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CLERGY NOTES

CRUMLEY, DAVID S., formerly of the Reformed Episcopal Church, was ordained deacon on May 1 by Bishop Mitchell of Arkansas. He continues in charge of Trinity Church, Searcy.

DRAKE, FRANCIS L., formerly rector of St. James', Cheboygan, Michigan, is now an assistant at the Chapel of the Intercession, Trinity Parish, New York.

DUGAN, WALTER H., formerly connected with the Church of England in mission work in Chile, has accepted appointment as vicar of the Mexican mission, El Buen Samaritano, Phoenix, Arizona.

EMERSON, CHESTER B., dean of Trinity Cathedral, Cleveland, Ohio, has been elected president of the Cleveland Federation of Churches, effective May 1.

MARSHALL, MALCOLM, Presbyterian minister of New York City, now with the Russell Ranch School in Tucson, Arizona, is to enter the ministry of the Episcopal Church. He was recently confirmed by Bishop Mitchell. He is a graduate of Wesleyan College and the Union Seminary.

MARTIN, SAMUEL J., was instituted rector of St. Edmund's, Chicago, by Bishop Conkling on May 1.

MIDWORTH, JOHN B., was ordained deacon by Bishop Creighton of Michigan on May 5th. He is to be a member of the staff of Grace and St. Peter's, Baltimore, Maryland.

MOLONY, HELY C., has resigned as rector of Christ Church, St. Joseph, Missouri, to retire from the active ministry.

RUSSELL, J. A., of Lawrenceville, Va., observed four anniversaries on May 2; 25 years as administrator of St. Paul's Industrial School; 25 years in the priesthood; 25 years as rector of St. Paul's Chapel; 25 years married.

SCHROCK, ALBERT L., of Spencer, Iowa, has been placed in charge of Trinity, Pierre, and St. Peter's, Fort Pierre, South Dakota, during the absence of Rector Henry T. Praed who is serving in the army as chaplain.

WIDDIFIELD, GEORGE G., was ordained deacon by Bishop Creighton of Michigan on May 5th. He has accepted a curacy at St. Paul's, Columbus, Ohio.

Material on Malvern

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THE WITNESS

A National Paper of the Episcopal Church

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HUMBLE OR PETTY

By

BISHOP JOHNSON

RELIGION is really a big thing, but when a little mind is confronted with a big thing, it bites off only a small chunk of the whole, and that which was a big thing goes on its way, while the morsel becomes the big thing to the little mind.

Religion has much to do with various things. It is infinite in its diversity. It has been the motive power for many things. It has promoted education, philanthropy, social service, lodges, cults, philosophies and other movements. It has concerned itself with prophecy, healing, spirit rapping, telepathy, and other wonders. In the hands of Mohammedans it has sanctified many wives and much slaughter, and in the hands of the Mormon many wives and much business sagacity.

The man who is self-seeking can invoke religion to gratify his lust, slay his enemies, fill his pocket or cure his ills. The man who lives in an academic world can give a philosophic turn to his religion or a religious turn to his philosophy, and so discover a new religion. The man who does big business can invoke religion to protect his dividends and the man who works by the day can curse religion because it does not increase his wages.

Religion is elemental. It is like air and fire and water. With these elements one can sail his craft into the harbor where he would be, and with the same elements he can destroy his ship and be engulfed in the very element by which he plies his trade. The man who is prosperous can use religion to embalm his conscience and the man who is down on his luck can secure religious charms with which to dispel his misfortune. The man who is well can ignore religion so long as he has a good appetite, and the man who is ill can become religious to aid his digestion.

Yet religion is the same potent, kindly force which Christ sanctified. It still has force to make us friends with God; to replace hatred for personal enemies with love for those who have des-

pitefully used us; and to inspire sinners with a longing to be clean.

Like fire, it has power to illuminate the understanding; enkindle the affections; energize the will, and burn out the dross. Like fire, it may also derange the mind; consume love; scotch the will and burn up the most valuable of our possessions. Like fire, it must be watched, confined, guided, directed, and it will warm men into friendliness and contentment; but like fire it may become a devastating conflagration, destroying the valuables of life as well as its refuse.

RELIGION has made men saints and hypocrites; has lit the fires of hospitality and the inquisition; has built up Jerusalem and devastated Smyrna. It has produced Christ and Judas; St. Francis and Torquemada. In other words, religion is a force which, like all other forces, man may use for his development or for his destruction; for his redemption or for his judgment.

The mother who has seen her child scorched by fire loves not the fire; but the cold, hungry, lonesome traveler loves a fire-place.

After all, things ought never to be condemned because of our personal experience, but rather on the broader ground of their benevolent purpose. So a man should not condemn religion because he has been swindled by a hypocrite, but rather should praise religion because it has given a Christ to the world. It is only thus that we can find the way that leadeth to eternal life.

The world is full of many ills and many blessings. You may dwell on its wrongs or its blessings and you yourself will become darkness or light to those who look to you for blessing and find in you what you have found in the world. Elemental things are realities, but they do not change their nature to suit our moods. God gives us a force in religion and we seem to think we can treat it merely as a sentiment.

The average man dislikes to think and loves to feel. We want thrills, impressions, emotions, and so we frequent the movies, sing jazz songs, and give bizarre entertainments. Those who have the money to spend seek to find satisfaction in creating the impression that they are prosperous, while they are grumbling at the size of their bills and the lack of satisfaction that they get out of life. Prosperous people, therefore, grow *blaze*, stodgy, dull, because they foolishly think that joy can be purchased with money. A little soul cannot be a big man because it has the temporary power of spending much money, nor can such a soul expect to experience big things after the money has been spent.

In the same way the bigness of religion is limited by the size of the soul that comes in contact

with it. As we have intimated, it usually takes a bite, gets an impression and runs eagerly away with the morsel, thinking that it has captured the prize.

Religion can make men big, but it also can make them petty; and when one has persuaded himself that "the sky is falling" because he has been hit by a raindrop, he has helped to make religion ridiculous.

Let us endeavor to study the dimensions of Christ and then bring our own life into comparison with those dimensions. We may fail to do much, but that which we attempt will be on a scale commensurate with the Gospel. It will at least make us humble instead of making us petty. There is a great difference.

OUR ECONOMIC ORDER

By

A. T. MOLLEGEN

Of the Virginia Seminary Faculty

OUR LORD said, "The sabbath was made for man and not man for the sabbath." His teaching is rightly generalized into the principle that all social structures—political and economic—exist for man and not man for them. This is true not merely as an ethical principle. It is true because it derives from God's revelation of Himself in Christ. In a word, social organizations exist for man not man for social organizations because God the Creator made social organizations for that end. An order of human life which frustrates the development of human personality, which deforms and mutilates man, contradicts the order of Creation and defies God the Creator. Since it is from God that orders of society derive their existence, an order which rebels against its divinely appointed end cannot maintain itself. It is doomed. The historical forms of God's judgments upon disobedient social orders are the catastrophes of cultural disintegration, civil and international war.

The New Testament word for judgment is *Krisis*. The crisis of the Western world is God's judgment. It must be understood as such or there is little hope for Western culture.

The Malvern Declaration calls the Church to a truer and more relevant proclamation of the Gospel. At the root of our disintegration there lies the apostasy of our culture from the religion which has formed and sustained it. The sections of the Malvern Manifesto which we now discuss point us to the economic aspect of our crisis.

Our economic order has defied God and stands beneath His judgments. It has denied the divine end of man and has enslaved him to its own end, monetary gain. This is idolatry and the consequences of idolatry are upon us. Under God, the economic system is a means to a divine end for man. It is created to 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.

Contrary to its divinely appointed purpose, our economic system defrauds millions of their right to work. It forces millions into monotonous drudgery with no meaning save the maintenance of poverty level existence. It robs still other millions of the meaning of their creative work because they know that the fruit of their labor is not dedicated to God or to the satisfaction of human need but instead serves the profit of the few. Thousands of Christian business men are forced daily to violate the teaching of Christ and the dictates of their consciences because they are enslaved themselves to a system more powerful than they. 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 may eat and clothe themselves, before the will of the true God be done.

FURTHERMORE, the present form of our economic life makes for war. First, it makes for war because every economic crisis of a system

which can no longer function tempts pump-priming and social service states into spending for armaments. It is inevitable that the harder pressed nations shall use armaments for the expansion of their spheres of domination. Secondly, the economic system makes for war because there is not room in a finite world for several expanding centers of national profit-seeking systems. Collision inevitably produces war or a victory without war which sows the seed of a future war.

When the very shape of the system by which man creates wealth and satisfies his physical needs leads him into war, it makes very little difference that man seeks peace.

Nor will our present economy provide an adequate basis for the maintenance of democracy. It proletarianizes large masses of men by impoverishing agricultural communities and accumulating large surpluses of labor subject to seasonal unemployment, lay-offs, continual unemployment and transiency. If these turn to democracy to transform the economy they tempt the secure classes to protect their immediate interests by destroying democracy. If they become the victims of demagogic propaganda they join their power to other powers who seek the destruction of democracy.

Finally, a system which has exploited human labor has been no kinder to the physical nature upon which our common life depends. In the words of Malvern, section 12, "This system also tends to recklessness and sacrilege in the treatment of natural resources."

There is nothing new in this indictment of our economic order. Much more elaborate and detailed analyses have been heard in CLID meetings for years. What is new is constituted by two elements:

1. We are in the midst of the evils which we have long prophesied. If we have time to avert complete disaster, it is a short time.

2. Many Christians are awake to the dangers now where they were not before. This is the great opportunity. It is my own opinion that we will not best meet this opportunity by doctrinaire and Utopian pronouncements.

This article is based on sections seven through twelve of the Malvern Manifesto, which may be secured from THE WITNESS, 6140 Cottage Grove Avenue, Chicago, at 5c for single copies; \$1.00 for 100 copies. Another article on Malvern will be presented next week by the Rev. Richard Emrick of the Cambridge Faculty.

FOR DISCUSSION

1. Mr. Mollegen says that an order which does not serve its divinely appointed end is doomed. Are there evidences that our order is doomed, and if so why?

2. "Our economic order has defied God and

stands beneath His judgment." In what way has it defied God? Let members of the group each give instances.

3. Do you agree that the present form of our economic life makes for war?

4. Is it inevitable under our present order that we move from a social service state to a war economy?

5. Is American democracy threatened by those who seek to maintain their own power?

6. What do you consider to be the task of the Church in the present situation?

Questions and Answers

By

JOSEPH F. FLETCHER

Question: "Would a cell help to interest intellectuals in joining the Church"?—A college pastor.

Answer: That's not what cells are for. As Malvern begged us, let's not confuse means with ends. Cells are for a small nucleus of people who are not only professing Christians but completely converted to the principles of Malvern. They are a little "caucus" of Christian social converts, seeking to leaven the life of the Church and the community. The cell is not a means or instrument of conversion but a means for co-ordinating the energy of converts. Cells are not study circles! In addition to cells ("besides such cells") Malvern urges groups of people not ready yet to join in Christian devotion but who come together to study and discuss what is the Christian way of life for them and for society. This recommendation better meets the socially converted professor, religiously unconverted as yet. As Malvern says, "Many have been led by this to ask for instruction in doctrine and prayer." There was a man at Malvern who could vouch for the importance of the social approach to unbelievers. John Middleton Murry himself! He's studying for Orders now!

Question: "What is our American Church doing about the Malvern findings"?—A midwest bishop.

Answer: With the ominous development of the war crisis over here more attention is being paid to war and peace aims. The American Church is paying closer heed to this vital question, What end do we hope the war can serve? For pacifists there is no discussion of the point, since they argue that means are proximate ends and evil means bring evil results (see Aldous Huxley's *Ends and Means*). Others hope that good can come. If so, they must agree with Malvern that

the demand for right purposes must be made clear at once, without pussyfooting. The World Council of Churches meeting in Toronto in June has Malvern on its agenda. Bishop Scarlett's committee (Joint Commission to Keep Informed of the work of the Archbishop of York) is working on it and may soon deliver itself of an "utterance." The Federal Council's committee on a just and durable peace are taking it fully into account. The Liberal Evangelicals gave it a place in their program last week. Church's in several centers are having or planning meetings on the subject (like Baltimore, May 21). The CLID has appropriated money to help regional workers push the creation of cells based on Malvern's principles. There's a spirit at work, midst the pressure of things.

Education Through Neglect

By

GEORGE A. BARTON

Professor Emeritus Philadelphia Divinity School

THERE are two conceptions of religious education and they differ radically. The older, which we may call the dogmatic conception, assumes that the religious education of children should begin by learning the catechism and that its contents should be the impartation by memorizing by the child of dogmatic statements of belief. Where this method is strictly followed no effort is made to relate the statements memorized or to give the child an idea of the meaning of the content of the theological statements memorized or to relate that content with the real world in which the child lives. It is I suppose this method that is followed in the great majority of our Church Schools, but with the education thus obtained our children are nevertheless supplementing the instruction so received by relating in their own thought various things which they see and hear of the dogmas thus acquired. The results are often grotesque. The instances recorded in the following anecdotes will make clear my meaning. While I cannot vouch for the literal accuracy of but one of these they are all so in accord with the workings of the child-mind and the conditions that exist in our modern homes that I cannot doubt but that they are substantially true.

In one of our Church Schools a teacher asked a small girl where she thought God was? The child replied: "I know where He is," and the teacher asked "Where?" and was told, "He is in our bathroom at home." When asked what made her think that she said, "My Papa said so this morning," and the teacher asked her what she meant and she said: "I heard Papa go to the bathroom and try to open the door and when he found

it fastened he said: 'My God, are you still in there?'"

The young daughter of a friend of mine attends a secular school in which at a certain time each day the old janitor brings into the room where the children are a large tray filled with food and puts it on the end of the table, then the whole school rise, students and teachers alike, and one of the teachers says: "Accept our thanks, O Lord, for this and all other provisions of thy bounty." One day when a gala occasion brought the parents and friends of the pupils to the school another small girl was overheard calling her mother's attention to the old janitor and telling her parent that he was the Lord. Apparently it had never been explained to this child that God is a Spirit, and that He is all around us always, that He understands what we say and do and think. The reason for offering up thanks to Him before meals, although He cannot be seen, was never made clear to her, and in her experience at the school she had seen this old man day after day bring in the food and she had noted that that act was followed by an expression of thanks to the Lord for this and all provisions of His bounty, so it was natural for her to infer that these words had been addressed to the being who had brought in the food.

A mother was taking a meal with her small son in a restaurant and when she bowed her head before beginning to eat, intending to say a silent grace, the boy spoke up in a whisper, and said "Ma, we don't have to offer thanks before this meal, we are paying for it." It is perfectly possible by a few simple words to make children understand that when at the beginning of a meal we thank God for that which we are about to receive we are thanking Him for having given us health and strength and prospering our affairs to such a degree that we have been able to provide ourselves with the necessities of life and to disabuse their minds of the idea that we are thanking Him for giving us these things without any effort on our part or without paying anything for them. Had this explanation been made to the little girl who mistook the school janitor for the Lord, or to the boy who was eating at a restaurant with his mother they would not have made the mistake they did. Minds of children are as a rule very logical in their workings but naturally they work upon such material as the child has cognizance of and that they make such pathetically ludicrous mistakes as the little girl did who thought the Lord was in the bathroom is due entirely to the neglect of parents to give her the needful instruction. It was natural for the child whose training had been thus neglected to draw the inference she did from her father's expletive and to infer that God was really in the bathroom.

It is to be feared that the conditions reflected in these incidents prevail in too many homes of our church people. Is it any wonder, then, that when the young people arrive at high school and college age they experience great difficulty in adjusting their religious faith to the more scientific and accurate series of facts with which they then become acquainted? After having permitted them for years to form their own theological ideas from their partial understanding of circumstances of daily life and from "swear words" which their elders sometimes ejaculate it is no wonder that it is difficult vitally to interest them in a more correct view or to maintain their interest in religion.

Let's Know

By

BISHOP WILSON
THE MAGDALENE

I HAVE been reading that wearisome book *The Nazarene* by Sholem Asch. In all the many flights of his imagination the author seems to be particularly intrigued by Mary Magdalene whom he calls Miriam of Migdal. He makes her a woman of evil repute in the city of Jerusalem. He also identifies her with Mary the sister of Martha and Lazarus in the home at Bethany. She is also the woman who anointed our Lord in the house of Simon the Pharisee and, strangest of all, she is the sinful woman described in the eighth chapter of St. John's Gospel to whom our Lord said "Go, and sin no more." None of it has any historical warrant.

Perhaps it is a good time to come to the rescue of Mary Magdalene's reputation. There is a sentimental appeal in the picture of a woman saved from an evil life by the cleansing touch of our Lord and the title of "the Magdalene" has become popularly associated with this particular woman. But there is nothing in the Gospel accounts to support such an identification.

In the Gospels we find Mary Magdalene appearing only three times. In the eighth chapter of St. Luke we are told of certain women who accompanied our Lord and His apostles on some of their missionary trips, one of whom was "Mary called Magdalene, out of whom went seven devils." Evidently our Lord had relieved her of some very serious trouble. There is no reason whatever for assuming that there was any moral delinquency. It might just as well have been some aggravated physical condition of which she was healed. We do not hear of her again until the time of the crucifixion when she is mentioned as one of those who followed our Lord to His death on Calvary. The third instance comes in St.

John's touching story of the resurrection when Mary Magdalene, blinded by her tears, failed to recognize the Risen Christ until He spoke her name. Then she recognized the familiar accents of His voice.

That's the whole of it and it offers very little ground for identifying this woman with any of those mentioned above. Of course legends grew up about everyone whose name was in any way associated with our Lord. In the East the story was told that she followed St. John to Ephesus and died there, her relics later being transferred to Constantinople. In the West a more elaborate legend developed. It was said that she came of a wealthy family owning large estates in Magdala and Bethany and that she used her position and her wealth for immoral purposes. The legend goes on to say that she remained in Bethany after the Ascension until the persecution associated with the death of St. Stephen when she embarked on a boat with Martha of Bethany and Lazarus. After a life of extreme asceticism for thirty years she is said to have been carried to heaven in the arms of ascending angels. The legendary features of the story are perfectly evident. Where it originated nobody knows but it first appears in a document of the ninth century.

Thus has the "Magdalene" become synonymous with a certain kind of woman. Some of us prefer to think of St. Mary of Magdala in a different way.

Hymns We Love

BAPTISTS do not often sing the words of their greatest saint. But the words of the tinker of Bedford jail are sung often in Episcopal churches, usually to the stirring tune of Canon Douglas. Pilgrim's Progress is not merely a literary classic but it is also one of the devotional treasures of the Church catholic. Our ancestors may have persecuted John Bunyan; we sing his words instead—surely progress. The language of Bunyan sounds strange to the modern ear; yet the unlettered seventeenth century Pilgrim wrote the choicest and clearest English. Here is courage to carry on.

*He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.*

—CHARLES GRANVILLE HAMILTON.

**MONTHLY REVIEW
OF THE NEWS OF
ALL THE CHURCHES**

EDITED BY WILLIAM B. SPOFFORD

Seven camps were opened on May 15th to serve the first group of conscientious objectors, according to an announcement of the National Service Board for Religious Objectors, an inter-faith board with headquarters in the National Press Building, Washington. About 2,000 boys have so far been certified as being sincere in their opposition to military service and will therefore give an equivalent time as drafted men, serving the nation in ways that their consciences will permit. Two of the camps are operated by the American Friends Service Committee (Quakers); two by the Mennonites and three by the Brethren. Other camps will be opened later in the year. The Methodist, Disciples, Congregational Churches are cooperating as well as the Federal Council Churches. In addition the Catholic Worker, a Roman Catholic publication, is operating a camp in New Hampshire for conscientious objectors who are Catholics. Sixty-three religious denominations are represented among the 2,000 men who have been certified as C.O.'s, with the largest groups, geographically, being from Ohio, Indiana, Illinois, Pennsylvania and Virginia where pacifist sects are strong. About one fourth of the men are Mennonites.

**Ministers Object
To Exemption**

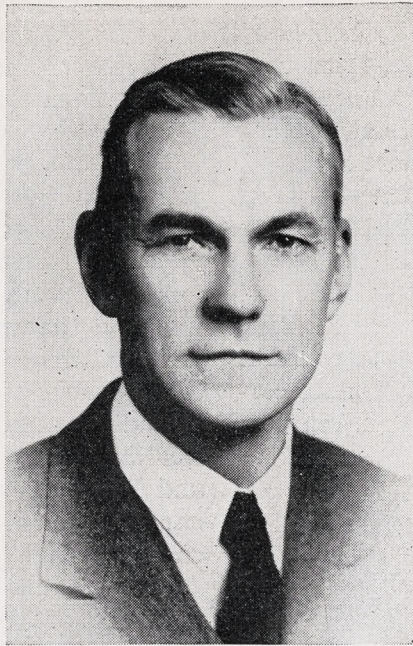
Twenty-eight United Presbyterian ministers in Washington County, Pa., recently adopted a resolution asking that they be not exempted from military service because they are ministers. Many ministers throughout the country are following their example, asserting that they wish to assume "all the responsibilities of citizenship."

**Bridgeport Clergy
Endorse Birth Control**

The Bridgeport, Conn., pastors' association, an organization of all Protestant clergymen in the city, has unanimously adopted a resolution endorsing two birth control bills pending in the assembly.

**Jerome Davis Heads
Work With Prisoners**

The Rev. Jerome Davis, Congregationalist, and for a number of years on the faculty of the Yale Divinity School and the former president of the American Teachers Union, is at present in charge of work among the Nazi prisoners in Canada. Davis has been one of the foremost advocates of the social application of Christian principles and has been closely identified with the



JEROME DAVIS
Works with War Prisoners

Religion and Labor Foundation which seeks to bring labor and religion together for mutual service. He has also been an active member of the United Christian Council for Democracy, a federation of groups which seek to apply the principles of Christianity to social and economic life.

**American Tract Society
Has Anniversary**

The 116th anniversary of the American Tract Society was observed in New York on May 11th at the Madison Avenue Baptist Church when the sermon was preached by the Rev. George Caleb Moor, a member of the board of managers for twenty years. The Society issues inexpensive tracts presenting the fundamentals of Christianity. The Rev. William H. Matthews, executive secretary, reported that three and a quarter million tracts were distributed last year.

**Ministers Address
People's Meeting**

When the American People's Meeting was held in New York last month there was a panel on religion, with addresses by Episcopalian Frederic Hastings Smythe, superior of a religious order; Rabbi Melvin Sands, a recent graduate of Hebrew Union College and Mr. Jack Foster, a missionary of the Episcopal Church at home on furlough from China. The following objectives were determined upon as a result of the afternoon conference which was attended by several hundred religious leaders of all denominations:

To maintain and extend democracy.

To protect labor's right of collective bargaining.

Full liberty to all religious and political groups.

An end of Anti-Semitism and Negro discrimination.

An end to the Poll tax system.

A foreign policy free from imperialist aims with the right of all peoples to determine their own destiny.

An end to war profiteering.

Adequate health and housing protection.

No Convoys and No A. E. F.

**Christian Churches Observe
Jewish Passover**

In San Francisco a Congregational Church and a Methodist Church observed the Jewish Passover, with suppers according to the Jewish rite and addresses by two distinguished Rabbis of the city who spoke on the meaning of the Passover to those of the Jewish faith.

**Catholic Peace Society
Urges Cooperation**

With Professor Charles G. Fenwick, who recently returned from South America, taking the lead, the Catholic Association for International Peace, meeting recently in Washington, went on record as favoring closer cooperation between the nations in the two Americas, and an end of United States isolationism everywhere.

**A Plea for a
Just Peace**

The ten archbishops and bishops on the administrative board of the National Catholic Welfare Conference issued a statement last week pleading for a peace "not based on the oppression or the destruction of peoples, but a peace which will guarantee the rights and honor of all nations."

**Manufacturers Association
Cultivate the Clergy**

The National Association of Manufacturers had 100 clergymen of all faiths as their guests at a conference in New York on May first. An equal number of industrialists were on hand and, splitting up into five groups, they discussed such questions as "What are the mutual interests of ministers, business men and industrial leaders in their relationship to the church and industry today?", "What are the proper functions, methods and limitations of the church, its laity and its ministers in dealing with social and industrial questions?", "How can industry and the church best secure a mutual understanding of such questions as social security, relations of employee and employer?" Meanwhile, so I am informed, the executive committee of the NAM recently went into a

huddle to discuss what is to be done with the Malvern Manifesto and the Church League for Industrial Democracy which is promoting the study of the Manifesto in the United States. My informant tells me that the manufacturers consider Malvern a dangerous document which church people should not be encouraged to study.

* * *

New Professor

At Union Seminary

Professor Samuel L. Terrien of France, who was a professor at the Presbyterian College at Wooster, Ohio, from 1936 to 1940, has been appointed instructor in Old Testament at the Union Seminary, New York City.

* * *

Bibles for the Army Chapels

The American Bible Society is to supply Bibles for the 604 chapels being erected by the government in army camps throughout the country.

* * *

Getting Ready for Air Raids

Denver seems rather remote from air raids. However the Plymouth Congregational Church there played war on a recent Sunday by having a service with all lights out, with sound films of a London air raid to make it seem realistic.

* * *

Lutherans Split On Issues of War

The Long Island Conference of the United Lutheran Synod, meeting last week, refused, by a large majority, to approve the recent statement of the United Lutheran Church that declared it to be "the duty of a Christian citizen to bear arms." The resolution which passed the Long Island meeting, with but three opposing votes, stated that "war as an instrument of national policy settles no issues in the moral realm, is futile in the political, and in the religious is a denial of God and of the life and teaching of His Son."

* * *

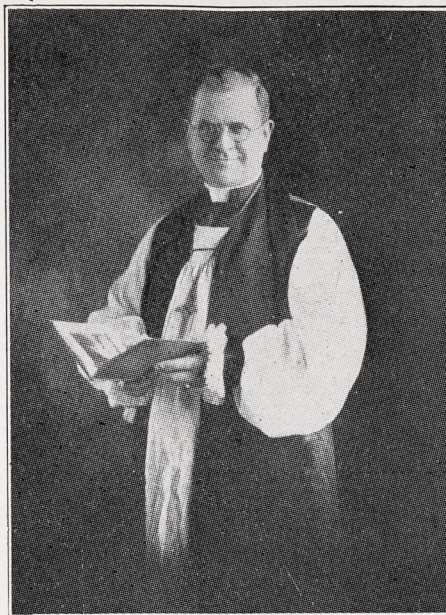
Catholic Gains in China

Over 750,000 Chinese have been converted to Roman Catholicism and another million have come under instruction since the invasion of China by Japan, according to the director of the Pontifical Mission Aids Societies with headquarters in London.

* * *

Church Historians Meet in Chicago

Forty professors of Church history met for a two day conference at the University of Chicago on May 16-17, called by the American Society of Church History. Evidence that in the middle ages widespread religious conflict and diversity of opinion prevailed, rather than an "intellectual



BISHOP INGLEY Hits Out at Convention

synthesis," hitherto believed by most scholars, was one of the important things brought out during the conference. The professors did not deal solely with the middle ages since one of the highlights of the affair was an address by Professor John U. Nef, professor of economic history at the University of Chicago, on "Civilization at the Crossroads."

* * *

American Churches Aid War-Distressed Missions

A total of almost one million dollars has been contributed by American and European Churches to "orphaned" and war-distressed missions in at least 15 foreign lands. Of this amount \$323,000 was sent by American Churches to aid the missions of the Churches of Great Britain alone. "Without any high pressure campaigning, this has been a voluntary offering in demonstration of the universal brotherhood of Christians," states the Rev. A. L. Warnshuis of the International Missionary Council.

* * *

New Testament Copied By Congregation

Members of the Bethany Lutheran church, a congregation of the United Lutheran Church, in Cleveland, Ohio, have just completed a handwritten copy of the New Testament. Almost every member of the church wrote at least one page of the volume. More than 450 people contributed to the making of the book.

* * *

Churches Praise Supreme Court Decision

The Church press generally has been loud in its praise of the recent

decision of the United States Supreme Court which ruled that Negroes travelling from one state to another are entitled to railroad accommodations equal to those provided for white travellers. Editorials declare that the decision, carried to its logical conclusions, may end Jim Crowism in the country.

* * *

Churches Observe Rural Life Sunday

Churches throughout the nation observed Rural Life Sunday on May 18 as a day emphasizing the meaning of Christianity for rural life, for the invocation of God's blessing upon the cultivators of the earth, for consideration of justice for agricultural workers.

* * *

USSR Has Largest Jewish Population

By acquiring the 335,000 Jews of the Baltic states, the Soviet Union now has a Jewish population of over 5,000,000, the largest in the world.

* * *

Bernard Clausen Goes Up in the Air

Spectacular Bernard Clausen, pastor of the First Baptist Church, Pittsburgh, has done it again. He chartered a plane on Easter Day, loaded it with an organ, twelve choristers and radio equipment and climbed two miles over the city and said, "Below is man's world, the arsenal of democracy, making guns that men may find democracy through death. Up here is democracy, no Duce, no Fuehrer, no Chief."

* * *

Want to Stop Kissing the Bible

A bill has been introduced in the legislature of North Carolina which will no longer make it compulsory to kiss the Bible in taking an oath in courts. Obsolete and unsanitary, with no lack of respect for the Bible, is the argument of those favoring the bill.

* * *

New Jersey Methodists On the War

Methodists of the Newark area, represented by 600 delegates, met early this month and issued a statement on current affairs. After deploing the tendency to divide mankind into "warmongers" and "appeasers," the statement declared that "war is a method of resisting evil with evil and is therefore contrary to the teachings of Jesus" and that "there is no such thing as a war to end war." However they could not agree on methods for establishing the desirable ends of permanent peace, the end of totalitarianism and the establishment of a society "with freedom for all people based on economic and social justice." Neither

could they agree as to whether it is desirable to feed the people in the small democracies (Hoover Plan) so a motion on that subject was tabled after lengthy debate.

* * *

The Gamblers Muscle in On the Churches

The scandal of raising funds through games of chance got under the skin of Roman Catholic Bishop Boyle of Pittsburgh. So he sent a letter to the 800 priests of his diocese saying: "I forbid these bingo games either as entertainment or as a source of revenue, no matter to what good uses it may be put." His letter declares that "professional gamblers have muscled in on Church activities" and he calls upon his priests "to put an end to these baneful practices that stimulate or develop the instinct of gambling."

* * *

Lindbergh and Jones Address Disciples

When 6,000 delegates gathered in St. Louis for the national convention of the Disciples of Christ the last week in April they heard Missionary E. Stanley Jones denounce war at their own meeting, and then deserted their own affair to hear Charles Lindbergh do the same thing at a huge mass meeting under other auspices. Both expressed themselves strongly against the United States becoming involved in Europe, and

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this position was approved by an overwhelming majority of those attending the Disciples Convention. In the message on the state of the church the convention went on record with the affirmation that "war is antagonistic to the spirit of Christ," declared that the churches must not "surrender to hatred" because the church "is an ecumenical movement which transcends class, nation and race." The statement also declared that the church must "protect conscientious objectors from hostile public sentiment and secure for them the rights granted by the government."

Experts Discuss Religious Broadcasts

Problems confronting Protestant, Catholic and Jewish radio broadcasters were discussed at a two-day session in Columbus, Ohio, of the 12th annual Institute for Education by Radio, May 5-7, under the auspices of Ohio State university. A unique feature of the program was the presentation of reports on the character and scope of present-day religious programs of the Protestant, Catholic and Jewish faiths. These were prepared by Frank Goodman, department of radio, the Federal Council of the Churches of Christ in America; Edward J. Heffron, National Council of Catholic Men; and Dr. Jonah Wise, of the "Message of Israel" program.

* * *

Detroit Clergy Enter the Ford Strike

Fifteen clergymen of Detroit interested themselves in the strike at the Ford plant at least to the extent of offering themselves to the governor as mediators and in supporting him in his policies. Methodist Pastor Henry Hitt Crane, spokesman for the group, said, "We feel that the governor is right in saying that unless we give a demonstration of faith in our democratic processes by upholding properly constituted authorities we will be doing a grave injustice to democracy."

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**EPISCOPAL CHURCH
NEWS PRESENTED
IN BRIEF NOTES**

Edited by W. B. SPOFFORD

A couple of Bishops made speeches on May 13th within a few miles of each other. They both talked about the war and said very different things and, incidentally, were treated very differently in the secular press, with one getting large space which started under a big head on the front page and the other given three inches on page thirteen. Bishop Manning, whose birth seventy-five years ago in England, was celebrated last week, told the convention of the diocese of New York that the time had come for the United States "to take our full and open part in this conflict and give our military and naval authorities power to take whatever action in their judgment will be most effective, in conjunction with Great Britain." At the conclusion of the address Rector Paull Sargent of St. Bartholomew's moved that the address be given immediate endorsement by the convention. Whereupon Bishop Manning called for a vote. There was a substantial number of negative votes but the motion was carried by an apparently sizable majority.

The other speech was delivered at the convention of the diocese of Newark by Suffragan Bishop Theodore Ludlow. He also dealt with the war and said that "Hitler will continue to win the war until we offer to the world a new social and economic order which places human values above profits or the state. If the national administration would cease vacillating between a belligerent quarantine attitude and a querulous quietism, and would take the leadership in offering to the world its co-operation in establishing a world order based on the value of men, this sickening blood bath might be brought to a speedy conclusion."

* * *

**Hurrah for War
in Diocese of New York**

The convention of the diocese of New York got another column in last Thursday's papers by whooping it up again for war in the closing session. The shouter this time was Social Service Secretary Floyd Van Keuren who did his speech-making after most of the delegates had gone home, a fact which prompted a gentleman who has a right to speak tell me that it in no way represented the mind of the convention. Mr. Van Keuren demanded in a heated speech that "we fight the good fight before it is too late" that "we declare war on the Axis powers" and that the Church today "needs no conscientious objectors but conscientious belligerents." And he ended the tirade, as



WILLIAM RUSSELL
Leaves Englewood for Wilkes-Barre

he would, by denouncing labor with such cracks as "monstrous social evil," "treasonably trying to sabotage," "trying to destroy the American way of life." I am sure Mr. Van Keuren spoke from the depth of his soul and uttered his words in great sincerity. I am equally sure that it is exactly the sort of a speech Adolph Hitler would make in Nazi Germany—exactly the sort of a speech he has made many times. Some day we are going to know that fascist-minded people are all alike, whether they are in Germany, Japan, Italy, England or America, and even though they may at the moment be warring on one another. Bishop Manning praised Mr. Van Keuren's speech as "grave and stirring." He is entitled to his opinion. I am also entitled to mine and I call it stupid and thoroughly unchristian.

* * *

**The New Rector
for Wilkes-Barre**

One of the top men in the Church, in my judgment, is the Rev. William Russell, rector of Christ Church, West Englewood, New Jersey. He went there from seminary in 1926 to find a growing suburban com-

munity without a church of any denomination. There is still no church of any other denomination simply because Bill Russell has done such a grand job in ministering to the entire community, irrespective of church affiliations, that the boards of other churches have seen no need for moving in. He is now to leave West Englewood to accept the rectorship of St. Stephen's, Wilkes-Barre, Pa., where he succeeds the Rev. Gardiner M. Day. His rectorship at Wilkes-Barre will start the last of June.

* * *

**Church in Japan
Approves New Laws**

The first all-Japanese synod of the Japanese Church met in Tokyo, April 22-24, and voted full approval of the new religious law regulations. It was done on the assumption that the government will recognize our Church in Japan as one of four national Christian bodies to be permitted in the country. The others will be the Roman Catholic, the Orthodox and the newly formed Protestant Union Churches. (See WITNESS: May 8th). Bishop Naide of Osaka was elected as "chief officer," required under the law and will be

"absolutely responsible for all action of the Church." Under the new regulations he is given more power than any Archbishop or Presiding Bishop in other branches of the Anglican Church. Among the actions taken by this first synod of the all-Japanese Church was the passing of a resolution expressing appreciation for the Japanese army and navy. That may give you some idea.

* * *

Mexican Mission Now Has a Home

The Rev. J. H. Pagan and his congregation of Mexicans in Phoenix, Arizona, are finally in a home of their own, even if it is a temporary one. For years they have been meeting first in one place and then another—contributing all the while to a fund with which they hoped eventually to build or buy a place of their own. On a recent Sunday "La Mission de San Juan" a simple frame building, combination of chapel and parish house, was dedicated by Bishop Mitchell, who not only read the service in Spanish but preached in Spanish as well.

* * *

Church Property Damaged in Mexico

Considerable damage was done church property in Mexico as a result of a recent earthquake. There was slight damage to the cathedral in Mexico City, with St. Andrew's School, Guadelajara, suffering somewhat, though less than might have been expected since it was in the central area of the earthquake.

* * *

A New Bishop for Maine

Thirty-seven year old Oliver L. Loring, formerly the rector at New

Bedford, Mass., was consecrated Bishop of Maine on May 13th at a service in St. Luke's Cathedral, Portland. The service was attended by about a thousand people, with a large share of them attending a luncheon and reception which followed. Pictured on the cover you have Presiding Bishop Tucker, the consecrator, Bishop Loring, and Rector William E. Patterson of Bar Harbor, who is the president of the standing committee of the diocese.

* * *

Greeks Honor Bishop Manning

A service was held last Sunday, May 18th, in the Greek Orthodox Cathedral in New York as a tribute to Bishop Manning who is celebrating the 75th year of his birth, the 50th anniversary of his ordination to the priesthood and the 20th anniversary of his consecration as Bishop. Bishop Manning, with his attending clergy, was ceremonially received at the entrance of the Greek Cathedral, a long procession then moved to the Iconostasis from the front of which Bishop Manning blessed the congregation, after which he ascended the throne.

* * *

Clergyman Leads a Peace Vigil

Lead by the Rev. Hastings Symthe, Episcopalian of Boston, a Peace Vigil has been established at the gates of the White House. It was

started on May 9th following the "get into war" speeches by Secre-

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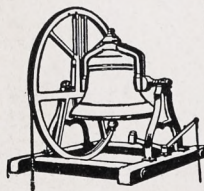


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taries Stimson, Knox and Wickard, and is a protest against American involvement in war. It is sponsored by the religious committee of the American Peace Mobilization.

* * *

Encouraging Progress in Free China

"There are still flies, fleas, bedbugs and rats but very few lice now, even in the old stable which is the boys' dormitory." Thus does Mrs. Charles A. Higgins report progress at the Hankow diocesan middle school at Chennan, in the free China province of Yunnan. The quarters of the school are an old mud inn and stables. The school took possession somewhat hastily for lack of anything better, and found the various fauna holding squatters' rights, strongly entrenched, but "the fight goes on," writes Mrs. Higgins.

* * *

Commencement At School of the Pacific

Bishop Parsons, retired Bishop of California, gave the address on May 8th at the commencement of the Church Divinity School of the Pacific. There were two honorary degrees given: doctorates to Archdeacon J. R. Jenkins of Arizona and to the Rev. Harold H. Kelley, top man at the Seamen's Church Institute in New York. There were eleven men in the graduating class.

* * *

Prayer Partnership in Chicago

A program of prayer-partnerships has been launched in Chicago by Bishop Conkling. It links parishes and missions together through a series of intercessions for each other.

* * *

Famous Table Given to General Seminary

A dining table which was the property of Dr. John W. Francis from 1789 to 1861 was presented to the General Seminary on May 8th by his granddaughter, Mrs. Louisa Francis Lyon. A very beautiful mahogany affair, the table is famous for the men who at one time or other sat around it. Included in the notable list are Charles Dickens, Edgar Allan Poe, William Charles Macready, Clement Moore, Julia Ward Howe, James Fennimore Cooper, Washington Irving, Martin Van Buren.

* * *

Bishop Ingley Also Speaks a Piece

Bishop Ingley of Colorado uttered strong words in his address to the convention of the diocese of Colo-

rado. "There are a few naive souls," he said, "who think the main difficulty with the world consists of the fact that three harsh and cruel dictators roam about seeking whom they may devour. I do not believe it. Let judgment begin with ourselves. Let judgment begin in the House of the Lord. The real trouble with the world is an unconverted Church. And the difficulty with the Church is the weakness and indifference of many of its members, their smugness and their smirkness. As I have said before, let me now repeat these two basic convictions of mine: first, more harm is done by weak persons than by wicked persons; two, the problems of the world are caused by the weakness of goodness rather than by the strength of evil. No nation on the face of the earth has ever had the strength and courage to stand squarely for the ideals of Jesus Christ. We in America are not one whit better than our neighbors. We have not been willing to give first place to the building of the Kingdom of God. . . . We bowed down before the gods of greed and lust, of selfishness and covetousness. We destroyed food instead of finding methods of distribution. The growth of science has exceeded the growth of goodness. As a nation our ideals were the movie stars of Hollywood. . . . As a nation we willingly profited from the sale of scrap iron to a certain country, knowing it meant destruction and death to the people of another

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country. . . . The object for which Christ lived is the proclamation of God's Kingdom—the establishment of God's perfect reign over His world. If the Church is true to her Master, the very essence of her teaching and theology still must be the erecting of God's Kingdom; the building on this earth of love, not hate; joy, not sorrow; peace, not bloody warfare; justice and brotherhood for every one, since every child of man is a child of God, without regard to race or religion, class or color. . . . May God inspire every member of the Church to be strong in the Lord. The Church must preserve freedom. The Church must insist on the value of the individual. The Church must declare the obligation of social responsibility." * * *

Commencement At General Seminary

A class of 25 men will graduate on May 28th from the General Seminary in New York. Commencement week begins on Monday the 26th with the baccalaureate sermon given by Bishop Wyatt-Brown of Harrisburg. Alumni day is the 27th, with the Rev. William F. Lewis the essayist. * * *

Parish Hall for Seattle Church

Ground was broken on May 4th by Bishop Huston of Olympia for a parish hall and educational center for the Epiphany, Seattle. The building will cost about \$45,000. The rector is the Rev. Elmer B. Christie, who succeeded the Rev. George Wieland when he became the secretary of domestic missions of the National Council. * * *

Malvern Discussed in Baltimore

A conference on the Malvern Manifesto under the auspices of the Church League for Industrial Democracy was held in Baltimore yesterday, May 21st. The first session, held at Emmanuel Church, had the Rev. Theodore Ferris as the chairman, with the Rev. William R. Moody of Christ Church and the Rev. Edward R. Noble of St. Andrew's leaders in the discussion. Bishop

Huntington, vice-president of the CLID and the retired Bishop of Anking, led a devotional service in the late afternoon, and then, following a supper, an evening meeting was held at Grace and St. Peter's, with Professor Gertrude Bussey of Goucher College as chairman and the Rev. Joseph F. Fletcher of the Graduate School, Cincinnati, the speaker. The discussion that followed was led by the Rev. William C. Roberts, rector of St. James, Monkton and the Rev. Boyd R. Howards of Memorial Church, Baltimore. * * *

Trinity Church Has An Anniversary

A festival service is being held today, May 22, at Trinity Church, New

York, to mark the 95th anniversary of the consecration of the present church, the third on the site at the head of Wall Street on New York's Broadway. The sermon is being preached by Rector Frederic S. Fleming. * * *

Young Married People Meet in Rochester

Bishop Reinheimer of Rochester came up with an idea a few years ago which seems to be doing real things in his diocese. He invited twenty-five young married couples to be his guests for a day to learn more about the Church and its ways through addresses and discussion. It worked out so well, with the young folks going back to their parishes

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 10:00 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.

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. Paul's Chapel
Trinity Parish
Broadway and Vesey Street
New York

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

St. Thomas Church
Fifth Avenue and 53rd Street

Rev. 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

Trinity Church
Broadway and Wall Street
New York

Rev. Frederic S. Fleming, D.D., Rector
Sundays: 8, 9, 11 A.M., 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral
Shelton Square
Buffalo, New York

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

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

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

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

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

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

Emmanuel Memorial Church

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full of enthusiasm for the Church, that he plans to make it an annual affair. They met this year on May 12th, with the Rev. Gilbert Symons of the Forward Movement staff leading on the subject of prayer and meditation, and with the Rev. Frederick C. Grant of the Union Seminary faculty leading on the Nature of the Church and the Creed. So far 100 couples have attended these conferences, with a group of earnest key couples scattered throughout the diocese the result. Other dioceses might well take a leaf from Bishop Reinheimer's book.

* * *

Increased Giving to Good Friday Offering

National Council's treasurer, Lewis B. Franklin, reports increased giving this year over last for the Good Friday Offering which goes to support the work of the Church in Palestine.

* * *

John Foster to Return to China

John Foster, lay missionary now on furlough from China, is to return to Free China in June. Previously he was on the faculty of one of our Church colleges as a teacher of English, but he is to return as the Church representative with the important and significant Chinese Industrial Cooperatives. Mr. Foster will be remembered by WITNESS

readers for his articles on China that appeared during Lent, and perhaps to others for his address at General Convention at the open forum of the CLID. During the winter he has been a student at the Graduate School in Cincinnati.

* * *

Acolytes Service in Chicago

Acolytes by the hundreds will gather at the Epiphany, Chicago, on Tuesday evening, May 27th, for their annual service. Bishop Conkling is to be the preacher.

* * *

Moving Pictures of Communion Service

Here's something new—moving pictures of a celebration of the Holy Communion. It was shown at the final conference of the Liturgical League of the diocese of Connecticut, meeting at the Berkeley Divinity School, and showed a celebration in the Berkeley Chapel, with a commentary by the Rev. James W. Pennock. The meeting was largely attended by young people and their rectors, with the day devoted to a discussion of "Liturgy and Social Action."

* * *

Evangelical Fellowship Meets At Orange

The Episcopal Evangelical Fellowship (Liberal-Evangelicals) held a regional conference on May 15-16 at

Grace Church, Orange, New Jersey, with about 150 Churchmen and women from various parts of the country present. The Church facing a world in revolution and the Malvern Manifesto were presented at the dinner by the Rev. Theodore Ferris of Baltimore and the Rev. Lawson Willard of New Haven, with Bishop Washburn of Newark presiding. There were sessions on Prayer Book Revision, Unity, National Defense and the National Council, with lively discussion at each session. A detailed report of the conference will appear in the next Bulletin of the Fellowship to appear in a forthcoming number of THE WITNESS.

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20 EXCHANGE PLACE

NEW YORK, N. Y.

BALANCE SHEET AS OF DECEMBER 31, 1940

ASSETS		LIABILITIES	
Mortgage Loans	\$ 25,000.00	Policyholders' Reserve	\$5,067,534.00
Policy Loans	118,970.90	Policyholders' Funds	89,146.24
Bonds	4,954,387.81	Policy Claims	11,364.30
Preferred Stocks	695,680.00	Refunds to Policyholders.....	13,888.48
Cash in Banks	257,232.87	Miscellaneous Liabilities	3,369.96
Accrued Interest Receivable	43,356.62	Contingency Reserves	22,483.00
Net deferred and uncollected premiums ..	130,550.52	Total Liabilities	\$5,207,785.98
Due from Reinsurance Company	181.89	Capital	\$100,000.00
		Surplus	917,574.63
Total Assets	\$6,225,360.61	Total	\$6,225,360.61

All bonds held at December 31, 1940 are carried at amortized values as provided by law. Actually their total market value exceeds their amortized value. All stocks are carried at values prescribed by The National Association of Insurance Commissioners, which, in cases where there were market quotations, are substantially actual market values.

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The Corporation has no agents. All business is conducted by correspondence.

Advance Information on New Educational Materials for the Fall—

UNDERSTANDING RELIGION by Bernard Iddings Bell

June 9

An introductory guide to the study of Christianity prepared for senior students in secondary schools, freshmen in colleges, and members of young people's societies in the late-teen age. This material can also be used by adult classes interested in understanding the Christian religion. The material is arranged for presentation in one forty-five minute period each week; and additional material is provided for classes which have two sessions a week. This course provides for discussion, homework, reading, examinations, and interviews between teacher and student.

The student's book contains a reprinting from the teacher's book of the essential material necessary to the student. Price, Teacher's Book, \$1.90; Student's Note Book, 50cts.

THE FELLOWSHIP of the CHURCH by Alice Parmelee

June 16

A work book for the course *Privileges of the Christian Sacraments* by Dr. Chalmers in the Pastoral Series. The material is based on the second half of the Offices of Instruction, covering the Sacraments, importance of the ministry, the Creed, and Christian fellowship. The set questions for each lesson, as set out in the Chalmer's course, are printed at the end of the work book for the convenience of the pupil. Price, 70cts.

THE CHURCHMAN and the KINGDOM by Lala C. and Leon C. Palmer

Third Junior Course of the Christian Living Series

June 23

This course completes the Christian Living Series as a series and also finishes the courses for the junior age. The study of the Offices of Instruction, begun in the second junior course, is hereby continued and completed. The material for the pupil for the full school year is in booklet form, not in separate leaflets as in the other junior courses. The teacher's book contains complete instructions for teaching and the pupil's book is illustrated with several pictures in full color and a number of black and white illustrations. Teacher's Guide, \$1.00; Pupil's Book, \$.65.

A TOUR of BIBLE LANDS by Vernon McMaster

July 14

This is a guide book for teachers and pupils of junior age interested in making a tour of Bible scenes. Bethlehem, Jerusalem, Palestine, Galilee, Nazareth and many other places in the Holy Land are places visited in this "Tour" prepared by Dr. McMaster. Suggestions as to how to begin the tour, where to go, what to see, and events connected with the places visited are suggested by the author. An excellent project for a full year's work with ample suggestions and helps by the author to make a very interesting and instructing course. Price, 30cts.

"MY OWN" WORK BOOK on PRACTICAL CHRISTIANITY by Alice M. Brookman

August 4

An excellent presentation and adaptation of Christian principles as related to modern problems. The age of the student and his understanding of subjects under study are given careful consideration by the author. The unity of the family, selecting a job, unemployment, social service problems, community health, migrants, refugees, crime, punishment of crime, world conditions: these are some of the problems discussed. The author not only points out and discusses these, but also gives concrete suggestions leading toward discussion on how these problems may be met. A teacher's guide is provided to assist the teacher in presenting the course. Pupil's Work Book bound, punched and perforated, 70cts.; Teacher's Guide, 20cts.

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