women's Council of Home Missions made the nursery possible.

The Council of Women for Home Missions is probably the most effective clearing house for church aid to migrant families. It has pioneered in carrying on work among the migrants since 1920 and it sponsors a variety of activities including the establishment of community centers, day nurseries, public health projects and sending out religious, educational and recreational field workers.

Whether the church acts to aid the migrants as a collective body or as individual members, the question that must remain with all of us personally is, "What sort of Americans are migrant children growing up to be?"

SUGGESTED READING:

They Starve that We May Eat by Edith E. Lowry.

The Council of Women for Home Missions, 297 Fourth Ave., New York, N. Y.

Pick For Your Supper by James Sidel, National Child Labor Committee, 419 Fourth Ave., New York, N. Y.

A Summer in the Country, Tales of Americans on Trek by Edith E. Lowry, Velma Shotwell, Helen White, Friendship Press, New York.

Adrift on the Land by Paul S. Taylor. Public Affairs Pamphlet No. 42.

Why Do People Move? by Thelma D. Diener (A Plan Book for Junior High School Groups), Friendship Press, New York.

Let's Know

By

BISHOP WILSON

CYRENE

THE astounding campaign waged by the British army across the Italian colony of Lybia has brought back into current history places which have been obscure for many centuries. One of them is the ancient city of Cyrene which was founded in the year 631 B.C. At that time north Africa was a thriving commercial section of the Mediterranean world and Cyrene was strategically situated in a fertile hill country. Originally it was a Greek community but acquired a large addition of Jewish colonists. At various times large numbers of Jews were moved in until the population was about one-fourth Jewish. The Cyrenian Jews were a vigorous and aggressive people who exercised a large measure of autonomy

in handling their own affairs. In Jerusalem they had a special synagogue of their own.

After the death of Alexander the Great in the fourth century before Christ this whole section of Cyrenaica was taken over by Alexandria. It was rich in products of wheat, oil, wine, honey, many kinds of fruits and flowers yielding choice perfumes. In the year 96 B.C. it was relinquished to the Romans and united with Crete as a Roman province. In the seventh century it was overrun by the conquering Moslems and left in ruins. It never recovered from that experience and has been a backwater of the world ever since.

At the time of our Lord's crucifixion a native of Cyrene named Simon was present in Jerusalem for the Passover feast. When our Lord fell under the weight of His cross, this Simon was called upon to carry it for Him. Simon had two sons, Alexander and Rufus, who were referred to by St. Paul in one of his letters. Evidently they were Christians. The record in the Acts of the Apostles also tells us of Lucius of Cyrene who was one of the Christian teachers in Antioch.

Several important men were produced by this city, not the least of whom was a Bishop named Synesius who was born toward the end of the fourth century. He was a prosperous business man who was aggravated by the raiding habits of the nearby tribesmen. He organized a system of defense against these marauders which was so effective that the people looked to him as a natural leader. Against his own wishes he was chosen to be Bishop. This was the time when the wavering Arcadius was emperor. Synesius made a trip to Constantinople to protest to Arcadius about the persistent neglect of the empire. It took him three years to gain an audience but he made good use of it when the opportunity finally came. His oration "On Kingship" delivered at that time was so impressive that it was put into writing and became something of a classic. He told Arcadius in no uncertain terms that it was high time he ceased his lazy and luxurious habits and paid some attention to the needs of his subjects. It was a good speech but it brought no action from the pleasure-loving emperor. Synesius spent the rest of his life doing for the people of Cyrene what the emperor should have done and left a savory record behind him.

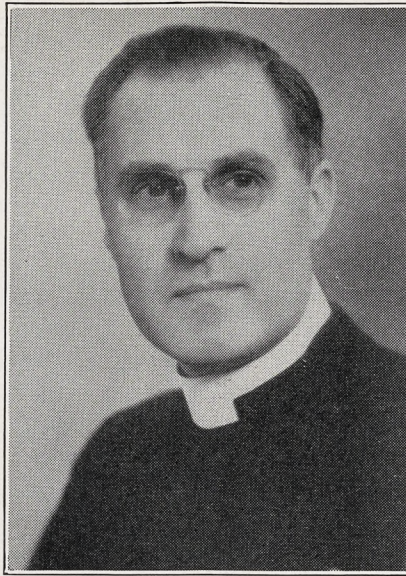
Now in its war-time geography lessons the world is learning all over again about Cyrene and Cyrenaica. In unexpected fashion Cyrene is playing a part again in important world events. Who knows but what the desert country of north Africa might recapture some of its lost grandeur? At any rate Christians can never forget that Simon of Cyrene did a kindness for our Lord and that Synesius of Cyrene was a great Christian leader.

CLID CONFERENCE ENDORSES MALVERN WITH ENTHUSIASM

Reported by W. B. SPOFFORD

The Malvern Manifesto, issued in January by a large number of English Churchmen at the conclusion of a conference convened by the Archbishop of York, was enthusiastically endorsed at a meeting of American Churchmen, held in New Haven, February 23-24 at the call of the Church League for Industrial Democracy. Attended by approximately 350 Episcopalians from all parts of the country, the largest number ever to attend a CLID meeting, the Malvern resolutions were considered section by section, with a large and representative Findings Committee, under the chairmanship of Miss Vida Scudder, presenting a unanimous resolution of endorsement at the concluding dinner meeting, together with a body of implementing resolutions which were presented for the Committee by Miss Mary van Kleeck. The report affirmed that the Malvern Manifesto was a program for immediate Christian Social Action on the part of the entire Church, with the Executive Committee of the CLID charged with the responsibility of perfecting machinery looking toward that end. A committee consisting of the Rev. Paul Shultz of Boston, the Rev. Charles Wilson of St. Louis, Mrs. Mary Simkhovitch of New York, the Rev. Joseph Moore of Evansville, Indiana, and Mr. Stanley Matthews of Cincinnati was named to work out a plan for Christian cells throughout the Church, along the lines suggested by Archbishop Temple. These cells will not only study the Malvern Manifesto, and its implications for America and the world, but will likewise be called upon to act "in public and political life, both local and national, and in trade unions and other bodies" in the light of this far-reaching pronouncement.

The Executive Committee was also instructed to make immediate plans to cooperate with the joint commission of General Convention of which Bishop Scarlett of Missouri is chairman, with the hope that a much larger conference, under official Church auspices, may be held in the near future. This official commission was appointed at the last General Convention for the purpose of establishing relationships with the English group that has been at work over a period of years on social and economic problems, their efforts culminating in the Malvern Manifesto. The CLID conference also directed the committee to do everything possible to further the Malvern program



FREDERICK C. GRANT
Preaches at New Haven Conference

through the Forward Movement, the departments of social service, both national and diocesan, and with whatever other organizations indicate a willingness to consider the Manifesto as a possible basis for Christian thought and action.

The New Haven Conference opened with a service in Trinity Church, attended by about 500 people, at which the Rev. Frederick S. Grant of the Union Seminary faculty declared that "our world is crying for a concrete, practical plan which will save us from the social chaos that now threatens the whole human race" and stated that the Malvern Manifesto was the answer to this challenge on the part of a large section of the Church of England. "When we say 'the Kingdom of God,'" Dr. Grant declared, "we are not talking about 'heaven' and neither was our Lord; He was talking and we should talk, about the reign of God in this present world, here and now as well as hereafter." This central Christian conviction, he stated, is thoroughly and essentially social, and is the one thing needful for the Church today. The work of the Church, he affirmed, must be largely "secular" but secular work done with a sacred motive. "Let Christians enter politics and business. The weakness of democracy and the weakness of the Church result from our failure to carry over our religious principles into the life we live every day." This, he said, the Malvern Manifesto does and, after stressing "the urgency of this hour," he concluded his strong and stirring sermon by urging Church people to give it most careful consideration.

Following the service the conference convened in the parish house of Trinity Church where the keynote

address was delivered by Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation who is a vice-president of the CLID. She asked the question, "What does Christianity require of Britain and the United States in their jointly assumed responsibility for world affairs today?" and she answered the question with the commandment of Jesus, "Love thy neighbor as thyself," which means for Christians today "the lifting out of poverty and insecurity those millions, not only in our own nation, but in all countries with which our nation has economic relations. For Britain and the United States together, this means the whole world." She then proposed that the conference center its discussion around three main topics: Meeting human needs in the nation and in the world; Conserving and utilizing the earth's resources as science and technology have increased their abundance today; hence organizing the economic system for its fulfillment of this social task; and, thirdly, Organizing government to meet human needs and to conserve and utilize the earth's resources in each nation and through international co-operation. She amplified these topics in a stirring address in which she declared that the task of Christians must ever be to eliminate poverty and establish security for all people; to end exploitation and oppression and to work for the speedy ending of war.

The second day of the conference, which opened with a corporate communion at which Bishop Huntington of China was the celebrant, was given entirely to a consideration of the Malvern Manifesto, which was divided into four sections for the purpose. In each instance there was a brief introductory statement, followed by democratic discussion by the entire conference, with a person charged with presenting a summary at the close. At the first session the Rev. Richard Emrich of the Cambridge Seminary, declared that it seemed impossible that any Christian should disagree with the first six sections of the Malvern Manifesto, and he strongly urged the formation of cells for prayer, study and service, and the importance for Christians to share to the fullest possible extent in public life through politics, trade unions and all other bodies affecting the public welfare. Following discussion of these points Mr. Stanley Matthews, the chairman, turned the chair over to Mrs. Mary Simkhovitch who called upon the Rev. E. A. deBordenave of Alexandria who read a brief paper on the next six sections of the Malvern Manifesto written by the Rev. A. T. Mollegen of the Virginia Seminary faculty who was prevented from

attending by illness. He stated that our economic order has defied God since it does not "give men the opportunity to serve one another in love by satisfying their common human needs with the fruits of a cooperative and significant labor." Millions, he declared, are deprived of the right to work; other millions are forced into monotonous drudgery; still other millions are robbed of the meaning of their creative work "because they know that the fruit of their labor is not dedicated to God but instead serves the profit of the few. Profit is god in the economic sphere of our common life. This idol must be served before men may work, before machines may turn, before men eat and clothe themselves, before the will of the true God is done." He further stated that the present form of our economic life makes for war and deprives people of democracy since the secure classes protect their interests by destroying democracy as soon as the under-privileged use it to better their condition. He concluded by saying that there was nothing in the Malvern Manifesto that has not been stated time and again at CLID meetings, but what gives it great significance is that it was issued at a time when increasing numbers of thinking people recognize that immediate changes must be brought about if the world is to avoid complete disaster. He urged action on the part of the CLID and all Church people.

At the third meeting, chaired by the Rev. Richard Lief of Providence, the introduction was given by the Rev. Joseph Moore of Evansville, Indiana. He presented, briefly, the practical program offered by the Malvern Manifesto and heartily endorsed it, but pointed out that it was a program for England rather than the United States, and so he gave most of his time to the presentation of a practical set-up whereby Christians in America can function in all areas of life. His address was followed by lengthy discussions, all resulting in the appointment of a committee to work out plans for action along the lines suggested.

The fourth meeting considered the much discussed Acland Amendment to the Malvern Manifesto which called for the repudiation of the profit system and the establishment of a cooperative society, and calling upon all who favored doing so to pledge themselves to work toward that end. It created a storm at Malvern, though it passed by a large majority. However at the New Haven Conference, though it was widely discussed, it seemed to create no heat. The chairman was Mr. Spencer Miller Jr., director of the Workers Educational



BISHOP REINHIMER
Took Part in Conference

Bureau, and the introducer was the Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion in Cincinnati. Mr. Miller, in his remarks, told of the background of the Malvern Conference and said that the decisions were not arrived at hastily but were the result of years of careful study. Mr. Fletcher maintained that the Malvern objectives could not be realized within the structure of present society, a fact which was clearly recognized by those meeting at Malvern which approved the Acland Amendment, and he therefore strongly urged that the New Haven Conference approve it. The matter was further discussed by the Findings Committee, resulting in unanimous approval of the Acland Amendment.

Mr. Fletcher also insisted that the Malvern Program was not a post-war program but an immediate one, and he raised pertinent questions arising from the war which he said Christians should be considering immediately. These included racial discrimination; the conscription of capital as a part of the national defense program; compliance with all labor laws by all receiving government orders; the maintaining of civil liberties and the rights of labor; the demand of a statement from the government as to the economic policy proposed for the period following our present war economy; a demand for social security for all; the end of appeasement of Japan and the support of China, including the maintenance of a democratic treatment of all non-Kuomintang elements in China's united front; the demand that the government seriously seek a collec-

(Continued on page 15)

VIDA D. SCUDDER WRITES BIOGRAPHY OF MODERN SAINT

Review by ALICE V. V. BROWN

It was not an easy task to portray to our worldly generation the elusive and compelling figure of Father Huntington, the founder of the Order of the Holy Cross. It has been done with extraordinary objectivity and understanding by Vida Dutton Scudder in a biography, *Father Huntington*, published by E. P. Dutton & Company (\$3.50).

His path is traced from the background of old New England. We see his family unworldly, alert-minded, religious, of the Unitarian revolt. We see its gradual return to the Central Christian Church position and his father becoming ultimately the distinguished Episcopal bishop of Western New York. In youth, Father Huntington was not so different from other pleasant and intelligent lads, "Harvard of course," until a peculiar quality of mind and heart began to set him off, and give him his especial bias and career.

We see him entering the ministry, working in the slums, interested in organized labor, throwing himself into the Single Tax movement, speaking from platforms, heading committees and through it all drawn into the stream of Catholic tradition. Life was a challenge and an adventure. He founded an Order for the development of the interior life, to be American in type—a new move strange to his generation, at first a small affair, which in the course of years we see grow into an important institution, with its spacious house on the Hudson, its famous school at Kent under Father Sill, its mission in Liberia, and St. Andrews in our south.

He travelled hither and yon. He gave addresses and conducted retreats. He carried on an immense correspondence. As a spiritual director he reminds one of Fenelon or St. Theresa, until at his death in a hospital in New York (eighty-one years old) and at the noble ceremonies thereafter, it seemed as if the whole Church, of all parties, mourned. "It is lives like his that are the strength of the Church," Bishop Manning wrote.

What manner of man was this? The picture is enlightening. It shows his idealism, his humor, his love of poetry, his liking for people, his friendliness and sympathy, his kindness, common-sense and temperate large-mindedness, and his understanding—his ceaseless activity and energy—and what remains pre-emi-

(Continued on page 14)

**NEWS NOTES OF
THE CHURCH IN
BRIEF PARAGRAPHS**

Edited by GERARD TEASDALE

One of the surprise hits at the conference to consider the Malvern Manifesto, meeting in New Haven, February 23-24, under the auspices of the Church League for Industrial Democracy, was the address by an obscure layman, Mr. George F. Wiemann. A typical Connecticut Yankee in speech and dress, long, lanky and bespeckled, he arose rather hesitatingly to testify on what the conference meant to him. "I go to church every Sunday, and I like to face the altar and say the creed. But this morning, after listening to the discussion here, I jotted down on a bit of paper the creed I'd like to say every Sunday with my fellow worshippers. It is pretty crude—I'm no writer—and I think perhaps I can whip it into better shape with a little time. But I want to give it to you as expressing my feelings about all these things we're discussing.

"I believe that we are all the children of God the Father, Almighty Maker of Heaven and Earth.

"I believe that, as God loves us, so should we love our fellow-men, everywhere.

"I believe that, as Jesus sacrificed himself for us, so should we be willing to sacrifice ourselves and what we possess to help needy men, women and children, everywhere on this earth.

"I believe that we all live by God's mercy and bounty and that everything we possess, including all our earthly possessions, is God's gift to us.

"I believe that it is God's divine purpose that his bountiful and all-sufficient gifts to us should be shared by all mankind, and that no nation or government should usurp or withhold from others a fair possession of his gifts.

"Above all, I believe that I should do no injustice to or take any unfair



BISHOP FRANK E. WILSON
"Where Indeed But in the Church"

advantage of any man, woman or child, either directly or indirectly, and that I should discourage others not to covet what rightfully belongs to others.

"All this I believe to be my bounden duty in helping to stop all warfare and help to promote peace on earth and good-will to all men in order to help build the Kingdom of God on earth."

* * *

**Bishop Campbell Gray
Visits Baltimore**

Bishop Gray of Northern Indiana was the guest of Grace and St. Peter's, Baltimore, from February 19 through the 23rd, speaking before various parish groups and preaching to the young people of the parish on Sunday morning. He also conducted a quiet evening for the men.

* * *

**Bishop Mann Commissions
Lay Evangelists**

Bishop Mann commissioned twenty-six laymen of the diocese of Pittsburgh as lay evangelists on Quinquagesima Sunday. The service was held at Trinity Cathedral, with the Rev. Arthur B. Kinsolving 3rd, rector of Calvary Church, the preacher. They were commissioned for the Laymen's

League of the diocese, which is a unique outfit. It is the oldest organization of its kind in the American Church, being founded fifty-two years ago, and is modeled after a similar organization in Durham, England. Since it was started it has founded new missions, several of which have become strong parishes. Last year members of the League conducted 287 services in the diocese. The men who compose it are business and professional men, with six of them considered sufficiently well trained as "ministers" to be allowed by the bishop to prepare their own sermons.

* * *

**A Meeting On
Affairs In Africa**

With all that we are supposed to have learned about this world as a result of the war, it is safe to say that few of us know much about Africa. It is said that Dr. Max Yergen, director of the Council on African Affairs, who was one of the speakers at the CLID forums in Kansas City, is the best informed man in America about that continent. A symposium to discuss the situation



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there will be held this Saturday evening at International House in New York. The speakers will be Dr. Henry E. Sigerist, famous physician, who just returned from a five months study in Africa on health and social welfare; Paul Robeson, noted singer; Madame Kamaladevi of India and Dr. Yergen. Miss Mary van Kleeck is to preside. Admission is to be by card only. They may be obtained free of charge by writing to the Council on African Affairs at 8 West 40th Street, New York City.

Consecration of Bishop Conkling

The consecration of Wallace Edmonds Conkling as Bishop of Chicago on February 24 brought to the city one of the largest gatherings of Church people since the consecration of the late Bishop Stewart twelve years ago. There were twenty bishops present and over 200 clergymen, as well as the entire student bodies of Seabury-Western Seminary and Nashotah House. Bishop Wilson of Eau Claire was to have preached but he was prevented by illness from attending. His sermon was therefore read by Bishop McElwain. "The world today totters on the brink of an unknown future," declared the Bishop of Eau Claire. "Institutions and cultures which have taken centuries to build

are crashing into helpless ruins. The products of human genius in art, architecture and engineering skill are lying in pitiful destruction under the ravaging blast of modern warfare. Political and social liberties face degradation if not annihilation. Industrial progress is being prostituted from constructive purpose to the suicidal ends of competitive violence. Scientific achievements are turned back in furious assault on the very civilization which has given them birth. Ideals are shattered, confidence is undermined and fear holds sway. Where in all the sorry scene may one find a basis of assurance upon which one may lay hold: Where indeed but in the Church of the living God? Such an upheaval as we witness today is no new experience for the Church. It has ridden the gale of war and destruction, of the rise and fall of civilizations, of the coming and going of kingdoms and empires for 2,000 years. Under God it has pursued its course undeterred by the storms and tumults rising out of a humanity reluctant to submit itself to the divine will. Out of every cataclysm it has come forth strengthened, purified, with renewed dedication. The one stable factor in a welter of disillusionment is the Church which has repeatedly proved its powers of survival."

Through the courtesy of Dean Ladd of the Berkeley Divinity School, the historic Seabury Chalice was shipped to Chicago and used in the consecration service. The use of this famous communion vessel had an important significance to the St. James' ceremonies because of the fact that the founder and first pastor of the Chicago parish, the Rev. Isaac William Hallam, was a former rector of the New London, Connecticut, church, to which the chalice originally belonged.

Church Is Busy In Hawaii

Bishop S. Harrington Littell is organizing Church people in the Hawaiian Islands to give all possible help to the rapidly increasing number of soldiers and sailors who are stationed there. Mrs. Littell also is urging that Church women arrange to receive service men in their homes, arrange sight-seeing tours for them, and by other methods guard them from evil influences to which they may be exposed.

Malvern Manifesto Is Available

The Malvern Manifesto is now available at 5c for single copies and but \$1 for 100 copies. Large numbers of Church people, laymen as



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well as clergy, are using them in "cells" as suggested by the Archbishop of York. See the further announcement on page two (inside cover page) of this issue.

* * *

Young People Meet in Baltimore

Over 700 young people attended the youth rally of the church, held in Baltimore, February 22-23, at the Pro-cathedral. The Rev. Frederick H. Arterton, secretary of the youth division of the National Council, gave the address at the supper meeting, with Bishop Campbell Gray of Northern Indiana, preaching at the closing corporate communion. The chairman of the committee making the excellent arrangements was Mr. Horace L. Varian Jr.

* * *

Food From Migrants Only Served During Study

The Very Rev. John Day, dean of Grace Cathedral, Topeka, Kansas, reports that the first session of a class on migrants during Lent was a migrant luncheon and program. Only food harvested by migrants was served, with oysters as a piece de resistance. There were 110 women present and the 25 copies of THE WITNESS disappeared so fast that the order had to be doubled.

* * *

Financial Aspect of Long Island Diocese

In 1940 the diocese of Long Island contributed \$50,355 to the national program of the Church which is slightly above the 1939 low for five years. Most contributed in that period was \$56,000 in 1938. Complete receipts in the diocese for 1940 was \$116,556.

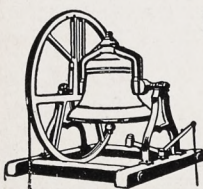
* * *

Falling Income Closes New York School

The St. Agatha School for girls in New York will close after commencement exercises this year due to a falling income from endowment and continued deficits in the school budget.

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The small student body has been made up chiefly of sons and daughters of Episcopal ministers or students planning to enter the ministry.

* * *

Buffalo Lenten Preachers Announced

St. Paul's Cathedral, Buffalo, announces the following list of speakers for Noon Day services during Lent. March 10-14, Arthur Lee Kinsolving; March 17-19, Harold C. Phillips, Baptist; March 20-21, Herman H. Lohans, United Evangelical; March 24-28, Dean Chester B. Emerson of Cleveland; March 31 and April 1, Dr. William Alfred Eddy, President of Hobart College; April 2-4, Ralph W. Sockman, Methodist; April 7-10, Bishop Davis; Good Friday, Austin Pardue. Others who have spoken already are Father William S. Chalmers, O.H.C. and Dean Kirk B. O'Ferrall of Detroit.

* * *

Three-Hour Service for Topeka Cathedral

Plans are being made for a three-hour service on Good Friday in Grace

Cathedral, Topeka, in which six ministers from down-town churches will participate. The week day Lenten services at the Cathedral are being held on Wednesdays and Fridays.

* * *

Newark Church Club Holds Dinner

Bishop Washburn and Suffragan Bishop Ludlow of Newark and the Rev. Louis Pitt of New York addressed a dinner of 200 clergy and laity, sponsored by the Church Club of

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Newark on February 20. Bishop Washburn suggested that the Club revive the church extension fund for the building of new churches in the diocese.

* * *

Bishop-Editor Wilson in Hospital

Bishop Wilson of Eau Claire was taken ill suddenly on February 19th and was taken to a hospital where he is now receiving medical treatment. He was spending the evening with a friend, who happened also to be a physician, when he had a heart attack. He received first aid at once and then was removed to a hospital, with reports that he will be released after treatment, which consists largely of rest. Meanwhile he has had to cancel a number of Lenten engagements—the first engagements he has cancelled in twenty-four years because of illness.

* * *

Lenten Preachers for Binghamton, New York

The list of preachers for Noon-Day services during Lent in Christ Church Binghamton, New York, are as follows: March 6, Gregory Mabry; March 13, Walter H. Stowe; March 20, William T. Heath; March 27, Thomas J. Lacey; April 3, Arthur G. W. Pfaffko; April 10, D. A. McGregor. Bishop Peabody of Central New York was the preacher at the service on February 27.

* * *

Worship Central Theme Second Year of Forward

The new Forward Movement commission at its first meeting, in Washington, D. C., February 18-19, laid preliminary plans for making worship the central theme of the second year of the ten year program starting next fall. The commission recommended that immediately following the Roll Call in May, each parish set up a Forward council to guide a unified parish program which should embrace the main objectives of the ten year plan. In his opening statement

to the commission, which he appointed as his advisory group, the Presiding Bishop emphasized the need for carrying on the literature program, including Forward-Day by Day.

* * *

A. B. Kinsolving Starts 81st Year

The Rev. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, was 80 on February 21 and for sheer doggedness the boys of St. Paul's School presented him with a Virginia ham. Bishop Helfenstein of Maryland was among those to greet the octogenarian who is a flat denial of his age.

* * *

Many Hope to Attend Graduate School

The Rev. Joseph F. Fletcher, Dean of the Graduate School of Applied Religion, Cincinnati, interviewed one hundred candidates from seven eastern universities for the summer and winter sessions of the school on his recent tour, February 17-March 1. The enrollment of the summer session will be limited to thirty-four men, a number six times that of the attendance in 1922-23. Dr. William S. Keller, founder, will return from speaking engagements in Honolulu late in March.

* * *

National Council Sets Up World Relief Fund

Authorized last October at General Convention, the Presiding Bishop's

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World Relief Fund has now been set up by the National Council. The purpose of the fund is to make known the needs of refugees and victims of war; to support established inter-church agencies serving those needs; to receive and distribute gifts. Distributions will be made chiefly through such agencies as the American Committee for Christian Refugees, the Church Committee for China Relief, the American Friends Service Committee and the American Bible Society Emergency Fund.

* * *

Negro Educator Appointed to Defense Board

The Rev. J. Alvin Russell of Lawrenceville, Va., has been appointed by Governor Price to the Virginia state council for defense, the only Negro thus far appointed to this commission. Mr. Russell is principal of the St. Paul Normal and Industrial School.

* * *

Putting An Active Verb to Use

The net amount of the debt of Bishop of Chicago is \$739,400, with interest on the entire debt of \$40,000 a year. Bishop Randall has gotten out a folder to do something about the debt and has titled it, "Let's break the back of it in 1941."

VIDA D. SCUDDER WRITES BIOGRAPHY OF MODERN SAINT

(Continued from page 9)

ment to this reviewer—a certain single-mindedness — and unswerving loyalty to a commitment once made.

His cessation after a few years of active participation in labor matters seems not to denote a withdrawal from that cause, but rather that he was pledged to another all-engrossing one. The author discusses this.

And there is a searching and sympathetic passage in the Life in which the author discusses what the monastic movement has meant, and can still mean, to the Church on earth.

A skilful selection of quotations is given. One is tempted to quote: "I am glad you have a nice room, with God and His Angels as your only room-mates."

"The future is given us to be a region of hope, not of fear."

"Gold builds silently."

"The South Wind of His Spirit."

He called on a friend in a hospital. The Unitarian nurse afterwards asked, "Who is that man? It would never matter what he wore. He shed peace and power even in the corridor."

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Sunday Services: 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

Rev. H. W. B. Donegan, D.D., Rector
Madison Avenue at 71st Street
New York City

8:00 A.M. Holy Communion
9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy Communion.

St. Thomas Church

Fifth Avenue and 53rd Street

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

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

8:30 A.M. Holy Communion

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

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Shelton Square
Buffalo, New York

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

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

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

Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

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

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion.

11:00 A.M.—Morning Service and Sermon.

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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

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

Thursdays: 7:30 A.M.

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CLID CONFERENCE ENDORSES MALVERN WITH ENTHUSIASM

(Continued from page 9)

tive security pact with all non-Axis powers, including the Soviet Union; the demand for the end of the "divide and rule" policy of Great Britain, and home rule for India as a condition of American support in the war.

The conference closed with a dinner at which the report of the Findings Committee was presented. There were addresses by Mr. William F. Cochran of Baltimore, Bishop W. Appleton Lawrence of Western Massachusetts and the executive secretary of the CLID who reported on past activities and plans for the future. The highlight of the dinner, and perhaps the conference, was the address by Miss Vida Scudder who, in a stirring address, declared that she sang the song of Simeon when she learned of the Malvern Manifesto: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The Malvern and New Haven conferences, she declared, were the culmination of long years of effort on the part of a few earnest Churchmen, and she told of the early beginnings and the development of the social movement in the Church, in which she has played such a part. The address brought forth a spontaneous tribute to this gallant warrior, with the several hundred present standing for prolonged applause.

Mr. Fletcher then presented the report of the Findings Committee, which gave unanimous approval to the Malvern Manifesto, including the Acland Amendment, with only such minor changes as to make it more adaptable to the American situation. He was followed by Miss van Kleeck who presented resolutions. She stated that there had not been time to consider them adequately and that therefore they had been referred to the executive committee for further consideration and recommendation, but she did indicate that they have been

approved in principle and would be offered to the 'cells' for study and action. They included greater security for agricultural laborers; and also for youth; social security for lay-workers of the Church and more equality in clergy salaries; with several resolutions dealing with an unjust economic order which results in imperialism, the enslavement of hundreds of millions of colonial peoples, and is the chief cause of war. There were also resolutions calling on Church people to work for the repeal of the poll-tax as a requirement for voting; calling for the protection of minority parties; opposing the censorship of textbooks; endorsement of the cooperative movement; the establishment of a committee to prepare manuals on social worship to include hymns, selected readings and prayers and litanies of social aspiration.

To summarize: the Malvern Manifesto was given wholehearted approval as a call to the Church for immediate study and action, with committees named to perfect machinery looking toward that end. Two of these committees met ten hours after the adjournment of the New Haven Conference, with a third

committee meeting by the time this report is in print, all of which indicates an enthusiastic determination for action.

No effort will be made in this report to list those present at New Haven beyond saying that there was a total registration of about 350 people, with every section of the country represented except the Pacific, and that among those enrolled were people of outstanding leadership in the Church. Likewise the Conference received endorsement by thirty-five bishops whose letters were presented. Among these letters was one from Bishop Edward L. Parsons, president of the CLID, who was unable to be present, which was read to the conference. He urged the organization to set aside their differences caused by different attitudes toward the war, in order that the League might present a united stand for the extension of democracy at home.



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26 Forty Days and Forty Nights

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in the wild; For - ty days and for - ty nights
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