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CLERGY NOTES

ANDREWS, SHERMAN, was ordained deacon on June 7th at St. Luke's, Lanesboro, Mass., by Bishop Appleton Lawrence. He is a missionary at the Rosebud Indian Reservation, South Dakota, with address at Mission, S. D.

ELLIOTT, MORRIS F., took charge of St. Cyprian's, Lufkin, Texas, on May 15th.

HARTMAN, POMEROY H., was restored to the priesthood at Gethsemane, Fargo, N. D., and is in charge of missions at Lakota, Rugby, Langdon and Wahalla.

MILLER, KENNETH O., vicar of Christ Church, Kealakekua, Hawaii, has been ordered to take a complete rest for two months due to a slight heart weakness.

MINER, EDWARD PATTON, whose entire ministry was spent at St. Mark's, Norfolk, Virginia, died on May 18th after an illness of several months.

MOSLEY, J. BROOKE, was ordained priest on May 24th at St. Barnabas', Cincinnati, Ohio, by Bishop Hobson. Mr. Mosley's address is 909 Findlay St., Cincinnati.

RICHARDSON, MAUNSELL, JR., was ordained deacon on May 25th at St. John's, Worcester, Mass., by Bishop Appleton Lawrence. He is an assistant at St. Stephen's, Pittsfield, Mass.

SANBORN, FRANCIS A., vicar of Emmanuel, Shelburne Falls, Mass., resigned on May 15th because of ill health.

SHERWOOD, WILLIAM T., formerly rector of Trinity, Tyrone, Pa., and St. John's, Huntingdon, has accepted the rectorship of the Advent, Brownsville, Pa.

SMITH, A. E., Manitoba, Canada, is to be in charge of missions at Park River, Grafton, Bathgate and Walshville, N. D., effective July 1st. Residence at Grafton.

WILLIAMS, ERNEST H., formerly rector of Grace Church, Berryville, Va., is now the vicar of St. James, Pullman, and the Good Samaritan, Colfax, state of Washington. Residence at Pullman.

WINDHAM, T. J., retired, of Houston, Texas, died last month in his 73rd year.

Material on Malvern

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WHY THE SHOOTING?

By

FRANCIS J. McCONNELL

Bishop of the Methodist Church

I STAND as a representative of, I think, a great body of American citizens who simply want light on some questions and are becoming a good deal puzzled as to why they can't get any light, in the way of a formal statement. I refer to the apparent unwillingness of the leaders of Britain to state, even in a general way, the peace aims. I want it distinctly understood that I'm speaking now simply from the standpoint of one asking for information. I'm not here as an absolutist conscientious objector. I never have been one. I'm not talking from that point of view. I'm not here standing as an opponent of giving whatever aid I can give in any way to Britain. That doesn't happen to be the question just now, except that Britain is seeking and is receiving aid from the United States. I am simply asking a question I think Americans ought to ask, each of them for himself and seek for an answer somewhere.



BISHOP McCONNELL

What is to be the peace aim of the leaders of Britain, or the British government? And I do not expect by that any statement in detail as an answer. I'm simply talking about the general aim.

Of course, Mr. Churchill has said if we stop fighting you'd soon find what we were fighting for. But that's not quite an answer to the

question. The question is, after this war is over, what is the aim of the British people, and aside from the mere matter of self-defense of the empire or of the nation, on what grounds are they asking for aid from the American people.

There are some very disquieting things which keep creeping up in reports from England, repeated here in the United States. For example,—the militarists, and the militarists now, of course, have to be listened to in England,—the militarists are saying that the war won't really begin for two or three years yet, and then will have to end by a knockout blow by armies administering the blow in Germany itself. Well, now, if that's a statement of policy, we ought to know about it. If that's just the opinion of the military experts, of course, that's a different matter. These experts are specialists. They have their own use, good or bad, but if that in any sense represents the point of view of the British leaders, we ought to know about it for the simple reason that England hasn't herself enough troops to do that, and inasmuch as she hasn't enough troops to do that, where are the troops to come from? And inasmuch as we are concerned in the matter of giving aid to England, that becomes a very pertinent question to us.

If it means, on the other hand, going far enough to convince the entire German people that they cannot dismember the British Empire, or rather, put the whole British nation out of business, that's an entirely different matter. But on as fundamental a point as that, there's been no clearing up at all. And inasmuch as we are being asked for aid on such large scale, it seems that there might be some answer to that question.

NOW it's only fair to say that in England there is already another group of persons rep-

representing a point of view about which they are willing to speak, but it's a good deal of a puzzle that this does not get any larger representation in the press. You take, for example, the attitude of the Archbishop of York. He was one of the principal men speaking at the Malvern Conference, and that Malvern Conference went quite a distance in the way of stating the basis on which England must establish or reorganize society after the war is over. I can't go into detail about their program, it's a very advanced program. I do say it's very remarkable that it hasn't been given wider circulation in this country.

I was utterly amazed to see how far a group under the leadership of an Archbishop of the Church of England is willing to go. I don't want to say that their platform is the platform of the British Labor Party, because I'm not familiar with any statement of that platform since about a year ago, now, May 1940. But it represents an entirely different point of view.

Now is there any way of our knowing, will anybody tell us how far these matters are being considered? There seems to be a conspiracy of silence in hushing the whole matter up. It makes a very vast difference as to whether this is just a group of persons on their own, talking in a small circle or whether there is a growing sentiment on the part of England itself which will finally influence the leaders as to what the final peace aims are.

Of course, it can be said that if you talk this way, why then you give the impression, especially to Germany, that you're of a defeatist attitude. I haven't any spirit of defeatism at all. Only, we keep hearing all the time that this is to be a war of public opinion. We're being told that Hitler's success depends not on Hitler, he's just an individual, but he struck his note at the right time so far as the sentiment of Germany is concerned.

In spite of all the restrictions on receiving messages in Germany, certainly there'd have to be some way of getting across to Germany these peace aims, if they are of the kind I'm talking about, looking toward a larger reorganization of society, looking toward a better chance for the ordinary man, looking for the dawning of a new day, and the rehabilitation of the world on some kind of sounder economic and social bases than we've ever known.

WHAT broke the morale in 1918 of the German people were the Fourteen Points of Woodward Wilson. Of course, they were not lived up to, but then people thought they would be lived up to, when they were uttered. And I imagine well enough it's easy to say in Germany

the points now would not be lived up to. But that's a good deal wiser policy, especially if it's sincere on the part of the people, than to keep talking about knockout blows which nobody can really define. Knockout blow might mean a victory of the sea, it might mean this other thing, the military conquest of Germany, which simply would be impossible, if civilization is to endure at all on the continent of Europe.

So, as I say, without sympathizing with anything in the way of the German aim at all, I simply say that as an American citizen, I have the right to raise this question and insist upon it, and in spite of all the objections keep insisting, "What is the aim of Britain in this great conquest?" We are being called upon to make such tremendous sacrifices, and the most simple and the most reasonable requirement that we can make, is simply to insist upon a statement of what the final aims are to be. It seems to me that's wise strategy and wise tactics, and certainly it's wise Americanism and wise social morality.

Malvern Questions

By

JOSEPH FLETCHER

Question: "Why does Malvern say our present economic system causes war?"—A divinity student.

Answer: Here is what Malvern said, *verbatim*: "This method of ordering industry . . . becomes a source of unemployment at home and dangerous competition for markets abroad. We have seen the unemployment of Germany cured by an armaments programme, whether adopted primarily for this purpose or not, and have cured our own, through (even so) not completely, by the same means. The system under which we have lived has been a *predisposing cause* of war, even though those who direct and profit by it have desired peace."

This is a big question that can't be explored in a short column. Let me quote three "packed" paragraphs from an article of mine on *Religion and War* in THE WITNESS March 14, 1940. They're worth mulling over, Mr. Student. "The economic system of production and distribution under which the highly industrialized nations of the world conduct their material life will not permit peace. Our economy is an expanding economy operating in a world of contracting markets and consumer power. The widening gap between our ability to produce and our ability to consume creates poverty and insecurity at home and forces

more desperate trade abroad. The desperate effort to sell growing export surpluses abroad, and to establish monopoly markets as 'spheres of influence,' occurs at the same time that these foreign supplies are themselves being industrialized or exploited by countries which are no longer willing to remain raw-material partners in an international exchange. . . ."

"The military aggressions of unsuccessful imperialistic states are commercial aggressions. Each national economy must, as the price of its continued existence, have assured outlets; markets to which it can export its unemployment and the revolutionary unrest which accompanies unemployment and insecurity. The important truth about imperialism is not that it seeks greater profits or prosperity for itself, but that it *expands in order to survive*. The point at issue is survival.

"The problem of war and peace, therefore, is a problem of domestic reorganization. What is called for is a change to domestic economies based on the fundamental objective of production for use and consumption. It means an economy of

abundance, to replace the present system of artificial scarcity at home and desperate rivalry abroad. . . .

"Let me sum up: (1) War can be eliminated, as far as human nature is concerned, but not easily. (2) Any solution of war, and any agreements, must be found within the democratic framework, but this must be economic as well as political. (3) A basic and most important cause of war lies in conflicts of economic interest, partly due to an economy of artificial scarcity and partly due to a lack of economic self-sufficiency within some national states. (4) A just peace cannot be secured without agreement upon social-economic reform at home, and a sharing of economic advantages with the 'have not' countries (which are the majority). (5) The diplomacy dealing with peace must drive down from the superficial level of international commerce."

Questions addressed to Dr. Fletcher should be sent to the editorial office of THE WITNESS, 135 Liberty Street, New York City. They will be answered in this column as soon as possible. The Malvern Manifesto may be secured from THE WITNESS, 6140 Cottage Grove Avenue, Chicago, at 5 cents for singles copies; \$1.00 for 100 copies.

OPEN AND CLOSED RELIGION

By

ROBERT O. KEVIN, JR.

Professor at the Virginia Seminary

AS Liberal Evangelicals there is a conviction we all share, that we have a genius and a task to interpret Christianity, within the Anglican Communion, in a distinctive way. In seeking to understand our mission, it is easier to know what we are "against" rather than what we are "for," but it is the second of these attitudes that ought to command our attention. What we are "for" does not, however, take place in a vacuum. It is related to the world in which we minister, a world in which the old stark issues of life or death, of a blessing or a curse, loom as immediate ponderables. None of us, for example, is free from concern for the fate of that hour, shortly to arrive, when the destiny of much of human life on this planet may be determined for long to come. It makes a very great difference to us whether the world is to become the home of free men and of men of good-will or whether the human spirit for generations is to be crushed beneath the weight of mechanized power.

We are apprehensive for our Church. The tendency toward appeasement is stronger sometimes in religion than in politics. It is ever so easy for a minister of religion to become a "time-

server" and to sanctify the status-quo. Can we keep our Church not only loyal to the ideals of her Master, but persistent as well in seeking the ends He sought? In this situation we are conscious that we have a commission and a task. How shall we describe it? Possibly this way, that Liberal Evangelicals are called upon to incarnate a sensitive conscience for the Church before every unredeemed area of personal and social living. In considering this matter, therefore, of incarnating a more sensitive conscience, let us start not with the Liberal Evangelical of today or tomorrow but with him of yesterday and of all our yesterdays.

It is fair to say, for one thing, that we feel ourselves the heirs of those who in every generation have kept a sensitive and unconsenting conscience toward every aspect of their society which cut across the clearly revealed Will of God for their time. To the student of religion there is one phenomenon which in every religion and in every age is strikingly the same, and that is the polarity of the religious response. Our names change, religions differ, problems appear under a different guise, but the psychological tendencies

are repeatedly the same. Bergson has called this polarity of response the two sources of morality and of religion. He names them open religion and closed. Closed religion, objectively considered, seems imposed upon people from without. It expresses itself in set creeds, in negative commandments. It congeals society, sometimes very helpfully, if only law and order are to be considered. Open religion puts something inside a man that is splendid and true. Around it his life becomes organized. To it his glory is to be loyal.

Closed religion is static, open religion dynamic. The one is institutionally-minded, the other person-centered. The one inclines to priestly administration, the other to prophetic insight. The one trusts to authority, the other individual freedom.

Closed religion conserves, cherishes, teaches, crystallizes into dogma the best in the past for every succeeding generation. Open religion faces the future, is sensitive to the living dynamic growth of the world, is asking questions and seeking answers, is hospitable to new truth, is dissatisfied with every present achievement, and is forever trying to discern the activity of the Living God in the turbulent events of its time.

NOW if we have any function, surely it is to succeed to the role of the left-wing Churchmanship of the ages in presenting open religion at its best. What possible virtue, then, could there be in trying to blur our necessary and essential distinctiveness, to harmonize differences with our Catholic brethren who have pre-empted the field of closed religion, to attempt reconciliation on a premature level of achievement, to surrender for the sake of the imagery of a united front a precious diversity which is our contribution and which God may intend to be reconciled not in uniformity but in love?

What then of our opportunity? Here one could speak for the Evangelical tradition in southern Churchmanship for there are values there vitally important to any contribution we will make.

In an age when many forms of anarchic eruption are asserting special privilege we can stand by the Prayer Book as the norm of worship, a norm established by constitutional government and with the consent of the governed.

When others are discovering that the religion of the Old and New Testaments is the foundation, bed-rock of our western society, we can stand by the Bible as a uniquely revealed Word of God.

When men are confusing ends and means and making false gods of idolatrous devotions, we can

stand by the Church—not as an end in itself but always a means.

When others are drawing lines of exclusiveness around their sacred, little preserves, we can stand for the principle that in Christ there is a universal society overflowing the bounds of all religious groups, even of our own.

In simplicity yet with reverence, in order and in freedom we can maintain the right to meet together in worship as in a Father's house. When others are silent before social wrongs and offering the Church merely as a haven for the harassed of earth, the Liberal Evangelical can refuse assent to evil and in the name of the spiritual community of which he is a part, resolutely oppose it.

When others trust to captivating symbols, crusades, the arts of propaganda, with the Evangelical of every age we can repudiate the vanity and superficiality of such devices, and stand for the ancient truth that before men can give their loyalty to the Kingdom of God, the natural man must be converted and be born again from above.

All these things the Evangelical tradition at its best in the south has stood for. So, too, may we.

From an address at the Conference of the Episcopal Evangelical Fellowship held at Orange, New Jersey.

Reality

By

BISHOP JOHNSON

RELIGION is very much like music. "He that believeth hath the witness in himself." If someone who was deaf, or who had no ear for music, should try to convince you by argument that an opera was merely a succession of meaningless sounds you would not be persuaded to renounce music but would reply that your satisfaction was not a matter of logic but rather one of experience, and that unless you developed the capacity it could not give you any satisfaction.

That brings up the question as to what constitutes reality. Does it consist in what we eat and drink or in the search for truth? In what we wear or the appreciation of the beautiful? In the kind of a house in which we live or in the kind of home that we create? In the scandals of the day or in the search for righteousness?

The joys of science or art or religion are given only to those who seek and find their satisfaction in experience rather than in observation about something in a laboratory of which they are ignorant. Some one has said that "life is conscious effort transforming itself into unconscious habit." The child learning to walk is very conscious of each step. When you have learned to walk

you do not think of your feet. The youth learning to play the piano makes a conscious effort to strike each key. When he becomes an accomplished pianist the striking of the right key is an unconscious effort.

The same principle applies to vices and virtues. When a person utters his first oath it is a conscious effort but in time he becomes unconscious of his blasphemy. A miser is one in whom the effort to save, results in his final character. Even so the person who makes a conscious effort to give ends by being generous and unselfish. The Church is a school in which we strive to acquire virtues but we attain them only when we are unconscious of them.

THERE are three elements in the process. First, there are the gifts that God offers us. He does not give us the finished products but the latent capacity. He does not give us knowledge but the ability to acquire it. He calls us to be His partner in the pursuit of truth. He does not give us righteousness but the urge to attain it. He calls us to be sons in the household of faith. We would like to attain the goal but we are prone to criticize the instruments which He provides for such attainment. Like the two sons in the parable we are not satisfied with our Father's house.

One man says that the Church is cold. This reminds me of an experience in my boyhood. It was quite a stunt to visit the swimming hole on the day after the ice went out. There were two kinds of boys. One group who knew how to swim would take a running jump and go in all over. As they came up they would cry, "The water is fine," and it was warm to them. But the boys who could not swim and could only wade, shivered and complained that the water was cold and it was.

The truth is that we carry our temperature with us. If we merely stick our nose in the church door we will find it cold but if we go in all over we will find that the church is warm. It is our Father's house in which we train ourselves to be His sons.

Next, there is our response to the gifts of God's grace. He offers nothing to the inert and the indifferent. Skepticism never helped man to attain truth or beauty or righteousness. Just so long as we are critical of His household, just so long we will fail to reach the goal.

The third element in the process is the satisfaction which men obtain when they put faith in the conscious effort long enough to appreciate and appropriate the opportunity which God offers them and to which gift they make an adequate re-

sponse. After all the result of our endeavor to seek the Kingdom of God and His righteousness bring a satisfaction which is sufficient to those who persist. "He that believeth in the Son of God hath the witness in himself." He who really makes the effort is the only one who is competent to pass judgment on the value in religion.

We are surrounded today by a world which has rejected God and produced untold misery to millions of people. Let me quote a paragraph from a current magazine in explanation of the purpose in it all. The writer likens the present "evil thinking that seems to dominate those who believe in acquisition by force, to the unlovely yet useful muck and filth that we spread on our garden, up through this disagreeable material springs the pristine bud, branch and flower." She feels that "up through so large a smothering of wickedness must come eventually a bumper crop of better nature."

We have our Lord's promise that the Church will survive and become a refuge for those who prefer love, joy and peace to the chaos of hate, fear and brutality. It may be that the faithful will have to meet in upper rooms instead of in cathedrals. Whatever happens to the world let us be of good cheer for in the end Christ will overcome the world. The tragedy of the crucifixion will end in the victory over sin, suffering and sorrow. The risen Lord is the ultimate reality. Thanks be to God who givest us the victory. It is not the muck that will survive but the bud and the flower.

Hymns We Love

ISAAC WATTS looked at a great rocky cliff in the lake district of England, and was so impressed that he returned to London and preached on the wrath of God hanging over us. Augustus Toplady visited the same scene and wrote "Rock of Ages." A devout Calvinist, a controversialist in theology, in his own day he was widely known, and not always loved. To point out that even the holiest believer had no trust except in the mercy of God, he wrote these lines. The grace of God in them finds a response in every soul that looking on the light of God feels its own unworthiness.

*Rock of Ages, cleft for me;
Let me hide myself in Thee;
Let the water and the blood,
From Thy side, a healing flood,
Be of sin the double cure,
Save from wrath and make me pure.*

—CHARLES GRANVILLE HAMILTON

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

Edited by W. B. SPOFFORD

Church unity was to the front at the 153rd General Assembly of the Presbyterian Church, meeting the last week in May in St. Louis. After hearing read the letter from a commission of the Episcopal Church (Witness, June 5) the Assembly authorized its department on unity to continue conferences with the commission on unity of the Episcopal Church. Also definite advances were made toward union with the Southern Presbyterian with recommendations that the two churches join forces for evangelistic work; that educational and home mission work be coordinated; that a joint hymnal be published and that work with the armed forces be done jointly. The Rev. Herbert Booth Smith was elected Moderator, defeating President Henry Sloane Coffin of the Union Seminary, 461 to 404. Dr. Smith is the pastor of Immanuel Church, Los Angeles.

The Assembly went on record as favoring aid to Britain short of war, but also recorded its conviction that "much more is to be gained in meeting the needs of the world by America remaining free from military participation in the present conflict." A resolution was also adopted petitioning the government to exempt from military service "Students in colleges who are approved by the official action of responsible church bodies as worthy and desirable candidates for the Christian ministry."

Under a new ruling Presbyterian ministers are granted a pension by their pension system upon retirement at the age of sixty-five (Under the Episcopal system retirement is at 68, though the Presbyterian pensions are generally considerably less.)

One of the highlights of the Assembly was an address by Toyohiko Kagawa who, at a great service, challenged American Christians to live their Gospel.

**Stress Unity at
Disciples Convention**

Unity of the churches was stressed at the convention of the Disciples of Christ, meeting in May in St. Louis. A committee was appointed looking toward "closer affiliation" between the Disciples and the Congregational-Christian Churches; and while a committee reported that "organic union between Baptists and Disciples cannot be expected at this time," yet there were steps taken in that direction, such as the recommendation that state conventions of the two churches exchange delegates.

On the war issue the convention,



DR. MAX YERGEN
Asks Justice for Negroes

by a vote of 2 to 1, passed a resolution urging the President to keep this country out of war, and urging him to act as mediator between the warring nations. All churches of the denomination were urged to study the spiritual, social and economic bases for a durable peace, with the Malvern Manifesto one of the documents referred to for careful study.

The convention voted to launch a campaign for \$1,000,000 over and above the regular giving, to carry on the promotional work of the church.

**Southern Presbyterians
Meet in North Carolina**

The General Assembly of the Southern Presbyterians met at Montreat, North Carolina, the last week in May, with unity likewise having a large share of the time, particularly union with the Northern Presbyterians. Representatives on the Federal Council of Churches were instructed to urge that body to work for the improvement of moral conditions in army camps.

**Southern Baptists Meet
In Birmingham**

The convention of the Southern Baptist Church was held May 14-18 in Birmingham, Alabama, with 5,000 registered messengers (delegates) and with about an equal number of visitors. It was a "business as usual" affair, with scarcely anything stimulating debate, though those attending called it a good convention. The most excitement was caused by the Rev. Powhatan James of Tuscaloosa, Alabama, who asked for special order that he might deliver an impassioned plea for all out aid to Britain, including war if necessary. He carried the day, with the convention voting at

once that his remarks represented the mind of the convention. However, after the news was headlined in the papers the Convention did some backtracking the following day by passing another resolution stating that the first one did not mean that they were committed to militarism or to war as a method of settling international disputes.

* * *

**New York Congregationalists
Endorse Hoover Plan**

The 250 delegates attending the spring conference of the New York Congregational Church association endorsed the Hoover plan to feed the five small democracies in Europe.

* * *

**The Old Team
Splits**

The old team of Eddy and Page has split on the war issue. A debate was staged in Memphis the other day with Sherwood Eddy defending the position that the United States should participate in the war, while Kirby Page took the opposite view.

* * *

**Laymen Meet in
New York**

Over 500 laymen of all denominations met in New York last month to take steps to revive the Laymen's Missionary Movement, which went out of existence some years ago. There were addresses by Henry P. Van Dusen of Union Seminary, Toyohiko Kagawa of Japan and James M. Speers.

* * *

**Methodists Take
Advanced Positions**

The 93rd annual meeting of the Methodists of the New York area, meeting May 15-19, adopted resolutions calling for the discontinuance of the draft once there is peace; warning its members against "the incessant attack of propaganda"; favoring the feeding of starving populations in Europe. The following resolution on strikes was also passed by unanimous vote: "Today there is considerable anxiety in the public mind over the strikes which are occurring in industries vital to national defense. This legitimate anxiety is heightened out of all proportion to the facts by the effort on the part of some sections of the press and certain labor-baiting congressmen to identify every strike which occurs in our national economy as a strike to delay national defense. The facts give a far different picture. That there are a few unjust and even unjustified strikes, that there may be a few strikes provoked by persons or organizations who desire to cripple or slow down our national defense effort, is not denied. What is denied is that any such blanket remedies as the Vinson bill out-

lawing strikes is necessary to remedy the situation."

* * *

Negro Leaders Protest Jim-Crowism

A number of Negro Church leaders, including Methodist Bishops R. C. Ransom and W. J. Walls and the Rev. Benjamin Robeson, Methodist Pastor of New York, were among the 160 Negro leaders of the country to issue a statement on May 27th on the "Present Situation of the Negro People in America."

It calls attention to the fact that as the United States prepares presumably for defense of democracy at home, it discriminates against, Jim Crows and segregates the Negro, while doing little if anything to help him get work in the so-called defense industries.

"While it is true that a Negro Brigadier General has been appointed," the statement says, "widespread discrimination is being carried out against Negro draftees, and Negro participation in the expanding United States army remains on a completely Jim Crow basis."

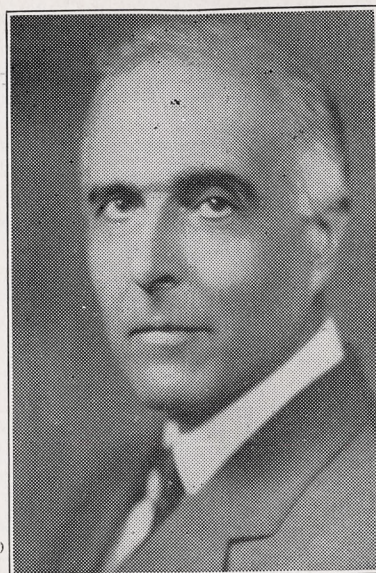
This policy of Jim Crow is carried further, the statement declares, in the exclusion of Negroes from jobs in the "defense" industries. It points out that this is particularly true in the aircraft industries, but states that Jim Crowism extends to chemical, munitions, electrical, foundry and other industries. "The job boom about which we have read much in the newspapers and heard from various officials has passed the Negro by," the statement declares.

It calls attention to the plight of "tens of thousands of Negro youth" who are denied training under federal vocational training programs, and commends especially the Congress of Industrial Organizations and progressive elements of the American Federation of Labor for improving the conditions of the Negro worker. At the same time, it condemns the A. F. of L. "bureaucracy" for its "continued policy of discrimination against the Negro worker and indifference towards his problems."

The statement then proceeds to refer to the situation in the agricultural areas of the South, where "Disfranchisement, mob violence and lynching are further expressions of the denial of democracy to them."

The operation of the poll-tax, the statement says, denies 4,000,000 Negroes and 6,000,000 whites in eight Southern states the right to vote, and adds that the economic and political insecurity of the Negro people is thereby deepened and spread.

The statement was issued from the office of Dr. Max Yergen, director of the Council on African Affairs and



HENRY SLOANE COFFIN
"Three Men May Return to School"

the president of the National Negro Congress. Dr. Yergen was one of the speakers at the forum meeting of the Church League for Industrial Democracy, held in connection with the General Convention of the Episcopal Church last October in Kansas City. Others to sign the document were well known educators, labor leaders, as well as Singer Paul Rose-son and Arthur Richard Wright.

* * *

Seminary Students May Return to Union

Eight students of the Union Seminary, New York, are now serving a year and a day in the federal prison at Danbury, Conn., for refusing to register for the draft. President Henry Sloane Coffin of the Seminary recently announced that three of the eight men would be allowed to return to the school providing they "come back in a spirit of cooperation, give themselves to their studies and jobs" and avoid "occasions of bringing the seminary again into similar publicity."

* * *

European Churches Resist Fascism

The struggle between the European churches and the "new order" grows steadily more severe. The Norwegian churchmen, headed by Bishop Berggrav, international vice-president of the World Alliance, have been threatened in a new circular issued by Quisling's "Ministry of Church and Education." The circular demands an end to the "negative attitude towards the new order" in sermons, an end to the boycotting of religious broadcasts (maintained to avoid censorship) and a more tolerant attitude towards the fascist party. The churchmen are threatened with "incalculable

consequences for the freedom of the Church and Christian works among our people."

European dispatches also state that the Dutch branch of the World Alliance has been dissolved and all of its activities forbidden.

The religious fidelity of these Councils of the Alliance entitles them to high rank in its fellowship. Measures of persecution may hamper normal activities for a time, but they cannot uproot the abiding sense of international solidarity developed through the years.

* * *

Clergymen Conduct Peace Crusade

Twenty-eight well-known clergymen, headed by President Albert W. Palmer of the Chicago Theological Seminary, and with Methodist Charles F. Boss as the secretary, launched a "campaign for peace through mediation" last month. Among those who will speak at various cities are the Rev. Harry Emerson Fosdick, the Rev. George A. Buttrick and E. Stanley Jones.

* * *

Father Donohue Makes A Prayer

The Police Jury Association of Louisiana, meeting in convention in Monroe, passed a strong resolution condemning labor unions and opposing strikes for any purposes in defense industries. The next morning, on invitation, their convention was opened with a prayer by Father Francis P. Donohue, assistant pastor of St. Matthew's Roman Catholic Church in Monroe. This was the prayer:

"Most especially today, O God, we sorely need Thy Guidance and the light of Thy holy wisdom. Under the stress of these tumultuous times, many in their shortsightedness and misguided by a partial and prostituted press, have forgotten the ways of brotherhood and have struck out savagely against the honest workers of our land, falsely accusing Labor of sinister motives and a want of patriotism. For the peace and welfare of our Mother Country, enlighten the eyes and illumine the minds of these zealous and misguided souls, that they may see rather the greed and selfishness of Capital that has thwarted our plans to defend our country, by traitorously sitting down until defense bids were given on their own terms.

"Thou knowest that for months Capital refused to expand our defense plants, refused to sublet contracts, train skilled workers or even to accept our governmental orders. They abolished our law of profit limitation to enrich themselves at the price of the worker's blood.

"Thou, O Lord, Who has sanctified Labor by the work of Thy own divine

hands, bless the worker, grant that these men here may have the wisdom and the courage to help right the wrong suffered by Thy fellow-workers and hasten the day when the charity of Christ may dwell in the hearts of men."

There was complete silence as Father Donohoe descended the platform and marched from the hall, though some delegates said at the noon recess that "we would have booed him if he hadn't been a preacher."

Old Maryland Churches Are Merged

Two century-old Methodist Churches in Westminster, Maryland, were merged on May 22—Centenary Church and Immanuel Church. The combined membership of the two churches is close to a thousand. The merger was consummated at the conference of the Methodist Church meeting in Baltimore on June 4th.

Church Active In Relief

The Unitarian Society of Wellesley Hills, Massachusetts, has been making a notable contribution to refugee relief. Many of the church activities have centered around this great need. Worship services, the young people's committee, the Armistice Day service, the church forum have been all directed towards this end. Last year 36 refugees were temporarily taken into the homes of the church. Over \$1,000 has been given for refugee service.

Perhaps the greatest service rendered by this church has been the release of the pastor and his wife, Rev. and Mrs. Waitstill H. Sharp, for service overseas. The Sharps, who had carried on relief work in Czechoslovakia during 1939, were sent to Europe in June 1940 by the Unitarian Service Committee as their commissioners. In France, Spain and Portugal, the Sharps have done distinguished work in caring for refugees and people in concentration camps.

Federal Council To Study Church Finance

The Federal Council of Churches has announced the appointment of Kenneth W. Moore as chairman of the new Christian finance commission, set up by the Council for the purpose of studying financial problems in the Church field. Mr. Moore is treasurer of the Board of Foreign Missions of the Presbyterian Church. "The Commission is not a money-raising body, but will concern itself chiefly with statistical studies, and will seek to draw together those who have mutual problems and to encourage detailed study of the facts," said Mr. Moore. "Studies will be

made of investments, annuities, bequests, foreign exchange, and other subjects. The new Commission has the same relationship to the Church as a research laboratory has to an industrial firm—its concern being research into basic financial facts as related to Christian institutions."

Churches Asked To Support Service Organizations

Sunday, June 8th, was "U.S.O. Sabbath," if pastors followed the suggestions of those in charge of the United States Service Organizations for National Defense. With a religious committee headed by three co-chairmen; Presiding Bishop Tucker of the Episcopal Church; Archbishop Mooney of Detroit and Rabbi Edward L. Israel of Baltimore, the "Sabbath" started on Saturday evening with radio programs over national hook-ups. On Sunday in several cities Union sunrise services were featured, and in others services were held with men in the army and navy marching to church in a body and occupying reserved sections.

Church Maintains a Friendship House

Friendship House, located in New York, has become a center of helpful activities for thousands of refugees. It was officially opened a year ago, on May 21, 1940, in the Brick Church when that church moved into larger quarters. It originated under the auspices of the Greater New York Federation of Churches and an executive board has now been formed. The guiding genius is Mrs. Eva Sanderson Child. One of the latest achievements is a little paper, *The Record*, published monthly by a young emigré, Richard Plant.

In listing the year's events, these items appear: informal musicales, 50 (artists participating, 69, from 10 countries); lectures on the United States, 15; discussions on religion, 52; parties for adults and children 35; meetings of physicians, writers, jurists, 114; pictures exhibited, 194; in addition, many concerts, dance and organ recitals, lessons in English, Spanish, Italian and German—altogether 365 lessons. The old play, *Everyman*, under the direction of Mr. Walter Firner, has just been successfully produced.

Many Camps for Conscientious Objectors

The national service board for religious objectors to war, with offices in the National Press Building, Washington, has announced that there will be 21 camps for conscientious objectors in operation by July. One of the last to be opened is in the Patapsco

State Forest, near Baltimore, Maryland. It is under the administration of the Friends, and is directed by Dr. Ernest A. Wildman, professor at Earlham College, who has been granted a year's leave to do this work.

Sees Dictatorship Ahead for America

Lecturer Kirby Page, former YMCA official, recently delivered a series of addresses in Denver, warning the people of the immediate danger of the United States becoming a dictatorship. Declaring that "the house of western civilization is burning down" he warned that present policies would take us into war and end democracy.

"Out of the war we will get aggravation of every evil we now have. We shall have more dictatorship after the war than we now have. The economic and political consequences will determine whether democratic or totalitarian policies will follow. We shall get pestilence, disease, poverty, broken homes, desperate people who will fight to keep alive." In answer to his question, "What are we going to do?" he said: "We can strengthen the opposition inside the Christian church to this insanity. There is a more substantial company of Christians opposed to war today than for 1,500 years. Fifty per cent of the leading ministers of America are against it. Young people are opposed to it. Keep the Christian church out of this fighting business. Multiply the number of church members who keep their heads. Nations are not under law now, for nationalism is producing anarchy."

A Boost for The Church Press

The Globe and Mail, of Toronto, Canada, has this to say about the important role which our religious papers are playing: "Every week there come to our desk various religious papers. They tell a story the importance of which is often overlooked simply because we have come to take the work of the church for granted. In the columns of the religious press are stories of heroism and sacrifice which are unequaled. They tell of men and women from our own country in far-off places bringing healing, encouragement and help to people in bombed cities; of doctors, nurses, teachers, ministers, social workers and agriculturists giving their lives in distant lands to the underprivileged and handicapped. There seems to be no human need which the church has not set itself to meet. The editorials in the religious press are of a high order. They do not deal so much with the passing scene as with the permanent and eternal truths."

EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

EDITED BY WILLIAM B. SPOFFORD

In the May 22 issue of this paper we had things to say about the address delivered at the convention of the diocese of New York by the Rev. Floyd Van Keuren, social service secretary of the diocese. Our comments brought in many letters. One of them was from Mr. Charles C. Burlingham, senior warden in St. George's Church, a delegate to many General Conventions and a man who is frequently referred to in the New York papers as "the city's foremost citizen." His letter is presented herewith, with apologies to the others who wrote for not also presenting their comments. Lack of space unfortunately makes it impossible.

"In the last hours, or rather minutes, of the last day of the Diocesan Convention of this diocese, the Executive Secretary of the Social Service Commission, after presenting his annual report, indulged in a "statement" in which he said that the strikes now going on "are the European Axis in action in this country, treasonably trying to sabotage both our defense work and our aid to Britain; and doubly treasonable in trying to destroy the American way of life. The Federal Department of Labor has apparently done nothing to correct this situation. I would to God that we might have as Secretary of Labor a great statesman of unimpeachable patriotism—like Matthew Woll." The *New York Times* of May 15th reported that "the Convention adopted a motion that this part of Dr. Van Keuren's address, dealing with the Labor Department and strikes, be sent to President Roosevelt."

"Three-fourths of the delegates had left the Convention Hall, and the motion was adopted without discussion. There was nothing in Dr. Van Keuren's report for the Commission that gave any intimation that the subject of strikes or the Department of Labor would be brought before the House.

"I am not one of those who think the Church should not express its opinion on important social, economic or even political questions; but it should speak only after careful consideration. Criticism of the Government is always justifiable provided it is fair and reasonable. But to send to the President of the United States the personal views of a secretary as the voice of the Episcopal Church is to misrepresent the Church and mislead the public.

"Secretary Perkins is not a popular person at this time. She has long

been anathema to opponents of the New Deal, who have recently gone so far as to hold her responsible for strikes in Defense industries, or at least for failing to prevent or to settle them. The position she holds is the most difficult one in the Cabinet. The new social legislation has laid a heavy burden on the Secretary of Labor—a burden which no woman, or man, could carry with satisfaction to employers, workers or the public.

"In so critical a period as this every effort should be made to prevent strikes. There are so many agencies, Federal, State and local for mediation that the public has a right to expect the parties to turn to them for help in resolving disputes before they resort to strikes. The acceptance of employers of the principle of collective bargaining provides a form of "cooling off." Collective agreements usually provide against strikes or lockouts during the life of the agreement, and during the period of negotiations for its renewal. In his speech at Paterson on May 11th William Green condemned "outlaw strikes" in violation of such agreements, and said that the 5,000,000 members of the A. F. of L. were united in their determination to avoid strikes. He avoided any infringement on the right to strike, however, as a step toward forced labor.

"The preservation of industrial peace is not, however, a one-sided matter. To say that the recent strikes in Defense industries "are not for better conditions or for justice" is to ignore the facts. In the case of the

Vultee Aircraft strike in California, the employers were paying merely the minimum wage under the Federal Labor Standards Act, although every other airplane factory on the West Coast paid more. In the Allis-Chalmers strike, the National Defense Mediation Board found it impossible to deal with the president of the company and had to call in members of the Board of Directors. Divided responsibility has delayed the settlement of some strikes. The latest reports show that the Nation-wide machinery for settlement now set up is proving effective.

"The work of Frances Perkins as Industrial Commissioner in the State of New York and as Secretary of Labor has been of the highest value. No one has done more than she to civilize our Labor Laws. She did the pioneer work and got the machinery going which resulted in the adoption by Congress of the Federal Social Security program. Until she became Secretary, the Department of Labor was merely an agency for research and education. She established standards, developed the mediation service, has ably administered the Wage and Hours Law, which makes minimum wages, maximum hours and child labor standards effective through the United States. She has developed a program of cooperation between the Department of Labor and the administrators of the State labor laws. She has brought to Washington every year for conference the labor law administrators and representatives of organized workers appointed by the Gov-

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errors of the States and has set up in the Department a Division of Labor Standards to assist them in their technical and educational problems. And all this has been done, not to increase the power or jurisdiction of the Secretary, but to furnish information and technical aid and to create a sense of common purpose in the State Labor administrations.

"To those who know the record of Matthew Woll, the "would to God" hope that he should be made Secretary of Labor is incomprehensible. Woll was the acting President and a Director of the notoriously reactionary and anti-Labor National Civic Federation, until the American Federation of Labor, as I am informed, forced him to resign in 1935.

"In October, 1938 at the A.F.of L. Convention he offered an anti-New Deal resolution, which was defeated.

"In March, 1939 he called the New Deal ideas 'economic nonsense' and attacked the Wage-Hours bill.

"In May, 1940 he attacked the appointment of Sidney Hillman as the associate of Mr. Knudsen.

"In October last with Hutcheson (Bill) and others he issued a public statement recommending that the entire New Deal be scrapped.

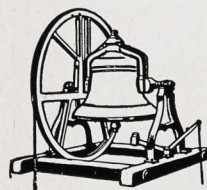
"He came to the defense of the notorious market racketeer Lanza, whom Commissioner William Fellowes Morgan, Jr., dismissed and had sent to prison for two years.

"Woll has lost caste now even with the A. F. of L. Most of his time is spent on his Union Labor Life Insurance Company.

"I write as a friend of Miss Perkins, whom I have known and admired for many years. She is not perfect. She seems to have failed to establish friendly relations with the press, an art of which the President is a past master. It was he who as Governor made her Industrial Commissioner of our State. He knew what she had accomplished in that office, and took her into his Cabinet. His confidence in her is unshaken. To send to him of all men Dr. Van Keuren's 'would to God'

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speech was neither courteous nor wise. And despite the headlines the speech does not represent the opinion of the Episcopal Church."

* * *

Rochester To Study Malvern Manifesto

The diocese of Rochester, meeting in convention June 4th, passed a resolution recommending that the Malvern Manifesto be studied in every parish. Bishop Reinheimer, in his address, said: "The world is not only too strong for a divided Church but it has become too small for a divided humanity; it has become too well understood by all the races to tolerate oppression and tyranny. In such a world Christ appears more and more as the true realist and His gospel the one feasible sociology."

* * *

Philadelphia CLID Discusses Malvern

How to apply the Malvern Manifesto in the diocese of Pennsylvania is being discussed by a panel this evening at a meeting of the Philadelphia chapter of the CLID, meeting at St. Paul's, Chestnut Hill.

* * *

Carleton College Students To Visit South America

Four students of Carleton College, Northfield, Minnesota, are to visit Latin American countries this summer to study international relations. They are members of a student group drawn in the main from eastern colleges. The commencement of the college was held on June 7-9, when degrees were conferred on 160 students.

* * *

Young People Act Quickly

It didn't take the young people of Michigan long to swing into action. At the convention of the diocese in May the first diocesan Youth Congress was

held. They asked permission of Bishop Creighton for the formation of a diocesan Young People's Fellowship. He granted it. On June 8th

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* * *

Cooperatives Distribute Malvern Manifesto

The Rev. George W. Wood of Austin, Minnesota, reports that the Midland Wholesale Cooperatives, with headquarters in Minneapolis, has printed and distributed several thousand copies of the Malvern Manifesto. The Midland, incidentally, is one of the most successful cooperatives in the country. Austin too has its reasons for fame—it is the most completely organized trade union town in the country and has the highest percentage of home owners.

* * *

Festival At Trinity Church

The titular festival of Trinity Church, New York, was celebrated on June 8th, with Rector Frederic S. Fleming preaching. The evening service was at 3:30 and was without a sermon—a custom that will continue until October.

* * *

And The Winners Are Episcopalians

Eleven teams started in the 164-mile Dog Derby at Fairbanks, Alaska, this year, and of the first four to cross the finish, three were driven by Church boys. This is the classic dog race of the Northland and the winner is recognized as king of Alaskan dog mushers. The race is a hard cross-country grind, 82 miles each way, taxing men and dogs to the utmost. The winner was Jacob Butler, former pupil at St. Mark's Mission, Alaska, now living in Fairbanks. Bob Buzby, second place, is a member of St. Matthew's Church, Fairbanks. Jimmy Huntington, fourth, was a pupil at Christ Church Mission, Anvik, and now lives on the Koyukuk River where he traps and mines. A modern touch undreamed of by men or dogs in the early years was that after the races Jimmy loaded sled and twenty-three dogs onto a plane and flew home.

* * *

Church Social Workers Have Annual Meeting

Social service in the Church has been advancing rapidly beyond the period of the "lady bountiful" days when baskets at Thanksgiving and

Christmas were considered the only responsibility of the rich to the poor, the Rev. Charles W. Sheerin, vice-president of the National Council, Episcopal Church, declared to the Episcopal Church group of social workers attending the national conference of Social Work meeting last week in Atlantic City. Mr. Sheerin spoke at a breakfast in the parish house of the Church of the Ascension, which followed a corporate Holy Communion service in that church, at which the celebrant was the Rt. Rev. Wallace J. Gardner, Bishop of New Jersey.

"Some years ago," said Dr. Sheerin, "it almost seemed as though religion and social work were about to have a complete divorce or maybe even an annulment. There was a definite trend of antagonism between the leaders of religious thought and the leaders of social action. This has been on the wane in recent years, and there has grown up the feeling that all of us have in common a real administration and ministry in the realm of social relationships. In many respects the Church is a great social service institution, and in recent years the Church has definitely tried to adopt the best standards from the field of secular social agencies."

"My plea to the social worker," said Mr. Sheerin, "is simply this: Religion is still the most powerful force in the world. If men will not have a (Continued on page 16)

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MONTHLY BULLETIN
JUNE - 1941

Edited by

GARDINER M. DAY, THEODORE FERRIS, WILLIAM B. SPERRY

ORANGE CONFERENCE

THE Seventh Regional Conference held at Grace Church, Orange lived up to all expectations with the single exception of the fact that there was one casualty. Cyril Richardson was to have spoken at the opening session along with Robert O. Kevin but was unable to be present because he dropped a Union Seminary iron book shelf on his foot. Owing to the fact that his address was in his mind and not on paper, the writer opened the meeting by reading several letters that Dr. Richardson had written to him discussing the aim and purpose of the fellowship. Dr. Kevin then delivered his address a part of which appears in this paper.

BUSINESS SESSION

At the business session the treasurer's report showed that thirty-nine new members had joined the fellowship during the past year. There was a small balance of \$248.39 in the treasury. The treasurer reported that he believed the balance in the treasury was particularly small because no one knew what the fiscal year of the fellowship was. Hence, a person paying dues did not know whether he was paying for the current year or paying for a year from the time he sent in the dues. The result is that dues from only seventy-three members have been received in 1941.

This was cleared up by the following resolutions which were passed: That the fiscal year be made the calendar year for the receiving of membership dues and the treasurer bill the membership accordingly: 2. That no attempt be made to collect unpaid dues for years prior to the current year.

THE WITNESS

Every member of the Fellowship receives a copy of the issues of THE WITNESS that contains our Bulletin and the regional chairman receives bundles. Instead of sending bundles to the regional chairmen it was voted that members of the Fellowship be asked to suggest the name of people, clerical or lay, whom they believe might profit by receiving the Bulletin. Our contract entitles us to more copies of THE WITNESS than we are at present using so will members of the fellowship send such names immediately to The Rev. Gardiner M. Day, 1 Garden St., Cambridge, Massachusetts. It was further voted that our contract for our monthly

Bulletin for ten months, omitting July and August, be extended to May 1942 provided the response of our membership in payment of dues be sufficient to cover the cost. It was further voted that a part of the space in the monthly bulletin be devoted to short articles which could be easily reprinted in flier or leaflet form.

DUES

It was pointed out in the course of the meeting that \$2.00 was not sufficient to cover the cost of the monthly Bulletin plus the various leaflets and other publications which the members of our Fellowship would like to have printed. It was, therefore, emphasized that no one was limited to paying \$2.00. It is hoped that those who strongly believe in the principles and purposes for which our Fellowship exists will be glad to supplement their dues with additional gifts toward the work. It was even suggested by one member that our dues ought to be raised to \$5.00. Rather than raise the dues, however, it was felt that it would be wiser to let the dues remain \$2.00, but urge members to contribute over and above the \$2.00. The treasurer hopes, therefore, that he will receive checks from many members for \$5.00 and up.

PUBLICATIONS

Most of the business session was consumed in a discussion of the nature of the publications which the Fellowship desires Bishop Parsons and his publications committee to produce. The gist of the discussion revealed that a distinct need is felt for some books similar to the Hazen books on such subjects as The Atonement, The Church, etc. It was suggested that subjects might be chosen which would supplement for Episcopalians the more general subjects already treated in the twelve published Hazen books. These will be primarily designed to meet the needs of the clergy. In addition, it was felt that tracts of four to six pages or even one page, written with the laity in mind, were needed. It was further suggested that these tracts might first be published in THE WITNESS and then reprinted while the longer articles might be published in such a journal as the *Anglican Church Monthly* and reprinted from that. A request was made that a bibliography be compiled of pamphlets already published which might be of value to our membership. Our Committee was

urged to be careful not to duplicate the Forward Movement pamphlets, Malvern material, the Proposed Concordat, nor pamphlets for our needs on other subjects already published by other agencies. More than once the need for pamphlets giving the rationale and an interpretation of each of the major Prayer Book services was stressed as a vital need of the Church at the present time.

EXECUTIVE COMMITTEE

The resignation of Miss Grace Lindley from the Executive Committee was accepted with regret and Mrs. Henry Hill Pierce was elected to the Committee. We are happy to say that Mrs. Pierce accepted the election. In the absence of Anson Stokes, the secretary-treasurer, Stewart Hogenauer served as secretary-protom for the business meeting and George H. Fitzgerald as treasurer-protom.

EVENING SESSION

About 200 people gathered in the evening to listen to an admirable presentation of the message of Malvern by Lawson Willard of Trinity Church, New Haven, and an exceptionally beautiful address on "The Church Facing a World in Revolution" by Theodore Ferris of Emmanuel Church, Baltimore. Bishop Washburn of Newark presided and the addresses were followed by considerable discussion. In as much as THE WITNESS has featured a discussion of Malvern in the past several months, we omit a summary of Mr. Willard's address.

THEODORE FERRIS

Mr. Ferris has given us the following brief outline of his talk which will appear in its complete form in the July issue of the Anglican Church Monthly. Through the generosity of a member who attended the meeting reprints will be made and sent to our members.

"The Christian answer to a world in revolution is a Church in resurrection. The power of a revolution comes from within. The power of resurrection comes from without. It is the Church's first duty to declare, demonstrate and administer that power to a world trapped in the valley of death. The Church cannot raise itself. It can only place itself in such a position that it may be raised.

"There are three distinct areas in the Church's life in which the renascence will most certainly be felt. 1. In the moral life of

Christian people there will be a resurrection. Old forms such as marriage contracts, pledges, promises will be revived and new meaning put in them. The moral imperative will be restored. 2. The new life in the Church will inevitably mean a new liturgy. The old outlines will be used to make new services which will be more universal in expressing the desires of the people and the doctrines of the Church. 3. The doctrines of the Church will be renovated in such a way as to let its major truths stand free of all unnecessary hindrances. The accretions which invariably form around the creeds will be stripped away and the cardinal facts of the Church's faith will be set forth in a simple and daring way."

PRAYER BOOK

Following the celebration of the Holy Communion by Bishop Ludlow assisted by our host rector, Lane Barton, and a delicious breakfast, in Grace Church parish house, Henry Ogilby gave a most interesting address growing out of the study for the need of the revision of the Prayer Book made by the Boston group this past year. Space will not permit us to print his address but some of the emphases which he gave are contained in the following paragraph.

"The Prayer Book is the livest and 'growingest' book in the world. It is not only for the Episcopal Church our standard of worship, and our manual doctrine but also the repository of our faith. No other Communion has anything quite like it. We, of the Boston group, believe that our Fellowship should stand on the Book of Common Prayer as our platform especially as there are some people today trying to twist it. We are ready to fight for it just about as it is. Nevertheless, we want to see it grow by progression and not by retrogression. We want to see it adopted to modern needs and not along lines of Latin culture. We are loyal to the whole Book even to the back cover but we are not happy that the word "Common" was dropped from the outside back cover so that only "Prayer" appears on the back of our present Prayer Book. Furthermore, we are not apologetic about the word "Protestant" as some are, but are convinced that it represents values that came to our forebears through the guidance of the Holy Spirit.

"At the same time we stress the fact that if we fault others in their use of the Prayer Book we must be absolutely sincere and faithful in our own loyalty. We may rejoice, however, that a clergyman can be absolutely rubrical and at the same time liberal. We, of the Boston group, still strongly believe in Morning Prayer as the chief service of the

Church. We use it and we like it."

Henry Ogilby then went on to take up point by point the study of the Communion Service which appeared in an earlier monthly Bulletin this year and a similar study of the Baptismal Service.

THE CONCORDAT

Dr. Henry S. Coffin, President of the Union Theological Seminary, speaking from the point of view of the Presbyterian Church, talked most informally and interestingly about the Proposed Concordat. The talk was too long and covered too many aspects of the subject to even give an abstract of it here but it is worth pointing out that his chief emphasis was that the Commission of the Presbyterian Church has been willing to accept practically all the suggestions and proposals made by the Episcopal Commission with but the most minor changes and that it is now up to the Episcopal Church to decide within its own Communion what it as a Church can agree to. Dr. Coffin said that the situation of the Presbyterian Church might be compared to that of a couple who had received an invitation to dinner, and as they were approaching the home to which they were invited they heard the voice of the host coming through the window saying to his wife, "Why the H - - did you invite those people?" Dr. Coffin said that most of the time of the joint sessions of the Presbyterian and Episcopal Commissions had been spent with the Presbyterian Commission listening to the two groups in the Episcopal Commission sparring with each other and trying to determine what the true doctrine is.

Dr. Coffin pointed out that the gracious letter written to the Presbyterian General Assembly (WRITNESS: June 5) has helped to keep alive the hope for organic union in the hearts and minds of the members of the Presbyterian Church but that unless more real agreement could be reached and some action taken by the Episcopal Church by the time of the next General Convention, the Presbyterian Church would probably feel that the prolonging of the negotiations would be of little value.

The general sentiment of the meeting was that our Fellowship ought to do everything it possibly can to help members of the Episcopal Church to understand and view with favor the efforts of the Joint Commission to accomplish organic unity. We who believe in the reunion of our churches in one ecumenical Christian Church must do everything in our power to achieve the smaller steps such as this one, which are essential in order that the ultimate goal be attained.

LUNCHEON

The Conference closed with a luncheon meeting at which Henry Washburn, secretary of the Army and Navy

Commission of our Church, told of the work the Commission is doing and of some of the very difficult problems which it faces. He pointed out that members of the Church could help in the following ways: 1. By making the Army chaplains feel that they are a part of the living Church and not simply functionaries separated from the main stream of Church life; 2. By helping clergymen in parishes near Army camps meet the opportunities suddenly thrust upon them; 3. By sending to the Camp chaplains a list of the members from parishes in his camp. Charles Sheerin, vice-president of the National Council, closed the meeting by one of his inimitable talks on the assets and liabilities of the Episcopal Church in town and country, city and 281. —G. M. DAY

THE EPISCOPAL

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I hereby enroll as a Member of the Episcopal Evangelical Fellowship.

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EPISCOPAL CHURCH NEWS

(Continued from page 13)

spiritual religion such as we have known in the history of Christianity, they will turn to other forms as they have turned in Germany and Russia. My plea is for the social worker to return to the religion which Jesus Christ has revealed to mankind. The religion on which all social work must be based if it is to be effective; if it is to be lasting; if it is to do the work it has been called upon to do."

The Episcopal group at the Church Conference of Social Work is headed by the Rev. Almon R. Pepper of New York, executive of the Church's national work in the field of social relations. Mr. Pepper is a vice-president of the Conference, and presided at a session Tuesday, June 3, studying the Organization of Protestant Social Work in Local Areas. On Monday, June 2, he led a discussion on the relations between parish churches and secular social agencies.

Commencement at Philadelphia Divinity School

The Rev. Edward C. Chorley, one of the foremost historians of the Church, gave the commencement address at the Philadelphia Divinity School, when six men received diplomas and two others received certificates for special work.

Plan New Mission In San Antonio

A layman of St. Mark's Church, San Antonio, has been roused to such Church interest by the Roll Call, that he has approached his rector, the Rev. Everett H. Jones, with a proposal to establish a new mission in an un-churched area of the city. "This is just one example of the things that are growing out of the Forward in Service plan," says Mr. Jones. "The most impressive thing is that this project has excited a lot of people to constructive thinking about the work of the Church in our day. We have had a meeting to plan our summer followup and intend to have twelve neighborhood gatherings, each one centered in an explanation of the ten-year program."

Quiet Day For Michigan Women

The Auxiliary of Michigan sponsored a quiet day on June 9th, held at St. James', Grosse Ile, conducted by the rector of the parish, the Rev. Rollin J. Fairbanks.

Altar Made By Young People

A parish house altar made by young people of St. George's Church, Arlington, Va., has just been dedicated by Bishop-Coadjutor Frederick D. Goodwin. The design is by Benedict J. Genua, and the altar was built by George S. MacDonald. The idea originated with the rector of the parish,

the Rev. Henry Justus Miller. Unique feature of the altar is its embellishment with 39 plaques each drawn by a different member of the Young People's Service League.

* * *

Convention Of Diocese Of Minnesota

St. Mark's, Minneapolis, was made the cathedral church of the diocese at the convention of Minnesota, pending

the approval of the congregation. The action was taken because the present cathedral at Faribault is no longer the geographical or administrative center of the diocese. At the same time announcement was made that an Episcopal residence has been purchased in Minneapolis where Bishop Keeler will make his home. The diocese adopted a budget of over \$70,000.

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