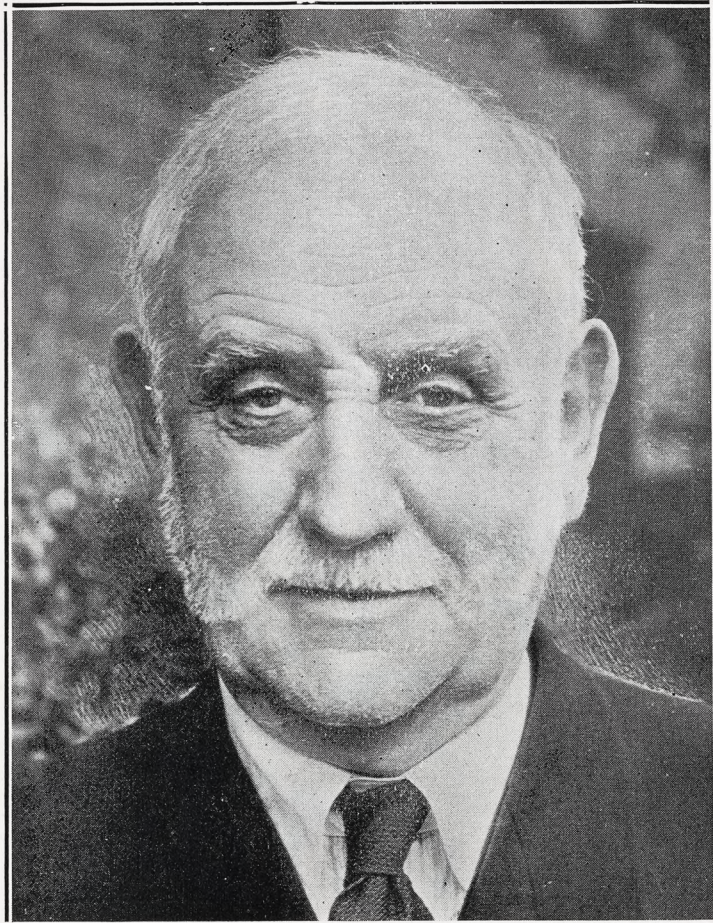


The **WITNESS**

CHICAGO, ILL., APRIL 16, 1936



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Writes on the Price of Peace

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CLERGY NOTES

BALDY, H. D., rector of St. Peter's, Westfield, N. Y., has accepted the rectorship of St. Jude's, Buffalo, N. Y., effective May 15th.

GOLDEN, James T., Spooner, Wisconsin, has accepted the rectorship of St. Peter's, Ripon, Wisconsin, effective May 1st.

GRASER, Gordon L., formerly of the district of Spokane, has accepted the rectorship of Anacostia Parish, Washington, D. C. Address: 1348 Maple View Place, S. E.

HOGGEN, Joseph A., curate at Zion Church, Rome, N. Y., has accepted charge of the Black Foot Falls mission in the district of Idaho.

LOUNSBURY, H. V. O., Waynesboro, Pa., has been appointed vicar of the national shrine of the Prince of Peace at Gettysburg, Pa., succeeding the late Archdeacon Hughes. He continues to reside at Waynesboro.

McCUTCHEN, Robert T., rector at Shamokin, Pa., has been appointed chaplain of the Pennsylvania state sanatorium at Mont Alto, succeeding the late Archdeacon Hughes. He is also to be chaplain of the state forestry school and vicar of Emmanuel Chapel at Mont Alto. His address after June 1st is to be South Mountain, Franklin County, Pa.

WIELAGE, Frederick H., of Newburgh, N. Y., is now the rector of St. Andrew's, Milwaukee, Wis., with residence at 2447 N. Richards St.

SECOND THOUGHTS

M. R. W. H. HAY OF STEPNEY, Connecticut, writes as follows in commenting on the article by the Bishop of Mexico that appeared in the April 2 number: The article on Our Church in Mexico by the Bishop thereof, is a real disappointment to those who have been trying to find out why we have a Bishop in Mexico and how much this venture is costing us. It is not that Bishop Velasco cannot write good English, for most of us cannot write even bad Spanish. By dint of imagination we can make out what he is trying to say; my complaint is that what he says is unworthy and inadequate, even if true. If true, it is a contradiction of all that I have read, the judgments of men as capable as he of estimating forces and currents in Mexico today. It is only natural that he should emphasize the necessity of our continuance there, for thereupon depends his own continuance as bishop; we can sympathize with that. But the reasons he produces are puerile.

"Let me therefore state the great opportunities the Episcopal Church has in this country," he says. He states two. First, the revolt of the intellectuals against the Roman Catholic Church. I suppose Calles, that small-time Nero, is an example of this class. Second, the poor and the Indians, who have "due to their ignorance and illiteracy . . . little or no real understanding of Christian principles." In this respect, I must say, they differ not at all from plenty of Protestant Episcopalians north of the Rio Grande. If the Roman Church in Mexico is so obscurantist, how come that there is an intellectual class at all? We love to stress the intellectual darkness that was over the face of Europe before the Reformation; but in whose schools were the Reformers trained? Was not Luther a monk and John Knox a priest? Ignorance, after all, is a relative term; and who ever heard of illiteracy as a bar to saving faith? Are we to think that it shows a "real understanding of Christian principles," that the Bishop tolerates the shelter given to Christian Science by Christ Church in Mexico City?

The Bishop's main point is that the successive enlightened governments of Mexico have not been interested in the confiscation of Church property, nor even in casting off moral restraints upon personal vices, but really have been panting for "a Church catholic in its doctrines, but separate from Rome . . . just what our Church is." So we must remain there, not because we are independent of Christian Science, but independent of Rome. The Bishop has a dry sense of humor, after all. So far from supporting his cause, the Bishop has weakened it by this article. We can imagine circumstances which would justify our proselytizing in Mexico, but he has not alleged any such circumstances. But with a smug assumption of our uniqueness (Continued on page 15)

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THE WITNESS

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AMERICA'S DEEPEST NEED

By

SHERWOOD EDDY

Author, Lecturer and Publicist

I HAVE just spent three days in the heart of the deepest need of the South—or perhaps in all North America—in Arkansas, Tennessee and Mississippi. I had gone to the South with my fellow worker, Sam Franklin of Tennessee, to investigate the plight of the evicted share-croppers. The matter was so pressing that I had to go and return by airplane. The first day we saw the face of slavery, feudalism, and fascism on the part of the planters and landowners shown toward the poor evicted share-croppers and tenant farmers, both black and white. We found peonage, serfdom, poverty, disease and sometimes terror and violence. It makes a devastating impression to drive through the richest soil in the United States and to see the poorest human beings living in tumble-down shanties, rewarded for their toil by poverty, pellagra, hookworm, malaria and illiteracy.

The average share-cropper gets at the end of the year after the crop an average of perhaps \$50 in cash. I met only one man who had received this year more than this sum. Twenty-five thousand of these poorest share-croppers have formed the Tenant Farmers' Union which is bitterly opposed by the landowners and planters who are genuinely alarmed lest it liberate these men from the existing system of peonage and semi-slavery. The result is that scores of families, white and black, have been evicted from their farms and homes on the sole charge that they belong to the Union, and wholesale eviction is the weapon used to check the growth of the Union. I went out with several friends, including a professor of the University, to visit one colored colony recently evicted. We found 19 families huddled in six little tents with a scanty supply of food. They had been driven from their homes into the snow on the worst day of a blizzard. I met the leader, a colored man who had only that morning been threatened with lynching if he did not leave the State before night. Since his wife is pregnant and there are five children, two of whom were sick, he dared not stay and face violence or death. He told me that once he had seen his neighbor hanged before his eyes because he had asked for his account and his full half of the crop. He fled the day I was there.

Within half an hour after we had arrived at the tent colony and had begun to investigate conditions to see if we could help, we were arrested by Deputy Sheriffs Tip Sullivan and J. W. Shelby of Parkin, Cross County, Arkansas. We were taken to a large cotton store and locked in for two hours and a score of planters and men off the streets were brought in to tell us "the truth about these damned niggers who won't work." They bitterly resented our coming from other States seemingly to interfere with their victims. One deputy said one of the Negroes "would soon die of 'sudden pneumonia'" (or lynching), another man said we ought to be shot, while a third threatened that if we interfered with these "niggers" there would be another "Elaine Massacre," when they killed many of them in an adjoining county.

Sam Franklin, who was with me, spoke to the Negroes in the tent colony at their request, read them the Psalms for comfort, and asked them to sing their spirituals; but his speaking to them was so resented by the planters that someone placed sticks of dynamite among the tents that night. The dynamite was intended as a sinister warning to terrorize the Negroes. We have it in our possession now.

In many respects the condition of the Negro in these parts is worse than under chattel slavery. The former slave owner cared for his slave and his mule and most of them were humane. But the modern landowner is under no obligation to these poor Negro share-croppers who continue in economic slavery without civil liberties, denied the vote and refused basic elemental justice which they cannot expect in the planters' courts. Word has just come by wire that the chief Negro witness in an impending trial has been killed, shot down in cold blood by masked men by the Ku Klux Klan method. About the time of our verbal proclamation of emancipation Czarist Russia freed her serfs and gave them all land, but we never gave our freed men a foot of land on which to make a living. Governor Talmadge calls upon the forces of organized religion in the South to unite to maintain white supremacy, to keep the Negro in his place and to resist the "tyranny" of any law to prevent lynching. We found this attitude among some

of the respected churches in Arkansas, where the Negro is excluded and the poor whites are not welcome. When Franklin called upon one pastor, his wife asked him if he had ever "seen a nigger burn?" When he said he was going to aid the evicted tent colony the door was almost shut in his face. Most of the churches, like the priest and Levite of old, are passing by on the other side of the road, leaving the Union share-cropper, who has been robbed and beaten, half dead. They are following the example of the church in Czarist Russia, as are many in the industrial North. Let no Pharisee in the North assume a "holier than thou" attitude toward the South. There are plenty of Pharisees, Priests and Levites North and South, but where is the Good Samaritan, without race or religious prejudice, or regional pride, who will minister to these oppressed people here and now? I seem to hear a voice saying, not "I *was* an hungered"—but, "I am hungry *now*, thirsty, a stranger, naked, sick and in bondage at this very hour among these least, my brethren."

ON OUR second day in the South we faced another problem. I met the two Rust brothers who have invented the new Cotton Picking Machine. I saw it in operation. It was deeply impressive for it does the work of from fifty to a hundred men. It may become an epoch making invention like the Cotton Gin or the Harvester, but it may also throw out of employment thousands of these poor people. These two brothers, who have been working in poverty, have seen with real dread the possible anti-social results of their invention. They have no desire to make a great monopolistic fortune for themselves and in the end throw possibly a million men out of work. They want to socialize this discovery and harness it to human need. After hours of conference, finding that we were of one mind, several of us entered into and formed the Rust Foundation which will utilize nine-tenths of the profit of the inventors of the machine to found a series of cooperative farms, cooperative stores, and educational projects for white and colored.

I wired and talked on the long distance telephone to a financier from New York and with the best lawyer that I know in America. They flew by airplane at their own expense, together with Bishop Scarlett of St. Louis, to meet me in the South, giving a full day to the investigation of this project. All were deeply impressed with the desperate human need on the one hand and the great opportunity on the other for this work of human welfare. The first new demonstration machines are now being built to be put into the cotton fields in July and to send several to Russia, which is seeking to purchase some of the first machines in order that, if they are successful, they may build a plant to produce this machine in Soviet Russia, in time to free their men to meet the expected invasion of the Japanese and German armies. The question of patents and royalties will be fully covered.

We investigated property in three states: Arkansas, Tennessee and Mississippi—looking for a farm which we might purchase on which to place these evicted tenants and share-croppers, and to open the first coopera-

tive farm with a cooperative store, social center and provision for the education of children and adults. We searched day and night without result. One farm was available for \$50,000. But it was on the top of this "volcano," threatened with so much violence and terror that we could not hope for peace and early economic success.

Finally, on Sunday afternoon, at the last moment the agent suddenly remembered a farm in Mississippi that was "the best buy in the South"—an ideal place. I cancelled my train reservation and decided to return North later by plane. We crossed from Tennessee into Mississippi and dashed down there before darkness fell. We found 2,158 acres of the richest black cotton soil in the Mississippi Delta, 600 acres ready for the plow, 160 acres of the best cypress timber for building houses, \$7,500 worth of property, including nine houses, a valuable tractor, two wagons, twelve mules, one saddle horse, a blacksmith shop, barn, farm implements, etc. The absentee owner was hard up for cash. He consented to part with the land at the unbelievable price of \$5 an acre, although when cleared it will be as good as the adjoining land which is worth \$70 an acre. We can have the whole place with all the property if we can provide \$17,500 in cash within 30 days. It was amazing, like a gift of God let down from Heaven after all our days and nights of failure and fruitless search. A land expert, a lawyer and a practical farmer have surveyed the entire place and given their enthusiastic approval. I paid into the hands of a third party \$1,000 in cash to hold the bargain, drawing on my own account. I have borrowed more to take advantage of this chance of a lifetime. Much of the land is already plowed and ready for a cotton crop which can be planted next week. There is ample room for 100 additional families who can be placed on the land. They are already being moved in by Sam Franklin and Howard Kester. The latter barely escaped lynching last month here. I saw the Baptist Church where he was seized. Some of the congregation, consisting of both white and colored members of the Union, were beaten and the windows smashed, while he was driven from the state with the threat of another "Elaine Massacre."

I HAVE taken this land on faith, believing that we can get the money, but we shall urgently need \$17,500 within the next 30 days. I have been elected treasurer of the fund. Smaller contributions will be used to purchase immediate relief for the evicted people. Larger sums will be put into the farm, for purchasing equipment, "furnishing" and food supplies for the workers, and will pay for the launching of the whole cooperative enterprise. Those who contribute a hundred dollars or more will become shareholders or charter members, but on a strictly non-dividend, non-profit basis, for the earnings, after paying expenses, must go to the cooperative workers on the farm. Money invested in this farm is not sunk or wasted. It goes into a revolving capital fund. It will be repaid by this cooperative farm and used to found others. This deeply needed cooperative movement will spread in America.

The whole situation is full of possibilities for good or evil—on the one hand, peonage, serfdom, poverty, disease, robbery, eviction and violence; on the other, a cooperative commonwealth to guarantee the rights of the Constitution and the Declaration of Independence to the Negroes and poor whites. We have heard much of cooperatives lately from Kagawa and in Sweden and Denmark. Is not this the first opportunity for most of us to give expression to our convictions and put our theories into practice? Sam Franklin and the nucleus of an adequate staff are at this moment on the field and engaged in selecting the workers and moving them onto the farm. They require funds immediately.

The deepest need I know in our own country, the

greatest oppression and degradation of life, is just now among these suffering share-croppers. Here also is one of the areas where fascism will probably first seek to seize power. I have seldom in recent years made any appeal for funds. But I cannot forbear writing now because the need is so desperate. Some can afford, perhaps, only as little as ten cents in stamps, some a dollar, some \$10 or \$100, others \$1,000 or even more. The Emergency Committee of the Church League for Industrial Democracy has kindly consented to appeal for help from members of the Episcopal Church. Their announcement will be found on the back page of this paper. Please forward the money to them at the earliest possible moment.

THE PRACTICAL PRICE OF PEACE

By

GEORGE LANSBURY

Churchman and Former Leader of British Labor Party

I ONCE discussed my faith as a Christian with Lenin and Trotsky. Both repudiated my reliance on Christian ethics, and Lenin said, "Go back home and convert the Christians; get a world of justice by Christian teaching. No one wants bloodshed, but Christians slaughter each other as readily as others for material gain." Trotsky thinks me, as do some learned divines, slightly hysterical and foolish. My answer still is that it is the will of God that not one of His little ones shall suffer evil. It is our self-satisfied indifference, our faithlessness and arrogance, which make wars possible. I do not deny the good intentions of those who with courage and much fighting planted the flag across the Seven Seas, but I most emphatically deny that the world is more peaceful, secure, and happy because of their labors and the slaughter which inevitably accompanied their toil and fighting. It is impossible by such means to live in peace and security.

Our Lord wept over Jerusalem because of the folly, ignorance, and cruelty of man to man, and the failure of one civilization after another to do His will. His words ring down the ages to us. We British, like Rome and Israel, have succeeded in building a great Empire of material things. So have other nations. Nowhere does the possession of vast territories or the piling up of individual or national wealth give peace and security, so true is the message, "What shall it profit a man if he gain the whole world and lose his own soul?"

With great humility I challenge my fellow Christians, leaders and followers, to join in a new missionary effort. We must go back to Calvary, and with humility ask forgiveness for our own individual and national sin and for power to take our stand before the world, declaring our faith in the truth of the gospel messages and our willingness to give up all imperial domination, and with Julian say: "Thou hast conquered, O Galilean"—and mean it, as the first disciples meant it.

We shall be asked: "How do you propose to give effect to the teachings of Christ?" The League of Nations, led by some Christian country, must turn its attention away from the proposal to insure peace merely by means of disarmament. Nations which are bankrupt refuse to submit to conditions which they consider intolerable. They demand and exercise the right to arm in order to safeguard their interests. Imperialist nations such as ours, desire to retain the possessions which they have secured by force. These nations who desire to follow our example, and become great imperialist powers, wish to use the same kind of force to win for themselves what is sometimes described as "a place in the sun."

As has been said, the "Haves" want to retain all they possess, and, as they possess nearly all that is worth while in the world, the "Have-nots" believe that in order to get a fair deal they must be prepared to fight for it. Japan has ruthlessly pursued western methods in her dealings with China; and when challenged, replied with yet another challenge, as yet unanswered: "Let him that is without sin cast the first stone." No nation answers this challenge, because all the great powers built their empires on the same foundation of war and domination.

ALL Europe is an armed camp. Fear is in the heart of every government. We sing and speak as if God made us mighty and powerful and created our nation specially to control and rule the world. Herr Hitler goes one better and claims that there has never been such a people as the Germans. They are the chosen of God to rule and dominate mankind. He will not tolerate Britain ruling on sea or land or in the air. He substitutes for "Rule, Britannia," the German slogan, "Germany over all." These claims, either by ourselves or Germany, are anti-Christian. Our faith teaches us that God is Father of us all. All of us are His chil-

dren. In His sight we are neither bond nor free, Gentile or Jew.

All Christian nations must give up this senseless nationalism which creates bitterness and war, and in its stead we must be willing to join in a great international effort to rebuild the world on the basis of co-operative service. We who are powerful and great must be willing to pay the price of peace and become servants; be willing to put all our gifts, material and moral, into the common pool. A learned archbishop has said "Civilization will be saved if it is worth saving," and our religion will never die, even though the mass of the people may reject it. Both civilization and our religion are worth saving, and will be saved if we who call ourselves Christians become more sincere and faithful. It is our privilege and our duty to repudiate the quite unworthy, fatalistic belief that all civilizations and religions must decay. Our business is to keep Christ's Church militant here on earth and to make the world safe for a civilization based on that religion.

The forces of barbarism are on the march. All nations are goose-stepping together to destruction. To meet this crisis I ask that the Christian Church of all lands shall demand from their rulers a declaration that they have given up all desire for imperial conquests, and intend in the future to rule in any part of the world only with the consent of the governed, and, because we wish for neither power nor domination over others, we will from henceforth depend for our existence on the laws of love and service as taught by our Lord, and not on force; and without waiting for others' aid, will disband our armed forces and invite the world to follow our example. Such a declaration would for the first time in human history give mankind a lead towards peace and security from a Christly government. The people of all lands gain nothing from imperialism except dead sea fruit. If this were not so such imperial nations would not decay and pass away. The price paid for empire is bloodshed and parasitism. The price we would pay for peace would be security at home and abroad.

WE ARE living in a most marvelous age. Abundance is all around us. The means to produce even more abundantly is ready to our hands. Millions are suffering and perishing for lack of the means of living. Masses of people in many lands desire freedom to live elsewhere. Is it beyond the wit of man to solve these problems without war? With courage and faith, coupled with sincerity, it is possible. In this, the greatest crisis in the history of mankind since the fall of Rome, it is the high privilege of the churches of the world, but especially the Church of Christ, to lead the world away from the road to ruin along the broad highway of peace and security through love and service.

The working out of the new way of life will require much patience and much hard work; but, given the will, it can be done. If we will only be as enthusiastic in the cause of peace as others are in the service of war,

we shall very soon find our way out of the morass we are in today. If you are doubtful, because giving up the right to control huge portions of the world for your own interests may bring some loss of material wealth, remember the price we all pay for war, not merely in money, but in the final curse which follows war—pestilence, famine, unemployment, and destitution. The fact is indisputable that the price nations must pay for imperialism in the end beggars all who pursue that policy.

As to the difficulties in the way of organizing international co-operation, and the national jealousies to be overcome, we may content our minds on this score with the knowledge that already financiers, merchants, and monopolists co-operate in the field of business and markets. Rubber, tin, wheat, copper, tea, sugar, and many other commodities are made scarce or abundant just as those who control these goods desire. Even the new ships, *Normandie* and *Queen Mary*, owned by different nations, are to work in co-operation, not competition.

When war is waged all difficulties are swept away; no sacrifice is too great to pay for victory. I beg you to be prepared if necessary to pay an even heavier material price for peace. I am sure, however, no sacrifice of that sort will be needed. Mankind will gain all that is truly worth while.

We are neither idle dreamers nor senile sentimentalists. The idle dreamers are those who preach a philosophy of life and at the same time declare their gospel cannot be practiced. The true realists are the people who not only believe, but are certain, that the principles of the Gospel can be practiced, once we who are Christians co-operate to bring the Kingdom of God into our lives and are not afraid to stand by the truth which tells us you cannot serve God and Mammon, or the Prince of Peace and the Prince of universal slaughter.

I want the Anglo Saxon and allied nations who profess the name of Christ as Master and Leader, to become the leaders of the world in this great crusade to put their all on the altar of communal service at home and abroad. I have no faith in a league of some nations who rely for influence and strength on the power of armaments to secure peace through keeping things as they are or as some governments desire. We must bring into council direct representatives of India, Egypt, and other subject nationalities. Our League must be one of all peoples.

THESE may seem dark days for pacifists. That which is called the foolishness of the Gospel seems real to us. We claim no sort of superiority over others; we try to see Truth and to follow her. It is more easy to be in step with everyone else, so easy to give way and for a time put one's convictions to sleep. I hate being in a minority, out of step with the leaders of my religion and with my political colleagues, but my vision is clear. I see the world hurtling toward barbarism. I see men and women clinging to what to me

is a rope of sand. Even if I stand alone, I must cry out: "Turn ye, turn ye, why will ye die?" God has not turned His face from us; we have turned our face from Him. Come and accept as true the glorious doctrine "Love thy neighbor as thyself," and, because it is true, refuse in any circumstances either yourself to take part in mass murder or to encourage others to do such terrible work. Our young people are too good, too fine in body, soul, and spirit, to be used for such purposes.

I am coming to you full of thoughts and words that come to me after many hours of mental strife. Prayer is not mere words: it is a stretching out of one's whole being to the Infinite, and with faith striving to see and understand truth, which comes to us all when we cast our whole thought and care upon Him who cares for each one of us.

This is the faith which in my foolishness sustains me. People ask what would happen if my requests were responded to by leaders of religion. I cannot say. Do you remember the words of Jesus on the Cross, dying a terrible death, forsaken by everyone except a few humble, powerless followers? A clear ringing cry of love and forgiveness: "Father forgive them, they know not what they do." Remember also St. Francis, who, in the square of Assisi, stripped of everything, renounced war, riches, and position, in order to follow the Master he loved through service to God and the people.

Often in these days I have thought of those great lives, and have wished my own faltering, inconsistent life could have been more worthy. I beg you, especially the young who may feel as I do, do not give up. We must cast aside all fear, leave all expediency to those who would follow the road of ease and comfort which leads to ruin.

I call you to a holy struggle against war, against the sin of Mammon-worship. I ask you to believe our Lord's message of life here and now, and I beg you all to oppose by every means in your power all war, whether it be national or international; and remember that war is always a bestial, always a barbarous, always an un-Christian crime.

Mr. Lansbury is a devout member of the Church of England and was for many years the leader of the British Labor Party. He is to arrive in the United States on April 21 for lectures throughout the country in behalf of peace, under the auspices of the Emergency Peace Campaign. His article in this issue is part of a longer one which is published in full in *THE CHURCHMAN*, national Church magazine, in their issues of April 15th and May 1st.

Talking It Over

By

WILLIAM B. SPOFFORD

IT'S SWELL TO BE ABLE to write on a subject on which I am an authority. Too often, I'm afraid, I've been guilty of taking a pop-shot in the dark. But on this matter of the American Civil Liberties Union and the Church League for Industrial Democracy I'm really tops, since I have been a member of the governing board of the former organization for six years and

have been the secretary of the latter for a dozen or more—I don't keep much track of time. What brings this up is that a Washington, D. C., member of the Woman's Auxiliary has sent out anonymously a little tract that hops on the national Auxiliary officers for suggesting to the women of the Church who are interested in social welfare that they might well join these two organizations. The Washington lady thinks this is a great mistake which she expresses with such phrases as "sorrowful indignation" and "repudiate such teaching."

To begin with I do not see how the Auxiliary officers could do anything else if they were to obey the instructions they received at the triennial meeting of the Auxiliary at the last General Convention. Among the subjects discussed was "Christian Citizenship." There was a scholarly paper by Miss Vida Scudder of Wellesley College after which a committee offered a report which was presented to the entire representative body and passed unanimously. Among the recommendations (passed unanimously, mind) was one calling on members "to align ourselves with all other communions and agencies working toward the betterment of social conditions. . . . Suggestions were made that we cooperate fully with our National Council's department of Christian social service and that as individuals we ally ourselves with various national organizations working for social justice."

The officers therefore went to work and named a few of these organizations, including the two under discussion here. Now of course anyone has a right to say that they named the wrong ones, which is what the Washington lady does, but her research work has been faulty. She consulted the wrong sources for her information.

TAKE THE Civil Liberties Union for instance. The Washington lady makes out that Roger Baldwin, director of the organization, is an advocate of assassination and murder by quoting fifteen lines from testimony that he gave before a Congressional committee a few years ago. However, if she will turn to part 1, volume 4, of the committee's report she will discover that Mr. Baldwin's testimony consumes 12 pages—and good sized pages at that. Read those pages, if you are sufficiently interested, and I am sure you will agree that Mr. Baldwin stood on the traditional American position of defenders of free speech who draw the line between the word and the deed as the basis for action by the public authorities. He merely advocated the good old Hyde Park stuff. He even cautiously excluded specific incitements to acts from the protection of free speech. The Civil Liberties Union as a matter of simple fact is an organization composed of about 5,000 Americans, many of them very distinguished citizens, who have gotten together on the single principle of preserving the liberties of all of us to speak, meet and organize freely. That is their conception of Americanism as a democratic process, and because it is also mine I am honored to be a member of the governing board of the organization.

Of course the difficulty arises over the fact that with

many people the word Americanism, rather freely and loosely used these days, means support of our present business system, not our form of government. For I think I am right in saying that under our Constitution the American people can have any kind of economic system they want. Americanism really means support of democracy and liberty, and this means the right of all our people without exception to speak freely, print their papers, meet. The American Civil Liberties Union believes this and acts on its conviction. What other organization could you find in America that could produce two eminent Jewish lawyers to go, at their own expense and without fees, to plead with the mayor of a great city for the right of Nazi organizations to meet, and to demand police protection for the meeting? This happened not long ago, and it happened because the A. C. L. U. is convinced that the American principle of liberty makes no crime out of mere words. Real Americans do not tolerate the suppression of anybody's rights, by laws, mobs, lawless officials or vigilantes. And when we do start suppressing any idea or group, however unpopular, we right there abandon American democracy for dictatorship and violence. That's fascism, not Americanism.

THE WASHINGTON LADY also doesn't like the Church League for Industrial Democracy. But she knows less about the organization than a good Churchwoman should. She says, for instance, that the C. L. I. D. "was organized by some members of the American Civil Liberties Union, and some members of the League for Industrial Democracy, and by some members of our own Church." Now I was present when the C. L. I. D. was organized in the board room at the Church Missions House, and I have in my possession the minutes of that meeting. There was nobody present who was not a member of the Episcopal Church. If there was anyone present who was also a member of the Civil Liberties Union these minutes fail to reveal the fact. And I am sure there was nobody present who belonged to the League for Industrial Democracy for the simple and rather fundamental reason that the League for Industrial Democracy was not in existence at that time.

The lady then quotes with disapproval excerpts from what she calls the "Statement of Principles of the C. L. I. D." As a matter of fact the C. L. I. D. has no statement of principles. When we first organized we had such a document, the work of the Rev. Bernard Iddings Bell, and it was a very good statement too as far as I am concerned. But it just happens to be a fact that we discarded it about ten years ago in favor of the official pronouncements of the Church on social and industrial matters, as issued by General Conventions and the House of Bishops, the last one under the chairmanship of Bishop Freeman of Washington.

She has other things against us because of reports she read in a Baltimore newspaper this year at the time of our annual meeting there—hardly adequate research work, I should say. For instance she says that it was

openly admitted at this Baltimore meeting that there are two people belonging to the C. L. I. D. who are also communists. There are several answers to that. The first is "So what?" The second is that as one attending all the sessions I do not recall hearing the statement made nor can I find anyone else present who heard it. And third, if such a statement was made, it was inaccurate. I keep the records and know as well as anyone. We do not inquire of people when they wish to join the C. L. I. D. what political party they belong to. We do require them to sign a card pledging themselves to do everything in their power to apply the principles of Jesus Christ to American life. If to sign such a card makes a member of the Episcopal Church a red, then I'm all for having more reds.

She also says that at our Baltimore meeting we condemned Supreme Court decisions and "recommended the political destruction of our Constitution, thereby turning our religious and sacramental Church into a radical political organization, the very thing the communists have said was their objective." What actually happened was that we passed a resolution advocating an amendment to the Constitution which would allow the Congress of the United States to pass legislation that the Supreme Court would not be compelled, under our present law, to declare unconstitutional. And I do not believe I am betraying any confidences when I say that at a dinner last summer at least two United States Supreme Court judges advocated the same thing. Because they did I hardly think many of us would go so far as to say that they thereby openly denied God, the Christian faith and committed themselves to the destruction of religion.

THE WASHINGTON LADY got the information for her leaflet from Mr. Walter Steele, the editor of the national Republic Magazine. Mr. Steele is also reported to have supplied Mrs. Albert Dilling of Evanston, Illinois, with the information contained in an interesting funny-book called "The Red Network." There you will find brief biographical sketches of the "dangerous" people in American life, including Jane Addams; Professor Albert Einstein of Princeton; Professor John Dewey of Columbia; Professor Charles Beard; the Rev. Walter Russell Bowie; Mrs. Franklin D. Roosevelt; Editor Shieler of *The Churchman*; Mayor LaGuardia; Senator Borah; Supreme Court Justice Brandeis; Professor Coolidge of Harvard; Henry Sloane Coffin, president of the Union Seminary; Mahatma Gandhi; President Hutchins of Chicago University; Paul Kellogg, editor of *The Survey*; President MacCracken of Vassar; Father Ryan of the Roman Catholic Church; Ramsay MacDonald, former prime minister of England, and several bishops of the Episcopal Church. Whether the two bishops residing in Washington, Bishop Freeman and Bishop Rhinelander, are listed I do not know off-hand. I must go to the library one of these days and look it up. But I know that I am there. I only wish I deserved the honor.

CHURCH LEAGUE SPONSORS SERIES OF CONFERENCES

A number of regional conferences on the relationship of the Church to social and industrial questions are being sponsored by the Church League for Industrial Democracy. The first is to be held in Boston on April 23-25, opening with a dinner meeting on the 23rd at which Bishop Brewster of Maine is to be the speaker. Following his address there is to be a discussion on the activities of local C. L. I. D. chapters, followed by moving pictures showing the conditions among the sharecroppers of Arkansas. On the morning of the 24th, following a corporate communion, there is to be a clergy conference on the topic "Christians and their daily tasks." On the 25th there is to be a conference for young people, which is to be held at St. Paul's Cathedral. The other sessions and services are to be held at St. Paul's Church, Brookline.

The second regional conference is to be held in Philadelphia late in May, the date and program not yet having been announced. It is then hoped to have similar regional conferences in various cities throughout the country.

* * *

Plans Announced for Wellesley

The program for the School of Social Ethics, a part of the Wellesley Conference that is sponsored by the C. L. I. D., has been announced. The courses are to be given by Dean Frederick Grant of Seabury-Western Seminary, the Rev. Norman Nash, professor of the Cambridge Seminary and the executive secretary of the C. L. I. D., who will be assisted by others.

* * *

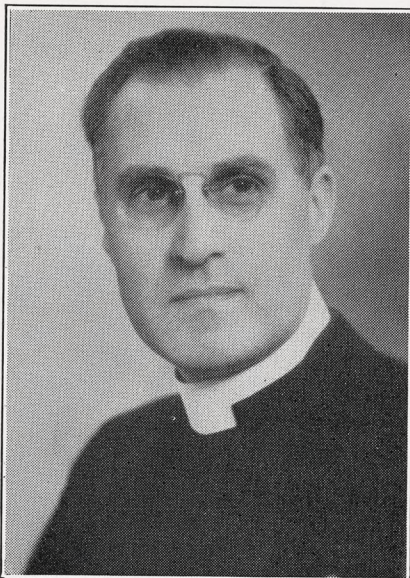
Pacific Coast Chapters Meet

Meetings of the local C. L. I. D. chapters in Los Angeles and in San Francisco held meetings recently, with the address in both places by Mr. Spencer Miller, Jr., the consultant on industry of the National Council. Mr. Miller has just returned from a trip throughout the west, where he gave addresses before many church and college groups.

* * *

Cincinnati Chapter Endorses Cooperatives

The Cincinnati chapter of the C. L. I. D., after spending the winter studying the subject, has issued a strong endorsement of the cooperative movement. Feeling that "the cooperative movement, although not necessarily an end in itself, is a Christian method of bringing in a social order conforming to the will



DEAN GRANT
To Lecture at Wellesley

of Christ," the committee recommends that the principle of cooperation be intergrated into the whole program of religious teaching of the Church. The report is signed by a committee consisting of Mrs. Mortimer Matthews, Miss Genevieve Caldwell, Miss Lois Symons, Dr. William S. Keller, the Rev. Albert C. Tebeau, the Rev. Gerald H. Lewis and the Rev. William H. Melish.

* * *

Support the Scottsboro Defense

A number of Churchmen, members of the C. L. I. D., are supporting the Scottsboro Defense Committee, a united front committee. Among them are Bishop Scarlett of Missouri, who is vice-chairman, the Rev. W. Russell Bowie, Bishop Finlay, Bishop Gilbert, Elizabeth Gilman, Bishop Paddock, and the Rev. J. Howard Melish. The C. L. I. D. as an organization is a part of the united front committee.

* * *

Conferences at Bexley Hall

The Rev. Joseph Fletcher is leading a number of conferences this month with the students at Bexley Hall, theological seminary at Gambier, Ohio. He is also a preacher this month at Seabury-Western Seminary. The executive secretary of the C. L. I. D. is also to meet with the students of Bexley Hall and Kenyon College in May.

* * *

C. L. I. D. Helps Others

During the three months from December 2nd to March 8th the Church Emergency Committee, of which the executive secretary of the

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

St. Thomas Church, Thomasville, Ga., sent in a check for \$15.30 to the National Council to help with the \$127,100 deficit with this message: "Deficit, \$127,100; communicants, 1,480,000; per capita, 9 cents. We have 153 communicants; hence the check for \$15.30." On the other hand, in the mountains of the Philippines a native Churchman made an offering of eggs, which prompted this comment by the editor of the bulletin of the district of San Joaquin: "If every communicant in the Church were to give in the same proportion as his Philippine brother, taking into account their relative economic situations, it would be possible for the Church to buy up all the battleships in the world, scuttle them, and announce the dawn of the millenium."

The deficit, incidentally, has been made up. Figures are not yet available but it is announced by the officers at the Church Missions House that the full \$127,100 has been received either in cash or pledges. They point out, however, that there is still a big job ahead in not allowing a shrinkage in the pledges. Also they say that the job now before the Church is to "lay foundations for the immediate rehabilitation of our missionary work upon the basis of the Atlantic City budget." It will be recalled that two budgets were passed at the Atlantic City convention, one for \$2,313,115, called the emergency budget, which is now realized by this special offering of \$127,100, and the other the convention budget of \$2,700,000, which they now hope to realize.

* * *

A Few Facts Not in the News

According to evidence now before United States Senators several major American industries have made wholesale purchases of tear gas, machine guns and ammunition in antici-

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pation of labor trouble. The steel companies of Pittsburgh and Youngstown alone bought \$100,000 worth of ammunition. . . . Of the 3,507 firms holding government contracts, over 42 per cent have cut wages since the NRA was declared unconstitutional. Hours were increased by 37 per cent of these firms. . . . There has been a strike of quarrymen at Danby, Vermont. Figures now available show that the average weekly wage was \$13 for the head of a family, with some workers averaging as low as \$5 a week. The company also deducts for rent, light, water and other services so that many pay checks are as low as \$1.00 a week. One worker indeed went to the office and drew his pay envelope containing two cents. The Vermont Marble Co., owned by the Proctor family, claims to be losing money, but Standard Statistics show large dividends paid. The company has paid out \$80,000 for armed guards since the strike started. . . . Sir John Boyd Orr, authority on nutrition, recently declared that 50 per cent of the population of England is undernourished. 4,500,000 people, 10 per cent of the population, spend only \$1.00 a week for food, while another 9,000,000 spend but \$1.50. . . . The German consuls in Detroit and Cleveland have issued calls to all German youth born in 1914-16 to register with them for military service in Germany this fall. . . . From June, 1933, to April, 1935, \$380,381,214.50 was taken from PWA funds and given to the army and navy. . . . After a survey of 20,000 manufacturing firms in this country, war tasks have been allocated to 12,000 of them in preparation for the next war.

Need for Religious Education

There is apparently still need for religious education. A test recently given 1,800 high school graduates attending a normal college revealed that 288 did not know where Christ was born nor the name of His mother; 1,260 did not know what the Sermon on the Mount was; 1,170 said they had never heard of the Golden Rule; 216 could not give the

first clause of the Lord's Prayer; 1,080 did not know what Christ said about loving your neighbor; 216 said Pilate wrote the Bible; 162 thought Samaria was an author; 216 said Peter was a king and 540 thought that Gethsemane was a city in Egypt.

New York Rector Resigns

The Rev. Karl Reiland, for twenty years the rector of St. George's Church, New York, and one of the leading clergymen in the city, has announced his resignation, effective in the fall. Mr. Reiland is in the sixties and states that the work of this institutional church should be turned over to a younger man.

A Union Three Hour Service

In Teaneck, New Jersey, a number of churches joined forces on Good Friday for a three hour service, held at the Lutheran Church. Among those taking part were Christ Church, West Englewood, the Rev. William Russell, rector, and St. Mark's, Teaneck, where the Rev. Fessenden Nichols is rector.

Rectory Totally Destroyed

The tornado which hit Cordele, Georgia, on April 2nd, killing 19 persons and destroying about three hundred homes, completely destroyed the rectory of Christ Church. Every house in the block was shattered. The church, out of the path of the

storm, was not injured. The Rev. F. J. Wilson, vicar, and Mrs. Wilson, were not injured and he reports that no member of his parish was hurt.

Confirms a Large Class at Savannah

Bishop Barnwell confirmed a class of 43 at St. John's, Savannah, Palm Sunday. The rector, the Rev. C. C. J. Carpenter, always presents a large and well instructed class—as a matter of fact often two or three each year.

A Record of Service

On Good Friday Mr. Frank L. Moore, warden of St. Paul's, Chatham, N. J., celebrated his 90th birthday and his 29th year as warden of the parish.

Church Girl Is Lost

The following telegram has been received from the Rev. John Paulsen, the rector at Lebanon Springs, New York; "Katherine Hull disappeared from this place April 2nd. Age 21. Five and a half feet tall. Wore green coat, fur collar, brown hat. Will you please publish this

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telegram as Miss Hull is deeply attached to the Church and her family feel that she will seek out some Episcopal Church if she is able."

Rood Screen for Bellingham Church

A beautiful wrought iron rood screen has been placed in St. Paul's, Bellingham, Washington, as a memorial to Ernest W. Purdy, the cost having been defrayed by a bequest of \$2,000 in his will.

Bishop Spencer Wants a Financial Organization

Solution of much of the Church's difficulty with regard to missionary funds through the formation of a super-financial organization to take over and handle the church-wide indebtedness was suggested by Bishop Spencer of Kansas City, speaking last week in Chicago. Discussing the recent missionary emergency, Bishop Spencer said the total indebtedness of the Church, local and diocesan, is perhaps fifty million dollars. He said high rates of interest are being paid on most of this indebtedness and that this could probably be cut in half if a financial organization were effected to handle such. Pointing to the Church Pension Fund, Bishop Spencer said he could see no reason why a corporation should not be established to finance outstanding indebtedness along similar lines. Such a corporation would free large sums which could go directly into the missionary work and thus avoid much of the difficulty now existing. Bishop Spencer pointed out an example of a parish which is now paying \$8,000 a year in interest, which gives nothing to missionary work because of its heavy interest burden. He said this can be duplicated in many instances over the Church, thus hampering the missionary program.

May Is Universal Goodwill Month

A large number of organizations are cooperating in Universal Goodwill month which is to be observed during May. Among them are the association of university women, the Quakers, the church peace union, the council of social action of the Congregational Church, the Federal Council of Churches, the Christian Endeavor, the national council for the prevention of war, and many others. The program calls for services in the churches, meetings with various clubs, mass meetings for world peace. And, perhaps more effective, you are urged to entertain some person or group of persons with whom you are seldom if ever brought in contact. Sit down for an evening, for instance, with a racial group in your community and try to

understand each other; or if you believe that our economic system is swell in spite of little faults you see in it, call in the town radical (most towns have at least one, generally known as the town "nut") and try to really understand what he is driving at, in a spirit of tolerance and goodwill. Those promoting the enterprise also have issued invocation cards for distribution. They have been translated into ten languages and hundreds of thousands of them have been distributed throughout the world. It asks you to pray that "the divine forces of light may bring illumination to all mankind"; that "the spirit of peace be spread abroad"; that "men of goodwill everywhere meet in a spirit of cooperation"; that "power attend the efforts of Christ and His Church" and that "forgiveness on the part of all men be the keynote of this time."

A Tribute to Bishop Fiske

The March number of the paper of the diocese of Central New York is devoted largely to a tribute to Bishop Fiske, who is about to relinquish his jurisdiction after serving the diocese as bishop for over twenty years. During the past winter he has resided in Baltimore, where he was once a rector, but has nevertheless carried out a schedule of parish visitations in his diocese. Bishop Fiske, as is well pointed out in the diocesan publication, has distinguished himself not only for his executive and administrative ability, but is also known throughout the Church as a brilliant writer, lecturer and preacher.

Added to Parish Records

A new way of recording the achievements of a parish—at St. Peter's, Auburn, N. Y., one of the vestrymen took movies of the various organizations at work and has added them to the permanent records of the parish. It includes fine pictures of the Sunday school and also pictures of the church buildings. He even dug up old photographs of former rectors and had them filmed.

Summer Conference in Newark

The summer conference of the diocese of Newark is to be held at Eagles Nest, the diocesan centre, June 21st to 28th. On the faculty are Bishop Washburn; Miss Bertha Richards, dean of the Bishop Tuttle Training School for Negroes; the Rev. D. K. Montgomery of Morristown; the Rev. John E. Bailey of Glen Rock; the Rev. Charles Feilding of Staten Island; Bishop Theodore Ludlow; the Rev. Vincent Bennett of Fitchburg, Mass.; Miss Mil-

dred Brown of Long Island; the Rev. J. H. Rosebaugh of Tenaflly; the Rev. C. E. Hutchinson of East Orange, and the Rev. Percy T. Olton of Newark. The Rev. A. Stewart Hogenauer is dean.

Another Bishop Condemns Lotteries

Bishop Stewart of Chicago, preaching at the Harris Theatre during Holy Week, said that if Christ came to earth today he would speak out vehemently against racketeering, lotteries and the munitions racket. "The Christ of feminine features and well combed flaxen hair, with a simpering look and a sweet amiability, is a travesty upon the majestic figures of the Gospels," said the Bishop. "If Jesus Christ came today He would without doubt speak out against every form of commercialized racketeering from the lottery tickets and wheels of fortune to munitions rackets which threaten to destroy the temple of world peace."

Statesman's Son to Enter Ministry

The son of the Hon. Francis Sayre, under-secretary of state, and nephew of the Rev. Nevin Sayre, director of the Fellowship of Reconciliation, is to enter a theological seminary in the fall to prepare for the Episcopal ministry. He is at present a senior at Williams College.

Bishop McKim of Japan Dies

After fifty-seven years of service as missionary in Japan, Bishop John McKim died at his home in Honolulu on April 4th. He was eighty-four years of age. Services were held at the cathedral in Honolulu on the 6th and burial took place there pending arrangements for final interment.

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at Nashotah. Bishop McKim spent all his working life in the Orient, having retired only last November. He went to Japan in 1879 immediately after his ordination and was elected bishop in 1893. He was a man of statesmanlike qualities and broad human viewpoint, his advice and cooperation constantly enlisted in many general movements for the welfare of the Oriental peoples. Today St. Paul's University, St. Luke's Hospital and many churches and schools stand as monuments to the achievements of Bishop McKim and his co-workers.

* * *

John M. Groton at St. Bartholomew's

The Rev. John M. Groton, rector at New Bedford, Mass., was the preacher during Holy Week at St. Bartholomew's, New York City.

* * *

Day of Devotion at Utica Parish

The Rev. Spence Burton of the Cowley Fathers led a day of devotion on April 2nd at Grace Church, Utica.

* * *

Leaders of Preaching Mission Announced

The National Preaching Mission, to be conducted for three months this fall, is to cover twenty-five major cities and has enrolled some of the foremost preachers in the country as missionaries. Among them are Bishop Hobson of Southern Ohio and chairman of the Forward Movement commission; Bishop Scarlett of Missouri; the Hon. Francis B. Sayre, under-secretary of state and an Episcopalian; E. Stanley Jones of India; Miss Muriel Lester of Kingsley House, London; T. Z. Koo of Shanghai, and other prominent leaders of various denominations. The

mission, which is described as a united movement for an awakening of the spiritual life, is under the auspices of the Federal Council of Churches.

* * *

Many Conferences at Evergreen

A number of conferences are to be held this summer, as usual, at the conference center at Evergreen, Colorado, according to Bishop Ingley of Colorado, conference chairman. The young people meet July 3-5; Clergy retreat, July 20-24; Auxiliary day, July 25; general conference, July 27 to August 7; woman's retreat, August 9-12; clergy conference, August 10 to 21 and clergy retreat August 21-26. The center is also open for vacation purposes.

* * *

Notes From Rhode Island

The noonday services were broadcast from Grace Church, Providence, during Holy Week. Presiding Bishop Perry was the preacher. The three-hour service, conducted by the rector, the Rev. W. Appleton Lawrence, was broadcast. The radio station also presented dramatizations of

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SISTER EMILY FAITH, OF THE Community of the Transfiguration, died suddenly at Glendale, Ohio, April 4, 1936. Sister Emily Faith was formerly Deaconess Emily Ridgely.

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Christ's last days on earth in six daily broadcasts. . . . The diocese sent \$1,000 to help toward the missionary deficit. Writes our correspondent, the Rev. Thom Williamson, "This was done in spite of the need for money in the missionary work of the diocese and that some parishes have cut the rector's salary 45 per cent." . . . Bishop Bennett was the Maundy Thursday preacher at the union service held at Pawtucket under the auspices of the ministerial association.

* * *

Bishop Johnson Loses His Hat

Chicago went on a hunt for a Bishop's hat last week. It all happened over the fact that Bishop Johnson of Colorado got the wrong hat in a Loop restaurant and didn't realize the exchange until he left the city. He didn't know the name of the cafe, so the hunt started via radio and the newspapers. Before long, Mr. C. A. McCarthy, local architect, turned up with the Bishop's hat, announcing, however, he had had it shrunk to fit his own head size. Today Bishop Johnson's hat is on its way to Denver and Mr. McCarthy's hat is taking a trip to Chicago from Denver.

* * *

Major General Teaches the Women

When it was announced that the Auxiliary was to study the missions of Latin America this past Lent, the group of the Good Shepherd, Augusta, Georgia, asked Major General Peter E. Traub, retired, to lead the class. Having had wide experience in these countries when in the army was one qualification for the job; the fact that he was a teacher, having been an instructor at West Point,

was another. He accepted and the classes throughout Lent were well attended. General Traub, incidentally, is an active communicant of the parish. It is also announced by the rector of the parish, the Rev. H. Hobart Barber, that the parish is to receive \$10,000 by the will of the late Mrs. Frederick Ball Pope. Mrs. Pope attended the Presbyterian Church most of her life but several years ago made the Good Shepherd her church when she moved into the neighborhood.

* * *

School of Prayer and Preaching Mission

St. Mark's, Mauch Chunk, and St. John's, East Mauch Chunk, Pa., just closed an effective preaching mission and school of prayer, led by the Rev. Malcolm S. Taylor, director of evangelism. Practical plans for follow-up work have already been announced by the rector, the Rev. Frank S. Persons.

* * *

Children to Honor Bishop Stewart

A children's mass meeting is to be held in Chicago on June 18th to celebrate the 7th anniversary of Bishop Stewart's consecration. It will be held in place of the usual diocesan presentation of the Lenten offering.

* * *

Johnstown Church Is Ruined

St. Mark's, Johnstown, Pa., is in a frightful condition as a result of the recent flood. The waters

reached a level of 17 feet in the street on which the church is located, inundating the first floor of the rectory, parish house and church. As a result the interior of the church is in complete ruins, with pews

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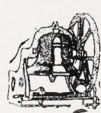
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broken beyond repair and the floor in the same condition. The organ is wrecked, with pieces of it found a block away. The foundations have been weakened, requiring rebuilding. Indeed about the only thing not ruined is the beautiful marble altar. The rector, the Rev. Edward L. Reed, is courageously facing the difficult task of reconstruction.

* * *

Bishop Bennett to Visit Springfield

Bishop Bennett, assistant to the bishop of Rhode Island, is to conduct an eight-day preaching mission this fall at Christ Church, Springfield, Illinois, which is presided over by Rector Jerry Wallace.

* * *

Two Million Bibles to China

Over two million copies of the Scriptures were circulated in China during 1935 by the American Bible Society.

* * *

A Live Parish at Work

At St. John's, North Adams, Mass., where the Rev. Arthur Murray is rector, they are taking the Forward Movement seriously. Committees are calling upon the lapsed, indifferent and lost; a series of separate services are being held for all who have been baptized, married or have served the church in any way in the past; a number of corporate communions are being held for those confirmed in the past, and the young men of the parish have been organized to serve as layreaders and as ushers.

* * *

Washington Rector at Sunrise Service

The Rev. Oliver J. Hart, rector of St. John's, Washington, D. C., was the preacher at the Easter sunrise memorial service held in Arlington National Cemetery under the auspices of the Grand Commandery, Knights Templars. The service was broadcast over a nation-wide hook-up.

* * *

New York Secretary Denounces Hearst

It has been the practice for some time for Hearst newspapers through-

out the country to carry texts from the Bible across its editorial page, with the text selected by some local minister whose name also appears.

Under the text often appears one of Mr. Hearst's "sermons." Thus just recently his New York morning paper carried a text selected by a

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 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). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Vespers and Benediction, 8 p. m.
Week-day Masses, 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street

Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Daily: 12:20 to 12:40.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A. M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:00 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

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Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.

Rev. R. C. Kell, M.A., B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat. 10:00 A.M. Tues. Thurs. Fri. 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily
Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector
Sundays: 8:00 a. m., Holy Communion; 9:15 a.m., Church School; 11:00 a. m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address.
Tuesday, Fridays, and Holy Days, 10:00 a. m.

All Saints Church

26th Street and Dewey Avenue

Omaha, Nebraska

Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion, 8 a. m. and 11 a. m. First Sunday in month.
Morning Prayer and Church School, 11 a. m.
Holy Communion, Wednesday and Holy Days, 10 a. m.

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prominent Protestant minister and under it was one of Mr. Hearst's typical editorials urging greater armaments. The practice of ministers selecting favorite texts for Mr. Hearst has now brought a protest from the Rev. Robert Searle, secretary of the federation of churches, who points out that since Mr. Hearst has consistently "pandered to depraved tastes and has been an enemy of everything that is noblest and best in the American tradition, we cannot afford to lead anyone to believe that the Protestant Christian church will make common cause with the Hearst press."

Mass Meeting in Albany

The Forward Movement commission of the diocese of Albany is to have a mass meeting on April 30 at St. Peter's Church, at which the Rev. Oliver J. Hart of St. John's, Washington, is to preach. He is also to address the diocesan Auxiliary that morning.

Purchase Home for New Bishop

The diocese of Kentucky has purchased a home for the new bishop, the Rev. Charles Clingman, who is to be consecrated on April 22nd. It is located in the Indian Hills suburb of Louisville.

An Innovation for a Bishop

Here's a new idea for a bishop—Bishop Stewart of Chicago has announced that henceforth he will spend the first Monday of each month in his office, free of appointments—"just to meet any of the clergy or laity who care to drop in either for a friendly chat or to discuss any personal or parochial or diocesan problem." He announces it as his "At Home" day.

Two Birds in One Afternoon

Out in Chicago, as you of course know, they have gone in for the Pence idea in a big way. Not long ago one of the committeemen, Hilmer Schimmel of Christ Church, Waukegan, was seen pushing a baby carriage about as he made calls collecting the Pence cans. It was all quite simple: "I should take the kid for an airing; I should collect the Pence cans. I do both at the same time. And it works out swell for the cans full of coins are grand rattles."

How to Handle the Boys

Trinity Church, Chicago, celebrated a choir anniversary the other evening—the 45th, I believe. Anyhow, the story was told of how Dr. Herman Bundesen, who later dis-

tinguished himself as health commissioner of the city, took a shot with a snowball at the topper of a dignified parishioner one Sunday morning. Instead of bawling young Bundesen out the parishioner invited him to the church, with the result that the man who now hopes to be governor, but was at that time a corner newsboy, became a member of the parish choir.

Consecration of a Bishop Coadjutor

The Rev. Lewis B. Whittemore is to be consecrated bishop coadjutor of Western Michigan on May first at Grace Church, Grand Rapids. The consecrator is to be the Presiding Bishop, with Bishop McCormick and Bishop Gray as co-consecrators. The sermon is to be preached by Bishop Hobson of Southern Ohio.

Prominent Church Woman Dies

Miss Julia E. Massey, for many years connected with the Philadelphia Divinity School, died at West Palm Beach, Florida, on March 26th after an illness of seven weeks due to a fall. She was buried from the seminary chapel on March 31st with Dean Bartlett officiating.

SECOND THOUGHTS

(Continued from page 2)
tionable superiority, he is willing to set altar against altar, and to see, not what the Latin Church has there accomplished of good, but only its failures. They are numerous enough, no doubt. Shall we succeed better? Are these the conquering principles that will transform benighted Mexicans into typical Protestant Episcopalians? If they are, why don't we send a Bishop to Russia and try to start a similar blessing there?

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(Continued from page 9)
C. L. I. D. is chairman, raised \$1640 for others. Most of it has gone to the sharecroppers of the southwest.

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It was voted at the annual meeting of the League to set up an independent relief committee, since the members felt that thereby the League could serve others more effectively. The announcement on the back page of this issue calls attention to first efforts.

Cooperation with Other Church Groups

An effort is being made by a number of church groups devoted to social justice to coordinate their efforts. Several meetings have already been held with the Methodists, Presbyterians, Congregationalists and groups of other Churches. A delegated meeting is planned for May at which the C. L. I. D. will be represented by the Rev. Joseph Fletcher, the Rev. Edward Roche Hardy and the Rev. Albert Mollegen.

Baltimore Chapter to Hear Bishop Jones

Bishop Paul Jones is to be the speaker at a luncheon meeting of the Baltimore chapter of the C. L. I. D. on April 17th.

The Christian Way Out

Essays on the Christian answer to the perplexing social, economic and international problems of the day.

Contributors:

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Vida D. Scudder
Harry W. Laidler
Mary Simkhovitch
V. Auguste Demant
Conrad Noel
William Green
Spencer Miller, Jr.
W. G. Peck
W. B. Spofford
Bishop Parsons
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An appendix offers a large number of questions, based on the essays, making the pamphlet ideal for use with discussion groups and young people's societies.

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Rev. Bradford Young

THERE are plenty of Pharisees, priests and Levites, North and South, but where is the Good Samaritan, without race or religious prejudice, or regional pride, who will minister to these oppressed people here and now? I seem to hear a voice saying, not "I was an hungered"—but, "I am hungry now, thirsty, a stranger, naked, sick and in bondage at this very hour among these least, my brethren."

—From the article in this
issue by Dr. Sherwood Eddy.

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