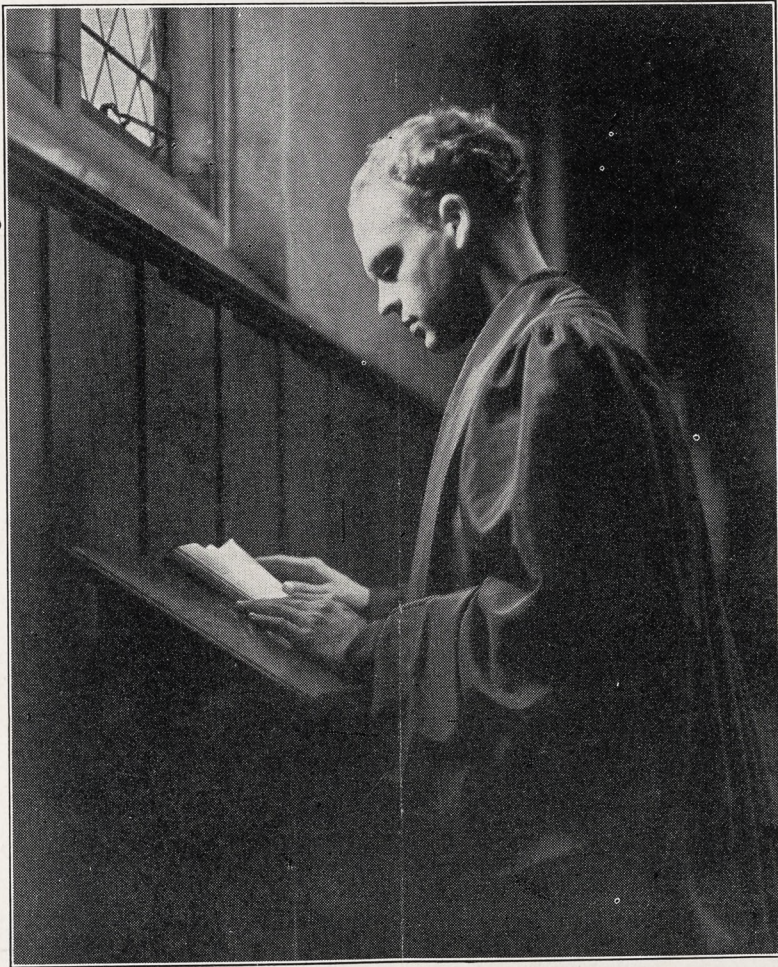


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THE WITNESS



The Lenten Season

ARTICLE BY JACK McMICHAEL

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CLERGY NOTES

APPLETON, F., is in charge of St. Stephen's Church, Brooklyn, New York.

BARNWELL, STEPHEN E., formerly rector of St. Andrew's, Darien, Ga., and vicar of St. Paul's, Jesup, is now the rector of Trinity, Apalachicola, Fla.

CRARY, EDWARD F., in charge at Bayfield, Wisconsin, has relinquished that work because of ill health and the work placed in charge of the Rev. M. G. Argeaux, rector at Ashland.

CRUSOE, CHARLES E., has resigned as rector of St. Matthew's, Houma, La., and is to take supply work on request.

ECKEL, E. H. Sr., of Warrensburg, Mo., is locum tenens at St. Matthew's, Newton, Kansas.

FRASER, DUNCAN, assistant at the Epiphany, Washington, D. C. has been appointed in charge of the Cathedral of St. John, Providence, R. I.

FRELAND, E. L., formerly rector of St. John's, Marysville, California, is now vicar of St. John's, Bizbee, Arizona.

GEORGE, R. A., rector of St. James' Church, Bucyrus and Grace Church, Galion, and priest-in-charge of St. Mark's Mission, Shelby, Ohio, has accepted a call to be curate at St. Paul's Church, Akron, Ohio.

GILDERSLEEVE, N. B., rector of St. Agnes Church, East Orange, New Jersey, has accepted a call to be rector of Emmanuel Church, East Syracuse, New York, and chaplain of Manlius School, Manlius, New York.

HUDSON, H., priest of the diocese of Olympia, died at his residence in Bremerton, Washington, on February 23 at the age of 74.

LUISA, L. S., formerly rector of Holy Trinity Church, Hicksville, Long Island, is now chaplain to the 26th Infantry, 1st Division, at Fort Devens, Massachusetts.

MAXTED, EDWARD G., formerly rector at Pascagoula, Miss., has retired and is now living at 1503 West Garden Street, Pensacola, Florida.

MILLARD, RICHARD, curate at St. John's, Waterbury, Conn., has been elected minister in charge of St. James, Waterbury, Conn., for a year while Rector Hamilton H. Kellogg is serving as a chaplain in Florida.

OLTON, R. M., rector of St. John's Church, Dover New Jersey, has been assigned to the First Marine Division, Guantanamo Bay, Cuba, for a year.

ONSTAD, G. H., formerly priest-in-charge of St. Mark's, Oakes, North Dakota, and adjacent missions, is now rector of St. Luke's, Bartlesville, Oklahoma.

OPIE, T. F., rector at St. John's, Olney, diocese of Washington, has retired because of ill health.

RAYNER, R. A., formerly priest-in-charge of the Good Shepherd Mission, Lakota, and St. Paul's, Rugby, North Dakota, is now rector of the Church of the Advent, Devil's Lake and St. John's, Rolla, North Dakota.

ROWLAND, ARTHUR P., formerly of Holy Trinity, Minneapolis, Minn., is now the rector of the Redeemer, Superior, Wisconsin.

STARR, HOMER P., was ordained priest on March 8th at Christ Church, Nashville, Tennessee, by Bishop Dandridge. Mr. Starr is an assistant at Christ Church.

STURTEVANT, PETER, student at Virginia Seminary, is to serve as curate at Grace Church, Amherst, Mass., following graduation in June.

TAYLOR, M. S., has resigned the rectorship of All Saints' Church, Frederick, Maryland, and retired on account of ill health. After April 1, his address will be Severin Avenue, Annapolis, Maryland.

TURRILL, W. B., lately in charge of St. Luke's, Renton, Washington, has retired. Address is 3246 West Viewmont Way, Seattle.

UNDERWOOD, R. S., formerly of the district of Anking, China, is priest-in-charge of St. John's, Kirkland and Emmanuel, Mercer Island, diocese of Olympia.

WRIGHT, D. B., rector of Christ Church, Hudson, Ohio, has accepted a call to the rectorship of St. James' Church, Painesville, Ohio.

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By Bishop Johnson

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A National Paper of the Episcopal Church

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"NEW ORDER" IN CHINA

By

JACK McMICHAEL

PEERING THROUGH the portholes of a trans-Pacific liner I got my first look at Chinese soil. "There are the buildings of Shanghai University and the American Baptist College," pointed out Bishop Huntington, my travelling companion and cabin-mate.

Flying over those buildings was the Rising Sun flag of the invading army; Shanghai University was conquered territory. A few days later I met some professors from the university. They told me how they had been driven away from their own campus, buildings, and precious scientific equipment. In Shanghai's International Settlement, Shanghai University was sharing a crowded office building with Hangchow Christian College and other schools. Here they conducted classes without the needed books and other equipment. No campus and no dormitories: impoverished students had to get along as best they could for recreation, food,



JACK McMICHAEL

Mr. McMichael spent ten months travelling through war torn China in 1938 as official goodwill ambassador of the American Student Christian Movement. His second article will deal with the challenging democratic developments in unoccupied Free China.

and housing. This is the plight of all South Yangtze Valley schools, which have fled from Nanking, Soochow, Hankow, etc., to seek in Shanghai's International Settlement and French Concession a haven of refuge. Their campuses had been pillaged, destroyed, or occupied by the invading army. St. John's (American Episcopalian) had been luckily free from wholesale destruction, but its campus could not be used by the students since it was directly joined by an encampment of Japanese soldiers. St. John's too had given up a beautiful campus for a crowded office building. Methodist Soochow University was sharing one church building with a refugee camp and some seven other schools. Thus do thousands of refugee students struggle to keep the lights of education aflame in Shanghai's populous streets; and thus has the war made of Shanghai's international zone China's largest student center.

Dr. Herman Liu, president of Shanghai University, was one of China's leading Christians and educators. He was chairman of the Shanghai Student Relief Committee, which dispenses relief funds raised for needy Chinese students by students in America and Europe. He asked me to speak to the student body of the university. In introducing me he asked me to convey to the students and people of America the fact that the peace loving masses of China were at last convinced that there could be no enduring peace unless it were rooted in justice. A few days later Dr. Liu was murdered in open daylight on the streets of Shanghai. The invaders will destroy university presidents as well as university camps. The invaders want the Chinese to preach peace based on conquest, but peace based on justice is "dangerous."

The students are only a small part of Shang-

hai's tremendous refugee problem. The international (and thus semi-protected) zone of Shanghai has doubled in population. Of up to one million refugees some 25,000 of them may be students. Most of the refugees are destitute: walk the streets as beggars, or live in refugee camps. Residences, office buildings, and Buddhist temples have been converted into camps. One of the camps which I visited was a Buddhist temple. It housed 8,000 refugees! It was damp, dirty, dark. There was not enough money to keep the one light bulb shining. The floor was of dirt. The beds (for those who had them) were three layers high. The diet was pitifully inadequate. The small children and babies were lucky enough to get milk made from soy beans. The death rate in this, as in all the camps, was very high. A few months before these refugees had been living in their own homes and working on the fertile farm land of the Yangtze valley or manning the machines in Shanghai's busy factories. But the occupying army had come to seize and destroy those homes and factories and fields. Destitute and terrified these hundreds of thousands of peasants and workers had fled for their lives to Shanghai's restricted international zone.

Thousands of the refugees formerly had lived and worked in Shanghai's Chinese City north of Soochow Creek. A friend and I drove for hours and hours through this great area where formerly had been concentrated 67% of all of China's industry, homes, schools, churches, libraries, recreation grounds; but where we found nothing but empty walls, charred bricks, and occasional piles of scrap made from torn up machinery and being shipped off each day for transformation into more bombs and shells for the use of Japan's army. Words are incapable of describing the extent of this destruction. Never before had I dreamed such devastation possible.

FROM Shanghai another Y secretary and I embarked for that part of North China which had been occupied in the first month by the imperial, invading army. Here we were to see less physical destruction, but not less evidence of misery. On the outskirts of Tientsin we stopped on a hill overlooking famed Nankai University, built by Rockefeller and Boxer Indemnity funds from this country. "There," pointed my friend, "was the liberal arts college. There the college of sciences. There the library. There the dormitory and gymnasium." Today they are nothing but smoked piles of brick guarded by Japanese soldiers whose army had dropped the incendiary bombs on this important, but non-military educational institution. Before the war Peking had

been the major educational center of the Far East. My travelling companion, Lyman Hoover, is a young missionary who had spent his first term in China helping to organize and develop student Christian associations in Peking's many universities. He had been in America at the outbreak of the war and was just back from his furlough. He took me with him as he visited for the first time the university campuses which he loved so deeply. One wished that they too had been destroyed. Instead, however, they were being used by the invading army as convenient barracks for further military penetration into China. The soldiers were drilling on the athletic grounds of Tsing Hua University, sleeping in the dormitories and classrooms, and using a university gymnasium as a horse stable!

Worse than the burning and military occupation of great universities by the invaders was and is their control of high schools and primary schools. The minds of these younger children are more pliable, more subject to being warped. Their textbooks and courses are being changed. They are being forced to write essays and make speeches praising the invaders as "friendly" and helpful. Along with this military control of the schools has gone the complete control of the press, movies, and radio; the censorship of mail; the constant searching and intimidation of civilians: a black-out of all civil liberties.

While we were in Peking the spokesman for the imperial army admitted for the first time that they had burned North China villages and wheat fields to the grounds, polluted the wells, and driven the destitute peasants out into the hills without food or shelter. He explained that this was their penalty for refusing to "cooperate." Another enslavement technique is that of drugging the people with opium and heroin. Before this war opium had been outlawed in China and pretty nearly wiped out in Peking. When the invaders came in and set up their new puppet government, they repealed the old anti-opium law and opened up the opium shops. Hundreds of them were competing on the streets of Peking during my visit there. They were open and above board. I saved the dime's worth of opium which I bought in one of them to prove that it really could be done.

When I passed through drugged and enslaved Manchuria I picked up an English language pamphlet entitled, "North China in Transition." It was published by the South Manchuria Railway Co. (a polite way of saying the Japanese army) and was printed in Japan. It is an adjective-filled description of the glories of North China now that it has been freed and developed by the

"friendly" invading army. It tells of the unanimous and cooperative welcome extended by the Chinese people. It quotes letters from precocious first and second year Chinese students praising the invaders for their helpfulness in reopening the schools and letting them go back to school just as before. It is the best book I've seen on what is *not* happening in North China.

A few weeks later I was in territory not yet invaded by the imperial army, but threatened by early invasion. We were standing on the high campus of beautiful Fukien Christian University overlooking the Min river, dotted here and there with white sail boats and bordered by waving rice fields. Nearby we had heard the firing from a Japanese naval vessel which we spotted just off the China coast. The last remains of the pitiful Chinese navy had been bombed and sunk within a few miles of us. Amoy had just been seized by the invading army. Foochow was being visited by enemy bombers almost daily. The city hospital was closing. So was the university and the other Christian schools in Foochow which had made this the center of Chinese Christian education. These schools were carrying a lucky fraction of their students further into the interior to continue their studies under much more difficult conditions. The more privileged third of Foochow's citizenry was evacuating. The threat of invasion and the fact of constant bombing were the causes. It was a Sunday afternoon, and we were out on the university campus to look at the more than 40 planes which had flown over our heads and were dropping bombs in three directions. We watched the planes swoop, saw the smoke, then heard the explosions. Death and destruction were the results. This was the largest bombing raid in Fukien's history. It made the threat of occupation more real. I knew that this, like other raids, was made possible only by the economic cooperation of my own America. In the ruins of Shanghai I had picked up shrapnel made of American scrap. On the streets of Peking I had seen the Ford trucks of the invading army. The planes over our very heads could not fly without the gasoline and oil from America. The bombs which were wiping out life and property in our very sight and hearing, were made of material from my own land. Yet I knew that the great majority of my fellow-Americans joined in my desire for a real embargo on war materials to Japan. Not only the people of China, but the people of America also were being betrayed by their own government's undemocratic foreign policy and by the few for whom profits were of more value than human life or liberty.

Unionized Religion

By

BISHOP JOHNSON

THE Church as a potent factor in civilization is scarcely on trial. It has been demonstrated time and again what it could do with people. It was the one potent factor which tamed and civilized the Anglo-Saxon savages and Scandinavian pirates from whom we are descended. It is the only potent factor that has ever attempted to do anything with Fiji cannibals and Polynesian head-hunters. It is the only instrument of our rather smug civilization which has ever carried its benevolent influence into Uganda or Metlakatla.

The only other stimulants, which the Caucasian race has ever attempted to give the savage, have been racial prejudices and bad whiskey.

Really the Church as an institution has done so much more for the race than the modern critics of the Church are doing that it would be more seemly for the people to confess their own sin in abandoning the one instrument of grace that the world has known and substituting generalizing negations for personal service.

The real trouble with agriculture is usually poor soil and muddled heads. As a rule the Providence of God is to be depended upon; but, strange to say, whenever a flood or an earthquake destroys the crops, it is called a visitation of God. Why that curious name? God visits us with sunlight and rain and fertile soil, yet we emphasize exceptional acts of destruction as His visits. Man is prone to lay the blame of things on God.

What is this Church that is so frequently discussed? It is so easy to enter a general indictment against a mere fiction of the mind. It must be apparent that the Church is one of two things: Either it is the instrument of God to convey grace to men, or else it is the creation of men to convey information to God.

Either it is an organization founded by Christ to tell men about God, or else it is an ecclesiastical union organized by men to tell God what man wants. You belong either to the Corporate Body of Christ or else to the union. If you belong to the Corporate Body you are apt to be long on your privileges as a member of the Corporation and are apt to be looking for dividends more than service. And if you belong to the union you are apt to be long on grievances and short on a sense of personal responsibility.

The old mediaeval corporation was apt to abuse its privileges. The Reformation was a unionizing of religious workers, and they are strong in air-

ing their grievances and shouting for shorter hours of service and better wages in the way of ecclesiastical attractions. And the worst of it is that the shorter the hours and the better the sermon the less labor one gets in return. The best laborers I know in the Church are not the product of fine sermons, but rather of a good conscience.

These new ecclesiastical unions want none of that "penny a day" stuff, although they are rather keen for the eleventh-hour privileges. They hang about the market place and tell us how the Church should be run, but no burden and heat of the day for them. It is true that no man has hired them, but not because they have received no invitation to work, but because they are on a strike for shorter hours and better sermons.

MEN are very prone to complain about the weather, their religion and the policies of the administration. This is not a sign of an enlightened conscience, nor of a constructive mind, but rather that the disease is catching. It is easy to condemn a government that you couldn't run to save your life and to tell what the Church ought to do when you yourself are doing nothing.

The only legitimate critic is the hard worker, and he is so engrossed in his work that he forgets to criticize.

There is a quadruped who whenever he stops work begins to kick and bray. He is a fairly intelligent animal, but has an unsocial disposition.

The vineyard is here, and it is the Lord's will that we should work therein. The fact that we have poor overseers and poor grub does not justify a strike, for, after all, God is expecting us to work and isn't interested in our complaints. A poor preacher may be His test of your sincerity, and I doubt whether He will accept your alibi when pay day comes. Ruskin has defined a critic as "a painter who cannot paint himself." It is a suggestive definition and fairly comprehensive in its conclusiveness.

We may as well recognize that the Kingdom of Heaven includes the Corporation and the workers and that the interest of one is the interest of both.

The Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the Corporation are poor "stuff," the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive.

We are not going to improve the spiritual force which the Church has always contained when men stir up the gift of the Spirit, by pulling out of the Kingdom.

The truth is that God made a Church which He never intended should be acceptable to quitters. It is the grit of continuance in good works which God demands, and those who murmur are destroyed by the serpents of anger, envy and hate, and those who persist in complaining are destroyed by the Destroyer.

If a Church in any particular age has been run down (as it frequently has) then it has owed its resurrection to the persistence of good men who stick to the Cross of Christ, when all the rabble about is gabbing.

It boils itself down to this: Your life is your job and God is your Master.

He knows what is going on better than you do, and it is harder for Him to put up with poor priests than it is for you to put up with poor preachers.

If He sends you into no man's land of spiritual desolation, He expects you to carry on with the same fidelity to Him that you would manifest if you held a title deed to the Garden of Eden.

The real answer to the complaint is to be found in your definition of the Church. Is God a hard Master who calls you to an unprofitable job? If so, then strike, but do not imagine that you have reached the end of the question. You are as responsible as Trotsky for what happens afterward, for you have contributed to the chaos by your desertion of the forces that make for law and order.

Talking It Over

By

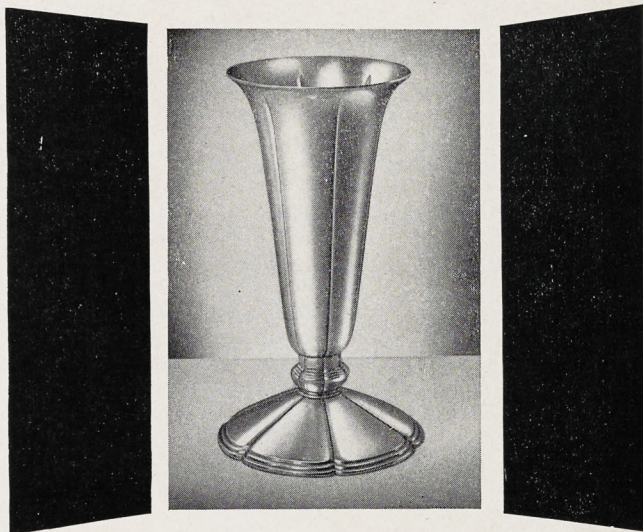
WILLIAM B. SPOFFORD

MY FRIEND, Owings Stone of Baltimore, wrote a lively piece for this paper a few weeks ago in which he said, quite properly, that all this business about Malvern is a lot of tommyrot if it ends with pronouncements and resolutions and fails to get down into the very life of parishes. Things have happened . . . and are happening . . . since he wrote that. The New Haven Conference has been held that brought together several hundred representative Episcopalians from all parts of the country. They listened to addresses and took part in discussion quite on a par with Malvern, and at the concluding meeting they not only endorsed the Malvern Manifesto

with enthusiasm, but also took steps to carry out the suggestion of the Archbishop of York that "cells" should be started wherever a few interested people could be found. I can now report that a number of things have happened since that conference. First, nothing has taken place in this Church of ours during the twenty-two years that I have been connected with this paper, that has caught the imagination of Church people as has Malvern and New Haven. The British conference was given large space not only in Church papers of all denominations but in the secular press as well. Reprints of the Manifesto have been widely circulated, not only by the CLID which is having a hard time keeping up with the demand, but by the research department of the Federal Council of Churches, Modern Age Books, and for all I know other agencies. The New Haven Conference was given as much attention by the press, including a three column story in the March 10th issue of TIME and one of the longest news stories ever to appear in the *Christian Century*. Immediately following the conference I left for ten days of speaking in the mid-west. An order for 5,000 reprints of the Malvern Manifesto was placed with a printer the day I left. I returned to find that not only were they all gone but that a duplicate order was nearly exhausted . . . and this without any promoting on our part beyond a small announcement in THE WITNESS. Every mail brings in orders for several hundred copies, together with letters asking what is to be done to organize a "cell," and not alone from Episcopalians but from members of many churches. Also wherever I went during my ten-days' trip, and I covered considerable territory, I found excited interest in Malvern and a desire to get going. The Church is not only stirring; it is boiling.

WHAT NEXT? That question has to be answered by a committee which has already held two meetings since the New Haven Conference and in a week or two will announce plans. Meanwhile there are a number of things that *you* . . . clergyman or layman . . . can do. You can start a "cell" now. This word, used by the Archbishop of York, is of course a biological one. By it he means that wherever three or four earnest Christians are to be found who desire to carry out the implications of their religion, they should come together for "common prayer, study and service" . . . to quote Malvern. As they attract others and grow they should divide, as cells do, with each cell performing some particular function but remaining a part of the body. Four grow to eight and divide; two cells of four persons

each grow to eight each and divide into four cells . . . and so on until, as Saint Paul said, "a little leaven leaveneth the whole lump." First prayer. Then study, and you can start with two documents; the Malvern Manifesto and the report of the New Haven Conference (see page 10). Presently there will be available the interpretations of Malvern delivered in New Haven by Vida Scudder, the Rev. Frederick Grant, Mary van Kleeck, the Rev. A. T. Mollegen, the Rev. Joseph Fletcher, the Rev. Richard Emrich and others of America. In addition it is our hope (the British censor being willing) to have the addresses delivered at Malvern. Just how this material will be presented is yet to be determined, though I can say for the committee that we will bring it out as inexpensively as we can to give it the widest distribution possible. In any case, you can start your "cell" NOW, even if you can find but one other interested person to pray with you and to study the two documents already available. Further material for study will certainly be available by the time you are ready for it . . . and out of the study will naturally flow service and action, for "faith without works is dead." Act NOW, and watch these pages for further announcements.



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

Reported by W. B. SPOFFORD

Something new in the way of conferences was held at Christ Church Cathedral, St. Louis, from March 14-16, when about 100 leaders of religion from rural areas of Tennessee, Arkansas and Missouri gathered for a training institute. Sponsored by the recently organized People's Institute of Applied Religion, with the corporation of the Church League for Industrial Democracy, the Methodist Federation of Social Service, the Religion and Labor Foundation and many church leaders, its purpose was to teach the preachers among the sharecroppers and tenant farmers, generally fundamentalists, something of the prophetic social messages of the Bible. Basing their teaching definitely on Biblical quotations the leaders brought out their significance for today in dealing with such current problems as peonage, discrimination (there were many Negro preachers present), civil liberties, opportunities for education, cooperation, war or peace, and kindred topics. The organizer of the institute was the Rev. Claude Williams whose biography by Britisher Cedric Belfrage appeared this week under the title of *South of God*. It is the exciting story of one who has devoted his life to the underprivileged—the Negroes, the miners, the sharecroppers—a man said "to be a fool by calling and by preference." First brought out in England, the biography was read there by thousands, but the story is so exciting that most readers are said to have considered it a novel rather than a biography. The St. Louis Institute was but the first to be sponsored by the People's Institute which is now going forward with plans to have them in various centers of the South with the hope of converting the fundamentalist preachers to a new approach and one more in keeping with the problems of our day. Among those lecturing at the St. Louis Institute was the Rev. Joseph F. Fletcher of the School of Applied Religion, Cincinnati.

* * *

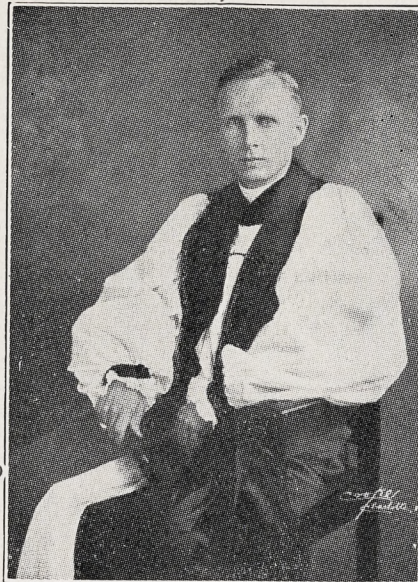
**Students Support Work
In Hawaii**

Students of the Seabury-Western Seminary are raising funds this year to support the work of Andrew Otani, member of this year's graduating class, who is to return to the Hawaiian Islands as a missionary.

* * *

**James Thayer Addison
Should Be Better Known**

If what the *New Yorker* says of James Thayer Addison, first vice-



BISHOP PENICK
Lenten Preacher in Birmingham

president of the National Council, is true he ought to be even better known than he is. He recently wrote a book, "The Parables of Our Lord," with the publisher stating in advertisements that "the author, who wrote the *Lord's Prayer*, is well known throughout the Church."

* * *

**Newark Holds Rally
For Refugees**

Conrad Hoffman Jr., in charge of Jewish work for the Board of National Missions, is to be the speaker at a rally for European refugees to be held this coming Sunday afternoon at Trinity Cathedral, Newark. Bishop Washburn is also to speak.

* * *

**Spending Money
In Panama**

The government is spending four and a half million dollars a week in the Panama Canal Zone, says Bishop Beal, and it has brought in large numbers of civilians to whom the Church should minister. Two additional clergymen have been provided by the National Council but the staff is undermanned at present.

* * *

**Ohio Ministers
Oppose War**

A large number of ministers of Ohio issued a statement on March 9th, which was read in all their churches, opposing the entrance of the United States into the war. They said in part: "The entrance of the United States into the present conflict would be disastrous to our nation, resulting in the destruction not only of precious lives but of the finest economic, educational, moral and spiritual values. This conviction rests upon

moral and spiritual grounds and therefore our loyalty to God and the Church will not permit us to remain silent." The statement was signed by 48 ministers, including practically all of those serving in Canton where the statement was drafted. There was but one Episcopalian among the signers, the Rev. H. S. Sidener, rector of St. Paul's, Canton.

* * *

**History Professor Speaks
To Churchmen**

Professor Preston W. Slosson of the history department of the University of Michigan was the speaker last evening, March 19th, at the Lenten Fellowship of the diocese, meeting at St. Matthias, Detroit. The theme of the Fellowship this year is "Defending Democracy" and Dr. Slosson spoke on "Christ or Caesar?"

* * *

**Yonkers Parishes Hear
Dean DeWolfe**

The ten Episcopal parishes of Yonkers, New York, are uniting tonight, March 20th, for a Lenten service at St. John's Church with Dean James P. DeWolfe as the preacher.

* * *

**Florida Church
Destroyed By Fire**

St. Luke's Church, Marianna, Florida, one of the most beautiful as well as historic churches in that part of the country, was totally destroyed by fire on March 2nd. The parish was organized in 1838 by Bishop Kemper while he was on a visit to Florida. The parish was called St. Luke's because all the members of the first vestry were physicians. Steps have been taken to rebuild, with the destroyed building reproduced insofar as possible except for some enlargement to accommodate growing congregations. The Rev. V. G. Lowery is the rector.

* * *

**Japanese Young People
Hold Conference**

Young Japanese Churchmen of the West held a conference last month at Mitchell, Nebraska, with 130 present from seven states. They discussed their task as Christians in the field of politics, economics and social living.

* * *

**South American Churches
Also Take Action**

It is not alone in England and the United States that the Churches are presenting a demand for a "New Society." The first Latin-American Evangelical youth conference met in Peru in February. One of the committees appointed then has just issued a report which states that Protestant Youth repudiates "the present capitalistic system based on economic

oppression and inequality, speculation and exploitation of oppressed classes" and they pledge themselves, as did Malvern and New Haven, "to strive for the implantation of a cooperative system." The report strongly supports the cooperative system; universal education; repudiates "economic, political or military intrusion of the state into the affairs of any people" and condemns racial prejudice and discrimination.

* * *

And Then on the Other Hand

In contrast, there is the statement recently made by the Tory leader of the Canadian Senate, the Rt. Hon. Arthur Meighen, which may give you some idea of what at least some people think this war is all about: "If profit, property, the reward of toil, the fundamental instinct of the human race to gain, to acquire, to have, to reach somewhere, is taken away, then I for one do not feel we have anything worth fighting for."

* * *

Shortage of Clergy in Cuba

Bishop Blankingship reports that Cuba has but 19 clergy to care for the 85 mission stations scattered from one end of the island to the other, nearly 700 miles in distance. Lay-readers have filled in effectively but there is great need for more pastoral work.

* * *

Many Episcopalians Among Chaplains

There are 126 Episcopal clergymen now serving with the nation's armed forces according to the Rev. Henry B. Washburn, executive secretary of the Army and Navy commission. And we have a bit of a suggestion to make in the box on page nine which we hope a large number of you will act upon.

* * *

Report on the Illness of Bishop Wilson

Bishop-Editor Frank E. Wilson of Eau Claire has sent the following message to the people of his diocese: "One of the muscles of my heart decided to take a vacation. The result was disconcerting and landed me in the hospital. Everything seems to be straightening out satisfactorily but it will mean a period of rest, probably covering several weeks."

* * *

Looking Ahead to Next Convention

The diocese of Ohio, to entertain the next General Convention in 1943, is wasting no time in preparing for it. Mr. William G. Mather, chairman of the committee, reports that \$10,000 has already been pledged toward expenses and that the city of Cleveland has offered free use of the

CHAPLAIN'S WITNESS FUND

DEAN WASHBURN, executive secretary of the Army and Navy Commission, reports that there are 126 Episcopal clergymen serving at present with the armed forces. We are going to send to each of these chaplains a bundle of ten copies for distribution in the reading rooms of their camps. We do this with the confidence that it will receive the support of WITNESS readers. It is hardly necessary for us to say that we have no surplus fund to cover the cost of this. Ten copies each week to 126 chaplains cost \$378 a quarter or \$1,512 a year. We therefore herewith announce the establishment of the *Chaplain's Witness Fund* and solicit donations which will be acknowledged in these pages week by week. If you believe that it would be a helpful thing to have THE WITNESS in the reading rooms of army camps won't you please make a donation to this fund, sending it to the New York office, 135 Liberty Street.

public auditorium. Hope they set the dates for the first week in October since the Cleveland Indians ought to get around to winning a pennant by 1943 and we could take in the world series.

* * *

Church Mission of Help to Survey Camps

The Church Mission of Help is to make surveys of needs near a number of army camps. Miss Edith Balmford will do the job—she is the executive secretary, and of course a skilled social worker.

* * *

Special Preachers at Hartford Cathedral

Christ Church Cathedral, Hartford, has a fine list of noonday speakers this Lent. On the list: Bishop Ziegler of Wyoming; the Rev. Joseph Titus of Jamaica, New York; the Rev. C. Leslie Glenn of Washington; the Rev. Raymond Cunningham of Hart-

ford; Bishop Lawrence of Western Massachusetts; the Rev. Cramer C. Cabaniss of Hartford; Dean Austin Pardue of Buffalo; the Rev. G. Earl Daniels of Collinsville; the Rev. C. Vincent Franks of Richmond, Va.; the Rev. A. P. Harrison of Weathersfield; Bishop Van Dyck of Vermont and Bishop Budlong of Connecticut.

* * *

Send Names to Rector Whitmarsh

A major defense project is being built near Wickford, Rhode Island, where 6,000 men will eventually be stationed, in addition to large numbers of civilians. The Rev. Harold C. Whitmarsh, rector of St. Paul's, asked that names of Church people leaving parishes to be stationed there be sent to him in order that they may not "be lost in transit."

* * *

Industrialization in Southern Mountains

The entire point of view of Southern mountaineers is being changed as a result of the industrialization of mountain areas, declared the Rev. W. R. D. Turkington of the Order of the Holy Cross, stationed at St. Andrews, Tennessee, at the conference of Church workers held at Knoxville, March 3-4. "The people must be educated to fit into the new culture," he said, "and in addition they must be trained in a religion adequate to life in their new surroundings. It must be a social religion which will enable them to take their places in society as it now is." The Rev. A. Rufus Morgan, in charge of a group of mountain missions centered at Franklin, N. C., threw a bombshell when he declared that respectability in the Episcopal Church had choked the word of God. The Rev. P. W. Peoples of Matton, N. C., the Rev. Richard Lee of Luray, Va., and Dr. George F. Mayo of Greene County, Va., differed vigorously and declared that mountain workers as a whole really love their people and are endeavoring to work with them under God's guidance and in accord with His will. The usefulness of crafts was explained by Miss Mabel Mansfield of Dante, who told of instances where

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the making of dolls out of corn-husks and rags had enabled families to send their children to college.

School of Prayer in Buffalo

The Rev. Whitney Hale, rector of the Advent, Boston, conducted a school of prayer, March 4-6, at St. Paul's Cathedral, Buffalo, where he was formerly dean. The school, sponsored by the parishes of the diocese, was well attended.

Playing Cards, Stamps and Cookies

The parochial social service group of the diocese of Western New York is sponsoring a project at Camp Dix by sending the chaplain magazines, playing cards, stamps and home-made cookies for distribution among the men.

Bishop Bennett Preaches in Nashville

Bishop Bennett, suffragan of Rhode Island, was the preacher at the noon day services held at Christ Church, Nashville, March 10-14. On the 11th the Rev. Earl Gilbreath, rector of Trinity, Clarksville, Tenn., conducted a forum on the relationship of Church and state at a meeting sponsored by the Auxiliary of the parish. Meanwhile Rector Thomas N. Carruthers was the noonday preacher in Columbus, Ohio, March 10-14 and is to return to Houston, Texas, where he was formerly rector, as Lenten preacher on March 31 through April 4th.

Bishop Ludlow Speaks on Changed Conditions

Bishop Ludlow, suffragan of Newark, was the headliner at a conference of the Auxiliary of the diocese on March 5th, held in the diocesan house in Newark. He told of the fast changing economic, industrial and population situations in the diocese and their effect on Church work. There was also a panel of parish presidents for the discussion of parish problems. The meeting closed with an address by Bishop Washburn on diocesan objectives for the triennium. There were over 300 persons at the meeting, including 25 clergymen.

Clergymen Issue Call for Conference

"Religious freedom, religious values, the foundation of religion itself, are being stifled, as democracy is being stifled in a world at war," write a large number of Christian ministers in issuing a call to the religious forces of America to attend the People's Meeting for Peace and Democracy that is to be held in New York, April 5-6. The letter, addressed to pastors, invites church people to join with

youth, farmers, and workers from mill, mine and factory in this nationwide conference. Signing the call are two Episcopalians, Bishop Mitchell of Arizona and the Rev. Charles C. Wilson of St. Louis.

China Relief Fund Makes Grants

The China Relief Fund made 23 allocations recently to China, with various mission stations receiving a total of \$354,000 in Chinese currency. It included a grant of \$1,000 for a "quinine fund" as well as grants to mission stations where relief is urgently needed.

Lenten Preachers in Birmingham

Clergymen of other churches and Episcopal Bishops are featured as noonday preachers this Lent at the Advent, Birmingham. Baptists, Methodists, Presbyterians, Congregationalists are on the schedule as well as Bishop Penick of North Carolina; Bishop Clingman of Kentucky; Bishop Barnwell of Georgia and Bishop Carpenter of Alabama.

Ohio Shifts Support to China

The Auxiliary of the diocese of Ohio for many years has paid the salary of a mission teacher in Japan. However this year, because of the attitude of the Japanese government toward the Church, they are transferring this support to work in Free China. Good idea.

Lenten Preachers in Buffalo

St. Paul's Cathedral, Buffalo, is another church that invites ministers of other churches to preach at the noonday Lenten Services. The schedule this year has Baptist Harold C. Phillips of Cleveland; United Evangelical Herman H. Lohans of Buffalo and Methodist Ralph W. Sockman of New York in addition to the following Episcopalians: Father Chalmers of O.H.C.; Dean O'Ferrall of Detroit; A. Emerson of Cleveland; Dean Austin L. Kinsolving of Princeton; Dean Pardue of Buffalo; Bishop Davis of

Western New York and President William A. Eddy of Hobart College.

New Parish House in Savannah

A new parish house for Christ Church, Savannah, was dedicated on March 4 by Bishop Barnwell. The service was followed by a supper served by the young people, after which the several hundred parishioners inspected the building. The Rev. David Cady Wright is the rector.

Albany Social Relations Department Has Luncheons

The department of social relations of the diocese of Albany is sponsoring luncheons during Lent, one series in Albany and the other in Troy. Speakers in Albany include Bishop Oldham; Dr. David Adie, head of the state welfare department; Rector Harold Olafson of St. Paul's, Brooklyn; Dr. Cayce Morrison of the state education department; Dr. David

Material on Malvern

The famous Malvern Manifesto, complete with the "Ten Proposals for Lasting Peace" is available at 5c for single copies; 50c for 25 copies; \$1 for 100 copies.

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Dressler of the state parole department and Bishop Carlisle of Montreal. In Troy the speakers are Eric Gibberd, secretary of the city's council of social agencies; Rector Erville Maynard of St. Peter's, Albany; Rector Spear Knebel of Trinity, Albany, and Judge Harry E. Clinton of the Troy children's court.

Religion Faces Test Says W. S. Keller

Organized religion is on its way out unless it can adjust itself to the present social needs of the world. Thus spoke Dr. William S. Keller at the Cathedral in Honolulu. Dr. Keller, founder of the Graduate School of Applied Religion in Cincinnati, said that people "want to be shown that life can be illuminated and interpreted and that fulfillment of life can be realized right now and not in some way later by playing a harp in the sky or eating apple pie. The time when people were content to listen to sermons on hell-fire and the damnation of the soul is past. The old time Bible interpretations are also a thing of the past except as a means to an end."

West Virginia Pushes Forward Program

Adding momentum to the Forward program in the diocese of West Virginia, a bulletin is issued fortnightly from Bishop Strider's office to the deans of the Convocations who compose the Forward committee. The deans in turn distribute copies to leaders in each convocation. The bulletin asks such conscience-pricking questions as: "Am I a worker or a shirker? When did I last read my Bible? Does the Church really mean anything to me?"

Addison Summarizes Work in Free China

According to a summary of work now being done in Free China by the Rev. James Thayer Addison, head of the foreign missions department, most of the activity of the Church is being pushed by the native clergy and churchworkers. It was pointed out however that with many people constantly in transit the situation changes from day to day. Mr. Addison explained that all Free China is divided into three parts: Southern China, West China and the southern areas of the diocese of Anking. Only in Southern China is there any of the foreign staff working.

Indian Workers to Meet June 8-13

The national fellowship of Indian workers plans to hold its national convention at Farmington, New Mexico, June 8-13. The fellowship's reason for being is to foster a unity of spirit and service among Indian mis-

sionaries, mission board members, and government employers. Its membership includes both Indians and whites.

British Missions Fund Swells

Actual cash received for British Missions has passed the \$200,000 mark, reports the National Council treasurer. The exact figure at the close of business March 4, was \$202,341.

Confirm Large Class in Harlem

A confirmation class of 210 was presented to Bishop Gilbert of New York by the Rev. John H. Johnson, rector of St. Martin's in the Harlem district of New York City recently. St. Martin's is one of the largest Negro congregations in the city with 1,220 communicants.

Pott's Successor Appointed

Mr. William Z. L. Sung has been appointed by Bishop Roberts as acting president of St. John's University, Shanghai, China, succeeding the Rev. Francis L. H. Pott. Mr. Sung has been dean of the school of arts and



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science since 1927 and since 1929 has been vice president of the University. He is a son of Bishop Sung. . . . The Rev. Francis A. Cox, member of the board of directors of St. John's since 1928 has been elected chancellor of the university.

Bulk of Churchman's Estate Goes to Home

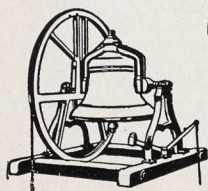
Alonzo C. Mather, Chicago industrialist and philanthropist, who died January 25, left the bulk of his estate, estimated at \$5,000,000, to be used in erecting and maintaining "the Alonzo Mather home for aged ladies," of which the Bishop of Chicago is to be a trustee. Mr. Mather also specified that a trust fund of \$15,000 be used to erect a new church in Fairfield, New York, his birthplace, as a memorial to his parents.

Clergymen Call for Democracy in Defense Industries

As a means of safeguarding and extending the principle of democracy in American industry, about 650 clergymen of all faiths, both liberals and conservatives, called upon the government "to set up in every defense and major industry a cooperative board of employers, organized labor and government, with consumer representation included." The call was made in a statement, signed by the clergymen and sponsored by industrial division of the Federal Council, the National Catholic Welfare Conference and two Jewish groups. The goal of the statement lies in the following sentence. "An important and immediate function of such a cooperative board would be to provide for the voluntary elimination of strikes and lockouts by a mutually acceptable and independent system of arbitration of industrial disputes. It is our firm conviction that the employers of our country are sufficiently patriotic and far sighted to be willing to cooperate in this program for industry-wide harmony. It is also our firm conviction that despite the present split in the labor movement, all organized labor groups will work together in this program as they are already working together in various

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aspects of the defense program. It is our hope also that out of experiment and experience there may come an approach to a more democratic permanent organization of American economic life to end the evil of mass unemployment and mass poverty—an evil which along with the closely allied evils of wars and slave-states endangers all civilization." Among signers were: William Lloyd Imes, New York; the late Cardinal Mundelein, Chicago; Bishop Parsons, California; John M. Hayes, Washington, D. C. and Edward L. Israel, Baltimore.

Mexican Officials Fight Anti-Religious Act

The third article of the Mexican federal constitution establishes

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"socialist education" and proclaims the fight against "fanaticism and prejudices." This phrase has been interpreted in official practice as the legal basis for a strong anti-

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religious campaign in public schools. When Governor Bautista on February 1 was installed head of the state of Puebla he announced that it would be his administration's aim to promote the reform of the third article so that it may become the instrument of an effective and useful education. To put foundation under Bautista's remarks, General Avila Camacho, newly elected president of Mexico, is reported to have said, "I am a Catholic, I am a believer." In addition to this, the new secretary of public education, a reputed Marxist, stated that the system which is guided by Marxist philosophy, will not be founded upon a dogma, but will "aspire to give basis for freedom of conscience." If the third article is reformed one of the changes looked for is the restoration of private Catholic schools.

New York Symposium Summed Up

Mr. C. D. Jackson, general manager of Life magazine, defined democracy as being millions of people of all origins, all faiths, living together with warmth and humanity, and not merely a set of constitutional laws. The definition was made at the concluding symposium of the series of the Heavenly Rest, New York. Mr. Jackson reviewed the contributions of the preceding speakers, three of whom were Britain's Lord Marly, Bishop Oldham of Albany and Rector Henry Darlington, and said that hope, for the defeated nations in Europe's war, and for Britain, was the common denominator in the symposium. In his concluding remarks, he said that "Democracy is the true revolution that must go on forever. And you are the revolutionaries. You cannot look to a few men in Washington to hold the barricades for you

while you sit comfortably at home. All of you have got to be on the barricades yourselves, or the spirit which lies behind the words of the men you have heard in this church will die. I believe that America's millions are marching to the barricades of democracy with faith to back up their hope and that the men and women everywhere . . . will find in that spirit and in that hope the eventual salvation of our world."

President Roosevelt Gives Aid to British Missions

President Roosevelt, senior warden of St. James' Church, Hyde Park, New York, has joined his fellow parishioners in aid to British Missions. With the President in attendance, the parish has taken a special offering, as a part of the promised \$300,000.

Lenten Preachers At Garden City Cathedral

Those who will take part in the Sunday and mid-week Lenten services at the Cathedral of the Incarnation, Garden City, Long Island are: March 9, R. Thomas Blomquist; March 12, Bishop Gardner; March 16, Hubert S. Wood; March 19, Arthur B. Kinsolving, II; March 23, Ernest Sinfield; March 26, C. Lawson Willard, Jr.; April 2, Wilbur L. Caswell; April 6, Lyman C. Bleeker.

United Service Held

An ecumenical service in which forty-three clergymen, representing many races and creeds, took part, was

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held at Grace Church, Providence, Rhode Island, Clarence H. Horner, rector. The service launched an extensive program of the council of churches to promote brotherhood and cooperation among constituent church groups.

* * *

Roelif Brooks to Join the Forces

The Rev. Roelif H. Brooks has been granted a leave of absence as rector of St. Thomas Church, New York, to serve as chaplain of the 207th coast artillery at Camp Stewart in Georgia. He is to leave immediately after Easter.

* * *

Airport for Northern Alaska

Archdeacon Frederic W. Goodman of Point Hope, Alaska, reports that work is under way on a large airport at Point Barrow, northern-most tip of the Alaska coast. From this base, the archdeacon says, airliners will leave for Europe via the North Pole.

* * *

Idle Chapel to Be Opened

After standing idle for seven years, "The Cathedral of the Air," a stone chapel built by public subscription just outside the Naval Air Station grounds at Lakehurst, New Jersey, is to be opened for regular services. An effort is being made to secure a regular naval chaplain for the station.

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Mrs. Arthur H. Fawcett Head of Church Home

Mrs. Arthur H. Fawcett of Middletown, New Jersey, was recently elected president of the Christ Church Home for girls, Helmetta, one of the institutions of the diocese of New Jersey. Mrs. Fawcett succeeds Mrs. Harriman N. Simmons of Hillside, New Jersey.

* * *

Why Church Candles Are Made In Syracuse

In the year 1855 Anton Will engaged in the manufacture of candles in the city of Syracuse. Though his start was modest his craft was excellent, and within a short time attracted the notice of important churches who, in strict Emersonian fashion, searched out the proverbial builder of a better product. As the demand for his craft and product grew he of necessity had to employ, and in some instances import, help to assist him. The growing industry invited the interest of competing capital and the country's expanding economy supported them, although they competed intensely.

In the year 1895 the Will interests merged with the Francis Baumer Company and formed the Will & Baumer Candle Co., Inc. Craftsmen from both companies decided to start

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Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St. New York City

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

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Tagart Steele, Vicar

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

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

Grace Church, New York

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

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursday 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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. F. W. Golden-Howes
Minister-in-charge

Sundays: 8, 10, 11, A.M., 4 P.M. Daily (except Sat.) 12:15-12:40, Wed. and Holy Days, Holy Communion 10 A.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

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.

Emmanuel Memorial Church

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

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Where you will find a warm welcome and a helpful message.

Services at 8 & 9:45 A.M.

in business for themselves and located in their native cities, hence we see that the majority of the candle companies are located in Syracuse and that their beginning, to a very large degree, stems back to the pioneer and early efforts of Anton Will, the founder of the church candle industry in this country.

* * *

Dig Out Old Pledge Plan

A pass book, resembling those used by savings banks, was unearthed from a collection of early Church printed matter found recently in the vaults of the Church Missions House. The plan called for a pledge of five cents a week for a minimum period of ten weeks, the money to go for missions. The rules provide that Sunday school teachers, older scholars and the like are called upon to work as "gatherers" with the approval of the minister of the parish. The "gatherers" evidently secured the five-cent subscribers, collected from them and gave a receipt in the pass book. In turn the "gatherers" turned over money collected to "receivers," who receipted for it in a similar pass book.

* * *

Valley Forge Continues Same Program

Now that there is such concern and activity in relation to things military, interested persons are inquiring how the military school is being affected. In answer it is reported from the Valley Forge Military Academy at Wayne, Pennsylvania, one of the few military preparatory schools having a senior unit of the reserve officers' training corps, that its program is virtually unaffected. This is true, it is explained, because the composite of its training has always included such a minimum of physical and military training and instruction in military science and tactics as to enable many young men during their preparatory school years to qualify for the commission of second lieutenant in the officers reserve corps. Many graduates of the Academy are today actively serving in the armed forces of the country. Some weeks back, the school was honored by a visit of the Chief-of-Staff of the United States Army, General George C. Marshall, who

spoke in the chapel on the subject of defense preparations to the members of the corps of cadets and their parents and friends.

* * *

War Is Bringing Churches Together

The movement for world-wide Christian cooperation is gaining impetus through the common dangers faced by missions in the world "tension areas" as a result of war conditions. Such was the theme of a review of conditions facing the church in Europe, the Near East, India, Korea, China and Japan as reported at a meeting of the Foreign Missions Conference of North America. The Rev. Roswell P. Barnes, associate general secretary of the Federal Council of the Churches of Christ in America, declared that the "integrity of Christians" was not broken by war conditions. This, he said, was due in part to growth in recent years of the ecumenical spirit. The Rev. A. L. Warnshuis, secretary of the International Missionary Council, pointed out that American churches have given aid to 101 missions—all those which had requested it. A total of 168 missions had been cut off from their home bases in Germany, Finland, Holland and France, he said, but even during the "battle of London," the English churches sent 5,000 pounds to support missions. "A significant fact in the growth of the ecumenical idea," he declared, "is that the American churches have dipped into their pockets to help missions not of their own communion."

* * *

Cost of Living Up Slightly

Although there are all sorts of agencies in the government and organizations outside of it which are manifestly trying to curb an increase in the costs of living a report from the consumer division of the national defense advisory commission, does show a slight increase in a survey of all items in 33 large cities. Using the average of 1935-39 as 100 the

percentages are: for all items, 100.7; food, 97.2; clothing, 101.6; rent, 104.9; fuel, electricity and ice, 100.7; house furnishings, 100.4; miscellaneous, 101.8. The date used for comparison was December 15, 1940.

* * *

Religious Tracts In China

The Rev. Claude Pickens, who has been acting as treasurer of the Religious Tract Society of China, says that the society has distributed 186,000,000 books, tracts and posters since it started in 1876. Since 1915 the distribution has been nearly six million a year and in the past year, despite the war, over four million. "It is the largest Christian press in the Orient," Mr. Pickens says, "and it is one of the mighty forces of the Christian Church in East Asia."

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Set Date for Seventh Province Synod

The synod of the seventh province will meet in Trinity Church, Tulsa, Oklahoma, May 13-15.

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Religious Groups to Camps for C.O.'s

Conscientious objectors judged sincere by draft boards will be allowed to do "work of national importance" under the direction of the Quakers, Mennonites and Brethren, pacifist sects, according to a plan approved by President Roosevelt. The work will be coordinated through the National Service Board for Religious Objectors, with offices in the National Press Building, Washington.

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THERE IS ALSO CHINA

A country that is extending democracy, rather than curtailing it, in the midst of war. Of the many things to support these days there are hardly any more worthy than the Chinese Industrial Cooperatives and the relief work directed by the Rev. Kimber Den for "Warphans".

Through the Cooperatives thousands of Chinese are finding their problem of living solved, with each mill and factory, employing from 20 to 30 people, costing but \$250—and then after a year or two this sum is passed on to another group to start another factory. They need funds—any contribution

you can make, no matter how small, will share in this great work.

Equally worthy is the work directed by Kimber Den who is caring for hundreds of children orphaned by the war. Fifteen dollars clothes, feeds and houses a Chinese child for an entire year.

Make your check payable to "Treasurer, CLID", indicating how you want the donation used, otherwise it will be divided between the two enterprises.

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