

The **WITNESS**

CHICAGO, ILL., DECEMBER 31, 1936

THE WORLD FOR CHRIST

by

PAUL B. BULL

Priest of the Community of the Resurrection

IF THE CHURCH will purge herself from worldliness, idolatry and selfishness and stake her life on establishing the Kingdom of God among men; if she will issue forth from the sanctuary to claim for Christ the absolute dominion over the whole life of man, to en-throne Him as King over our social relationships and our industrial and commercial activities, as well as over our individual life; if she will concentrate all her energies at whatever cost on giving social and economic expression to her Faith, then Christ will return to reign over us and "the kingdom of this world will become the Kingdom of our Lord and His Christ."

Message of the Week

SCHOOLS

The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and Th.D.

ADDRESS

THE DEAN

1 Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

FORK UNION

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower school for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health resort. Catalog 38th year. Dr. J. J. Wicker, Pres., Box B, Fork Union, Virginia.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
Rev. Oscar deWolf Randolph, D.D., Rector

Ministers, Prepare for Advancement!

CENTRAL UNIVERSITY, (Estab. 1896) will enable you to complete your college course by correspondence. Address Central University, Dept. S., Irvington, Indianapolis, Indiana.

CLERGY NOTES

BAILEY, WILLIAM L., on the staff of the Cathedral in Albany, N. Y., was ordained priest on December 21st by Bishop Oldham.

BENSON, Richard E., assistant at Grace Chapel, New York, was ordained priest on December 19th by Bishop Gilbert.

CARPER, WOOD BOWYER, JR., was ordained priest at St. Peter's, Morristown, N. J., on December 28th by Bishop Washburn, acting for the bishop of West Virginia.

CLARKE, RICHARD B., now of Albany, N. Y., was ordained priest on December 21st at Trinity Cathedral, Cleveland, Ohio. He was formerly in charge of St. Stephen's, Cleveland.

COTTON, CHARLES EDWARD, priest in charge of Calvary, Roslyn, Washington, was ordained deacon on December 16th, by Bishop Cross.

ECKEL, EDWARD H., rector emeritus of St. Andrew's, Fort Worth, Texas, is serving as locum tenens of the parish owing to the death of the Rev. Halsey Werlein, rector.

FAIRBANKS, ROLLIN J., in charge of St. John's, St. John, Michigan, was ordained priest on December 14th.

FORTUNE, FRANK V. D., rector of Grace Church, Defiance, Ohio, has accepted a curacy at St. Paul's, Cleveland Heights, Ohio.

GEARHART, KENNETH M., Berwick, Pa., was ordained priest on December 22nd by Bishop Brown of Harrisburg.

HARBACH, S. T., assistant at St. Joseph's, Detroit, was ordained priest on December 18th at St. Joseph's.

HILL, W. S., assistant at St. John's, Detroit, was ordained priest at St. Joseph's, Detroit, on December 18th.

HUGHES, C. W., senior curate at St. Paul's Cathedral, Detroit, was instituted canon on December 20th by Bishop Page.

JENKINS, SCHUYLER D., in charge of St. Paul's, Salem, N. Y., was ordained priest on December 18th by Bishop Oldham.

JUDD, ALBERT O., Manheim, Pa., was ordained priest by Bishop Brown of Harrisburg on December 22nd.

KELKER, STEPHEN M., in charge of Grace Church, Ravenna, Ohio, was ordained priest on December 21st at Trinity Cathedral, Cleveland.

LEWIS, GLENN, of the staff of St. Paul's, Toledo, Ohio, was ordained priest on December 21st at Trinity Cathedral, Cleveland.

MILSTEAD, ANDREW D., formerly rector of Trinity, Statesville, N. C., has accepted the rectorship of the Good Shepherd, York, South Carolina.

MINIFIE, BENJAMIN, curate of the Redeemer, Morristown, N. J., was ordained priest on December 9th by Bishop Washburn.

MYLL, WILFRED B., in charge of Christ Church, Kent, Ohio, was ordained deacon on December 6th by Bishop Rogers in St. Paul's, Steubenville, Ohio.

PERRY, JAMES DEWOLF, JR., was ordained to the priesthood in the Church of Christ and St. Luke, Norfolk, Va., on December 18th by his father, the Presiding Bishop.

RODDA, E. THOMAS, in charge of churches at Lexington, Crosswell and Sandusky, Michigan, was ordained priest on December 18th at St. Joseph's, Detroit.

SHARLEY, JAMES JACK, curate at St. Paul's, Englewood, N. J., was ordained priest on December 20th by Bishop Ludlow.

SECOND THOUGHTS

MARY E. BEATTY, Quincy, Illinois: The work that you are doing for the Church is beyond valuing as you continue from week to week in carrying on the ideals of the Church. When I get my paper I read it from cover to cover. Especially do I find Bishop Johnson's articles strengthening and editorials by Mr. Spofford are very enlightening on conditions among us and the Christian way of dealing with them. May THE WITNESS live long and carry on its glorious work and may those who are giving their best in it for the Lord's work be rewarded by health and prosperity during the coming year. I should like to have a little part in sending the paper to those who needs its helpful contents from week to week.

A NUMBER of letters have been received, commenting on Bishop Wilson's recent article about Church life in Chicago. The letters all relate incidents of interest but

(Continued on page 15)

SCHOOLS

SAINT MARY'S HALL

Protestant Episcopal school for girls. 70th year. Junior and Senior High School. Accredited college preparatory and comprehensive general courses. Junior College. Beautiful new buildings, modernly equipped. Gymnasium and outdoor sports. Catalog.

Katharine Caley, A.B., Headmistress
Box W Faribault, Minn.

SHATTUCK SCHOOL

A church school for boys, with high standing in sound scholarship and development of manly character and Christian citizenship. College preparatory. Military system. 18 buildings. All sports. 75th yr. Catalog.

Address the Rector, Box W
Shattuck School, Faribault, Minn.

Mrs. M. Lewtas Burt's

BOARDING SCHOOL FOR
TINY TOTS

Send for information to
Graylock Peekskill, N. Y.

KEMPER HALL

College Preparatory and General Courses. Graduates have won entrance scholarships to Wellesley, Bryn Mawr, Vassar, Mount Holyoke, Barnard, Mills and Rockford colleges. Music, Art, Dramatics, Domestic Science. All sports. Junior School. Tuition and board \$850. Address:

THE SISTERS OF ST. MARY
Box W.T. Kenosha, Wisconsin

CATHEDRAL CHOIR SCHOOL New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector
Box W Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

Vol. XXI. No. 15

DECEMBER 31, 1936

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago.

Editorial and Advertising Office: 135 Liberty Street, New York City.

THE TASK BEFORE US

By

HARRY F. WARD

Professor at the Union Seminary

THE present world crisis is the expression of the decay of our economic life. It proceeds from the breakdown of the profit seeking economy. It demonstrates the unworkability of the human relations required and developed by the profit system.

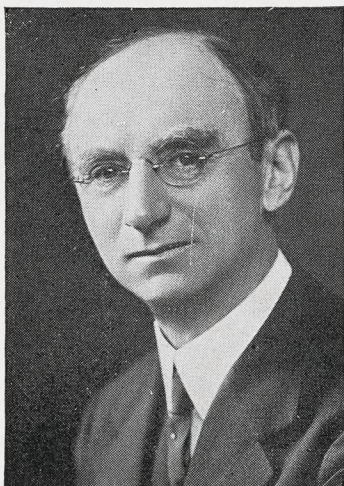
The social imperatives of the Christian tradition are in broadest outline, a message of judgment and doom upon existing society, and the promise and power of a new way of life for mankind.

The correlation of the human need and the Christian message presents the Church today with a fourfold task. First, rejection of the profit seeking economy with its private ownership of the things upon which the lives of all depend, and declaration of judgment upon the present way of life. Second, support of a social economy which, under social ownership of the common means of life, will intelligently coordinate human efforts to measured needs in order to realize those social values which our Gospel proclaims to be supreme. Third, resolute effort to accomplish this basic change in the organization of society by the democratic process. Fourth, support of the necessary political and economic action to implement these aims.

The Christian judgment upon the profit system is directed against evils that have been present in successive stages of society; the exploitation of the many by the few; the organization of society as a struggle for power; the refusal to provide equal opportunities of development for all the people. In the Christian records these social relationships are declared to be contrary to the will and nature of God. Today, in the machine age, we must add a similar voice concerning man's relation to nature. Under a profit seeking economy it has become, like his relations with his fellows, a means of power and destruction instead of a means of brotherhood and life. Thus while our judgement of the present system is buttressed by the

technical facts concerning its unworkability, it does not depend upon them. It is verified by, but not dependent upon, the present breakdown. It was as valid in the

days of prosperity as it is in the time of decline, for it saw then the evil roots which were to produce the present decay. It is not diminished by any so-called "recovery". It sees the extent to which the present revival of business is based upon government orders for armaments, and it knows that a war economy leads straight to war, with the inevitable setting up of fascist controls. It knows that no "recovery" of capitalism can be permanent, that in its history depression follows prosperity with unfailling sequence, that if the present rise in the stock market develops into a boom the resultant crash will be more disastrous than before. It understands that mass unemployment, a lowered standard of living for



DR. WARD

the majority, a decline in health and education, are now permanent features of capitalist society because productivity increases faster than the workers' share in the product; production increases faster than employment; debt increases faster than production; profits increase faster than wages.

In these ways the profit system is destroying faster than before the markets for both its product and its capital upon which it depends for its profit and its ability to employ, maintain, and develop the people. It is no longer able to cover up its deficit by expansion, for the conditions under which it expanded have almost gone. There are no new worlds to conquer. In its decline it threatens mankind with war, tyranny, the destruction of culture. It has become the enemy of society. These facts all demonstrate the ancient judgment of our religion that the organization of life as a struggle for power is contrary to the nature and will of God and cannot endure.

This judgment from the long perspective of history, and the longer perspective of eternal values, is now

terribly needed. The American people are shown by their recent vote to be still trusting in a reformed and regulated capitalism, ignorant of its inherent defects and the doom that awaits them if they continue to follow that path. The situation requires immediate social change. Technically it is possible here to accomplish the change needed. But there is a cultural lag which threatens destruction. It is the Church's task to shorten this lag and make available the redemptive forces by proclaiming with sufficient clarity and power the message of judgment and impending doom.

THE direction in which advance must now be made, if human society is to continue, is sufficiently clear. There is only one technical alternative to the profit seeking economy for the provision of consumptive needs, productive and cultural plant, and the distribution of income. That is a social economy which, by measuring needs and adjusting efforts to them, will provide the maximum general standard of living possible for any period.

This method makes for the realization of those social values which our Gospel proclaims to be supreme. It sets the economic machine to working on the side of our ideals instead of against them. It puts mutual aid above self-interest, and the method of cooperation in place of the method of conflict. It is too interdependent to succeed by bureaucratic control. It requires and depends upon increasing sharing in the planning and the management by all who participate in the common enterprise. Also for its successful operation it requires the social ownership and administration of the natural resources, the productive and distributive plant. It is the private ownership and control of these which forms the base for the class divisions and conflicts of present society. With this base removed, society can move forward toward that solidarity required by our religious tradition.

By our Christian tradition we are committed to the democratic process as the means for the development of both personality and brotherhood. It is also historically clear that the substitution of this process of mutual agreement for the controls of compulsion and repression is the only way to peace and security. We are therefore doubly obligated to resolute effort to secure all needed changes in the organization of society by democratic procedure. This includes the necessary use of coercive restraint against anti-social forces which refuse to recognize democratic decisions and seek to destroy all guarantees and means of freedom.

At the present moment we face an organized international offensive against democratic government. The alliance between Hitler, Mussolini, and the Vatican marks a new historic development. Its aim is nothing less than the destruction of democracy and the restoration of autocratic control in every realm of life. It becomes our task to prevent the forces of reaction in this country from using the churches in this offensive. Our slogan must be "defend democracy", and the liberal elements in the Roman Catholic Church must be challenged to face this issue.

At the same time it is clear that the only successful defense against Fascist reaction is a resolute offensive

that will carry the principles and methods of democracy from the political to the economic realm. It is not until property is brought within democratic control for democratic use that the traditions of political democracy can be preserved and fulfilled. "More democracy, not less" is our slogan. It is the way to the further development of the Christian ideal in social organization; it is the way to the meeting of human needs.

Let's Know

By BISHOP WILSON

WISE MEN

ANOTHER Epiphany brings the interesting figures of the Wise Men again across the stage of the Christian Year. A great deal of legend, both in song and story, has grown up around these mysterious persons—far beyond anything that the simple account in St. Matthew's Gospel has to tell us.

Tradition says there were three of them but the narrative in the Gospel does not specify any number. The fact that they brought three kinds of gifts is doubtless the basis for counting them as three. Further tradition has assigned them names—Gaspar, Melchior, and Balthasar—but no names are mentioned in the Bible. The old Christmas carol begins with "We three kings of Orient are" but there is no other reason for thinking that they were kings. Another early legend tells how they returned to their homes in the east after having paid homage to the Christ Child and that later they were baptized by St. Thomas when the apostles set out on their missionary work. The great cathedral in Cologne, Germany, contains what are reputed to be their remains, said to have been brought from Constantinople by St. Helena, transferred to Milan in the fifth century, and returned again to Cologne in the twelfth century.

It is difficult to sift out fact from legend. We know that there were Magi (Wise Men) in Persia long before the Christian era. They were priests who held an important position among the Medes, occupying themselves with certain occult studies and particularly interested in the movements of the stars. When Cyrus conquered the Medes, they were severely suppressed but reasserted themselves in a revolt against Darius. The revolt, however, was unsuccessful and they suffered heavy penalties. Nevertheless they continued to exert a powerful influence and introduced elements into the Zoroastrianism of Persia which had no small effect upon the religion of the people.

At the time of our Lord's birth there was a restlessness extending far beyond Palestine which expressed itself in the anticipation of the coming of some great Leader. In their study of the stars these Wise Men became convinced that the new Leader had really arrived. A trip by camel from Persia to Palestine (some 1200 miles) might well have taken the better part of a year. By the time they reached the Christ Child, He was probably more than a year old. All the early representations of the Wise Men presenting their gifts show Him not as a tiny Baby but as a sturdy

Infant. Also there must have been some pertinent reason for Herod to have ordered all the children in Bethlehem killed who were under two years of age.

Sometime in the third or fourth century the Feast of the Epiphany gained universal recognition. In some places it was kept as the anniversary of our Savior's baptism but chiefly it was concerned with the Wise Men and the showing-forth or manifestation of Christ to those who were not Jews. Thus it has become a great missionary festival.

In common usage all the incidents connected with our Lord's infancy have been telescoped into one Christmas observance and we have shepherds and Wise Men all together in our Christmas pageants. We would not want to change this even if it is open to historical criticism. Neither would we divest the Feast of the Nativity of the colorful trimmings which accompany the old legends. We find a solid footing in the Scriptural accounts and the practice of the Church Year.

THE DESIRE OF NATIONS

By

WILLIAM TEMPLE

The Archbishop of York

THE Gospel is true for all, if it is true at all; and, if so, then upon whomever has received it lies the inescapable obligation to impart it to others. And so here alone is the foundation on which to build a world civilization. There has been much discussion, naturally and rightly in these days, about the new world order that we want to see. On what principle is it going to be built? Are we going to make it by an extraordinarily complex calculation of the various desires and passions and aspirations of the different countries of the world? Certainly these are factors in the situation; we must not ignore them; but is that going to be all? What more shifting sand than that could there be on which to build any great structure? If there is ever to be a world civilization, it must be built upon some truth which affects the bases of human life. If we are truly Christians, we believe that the Gospel is that truth. It is the one possible foundation on which a world civilization can be reared.

This expresses itself in one department with peculiar emphasis. A great deal of the difficulty in bringing about adjustments of claims between the nations, and still more between the races of the world, arises from the fact that there is at present no agreement among them with regard to the standard by which they are willing that their conduct should be judged. They admire different kinds of things, and as long as that is true, mutual agreement about the common progress of mankind becomes quite literally impossible. We can never get beyond the stage of tinkering adjustments (which relieve the irritation of the moment) sufficiently to enable us to carry on.

The particular kind of truth that is most vitally needed is one capable of bringing together in one spiritual fellowship that great mass of nations now forced into a community by the abolition of distance through the triumphs of science. That can only come about if all agree at least to be judged by one standard; and until that happens we shall have a great variety of problems to which there is, strictly speaking, no solution at all, because it is possible to put forward a claim which on its own ground is irresistible on both sides of the question. Until we have a common ground to start from, we can't avoid that. And, of

course, if irresistible arguments can be advanced for incompatible claims, you have the situation described in the ancient riddle, "What happens when an irresistible force meets an immovable mass?" To which the perfectly correct answer, which all our experience confirms, is the brief word, "hell." That is what happens. You don't have to wait for it; it happens.

That really is where we are; and it is because of this that some people have proposed, very eagerly, that we should abolish all our divisive beliefs and that we should gather together a council or conference representing all the religions and moral aspirations of mankind and ask them to think out the common elements in all human religion and morality. Try to picture them, with all the traditions from which they come. One would take them, I presume, to Geneva and shut them up and tell them they shall not be let out until they have agreed upon their formula. I don't think they would get beyond saying: "It is very desirable that everyone should be good"—while they would mean quite different things by the word "good." In the end they would seek release on the ground that, like other people at Geneva, they had found a formula.

YOU can't do it that way; there is no prospect of finding this common standard of judgment which all men can rightly accept unless, first, there is a God who is Father of all mankind and whose love embraces all mankind so that in His purpose all will find their welfare secured, and, second, unless He has made His will and purpose known. Our claim for the Gospel is precisely that it declares this Father of all mankind and that in it He has disclosed His character and purpose. There is here in principle, at any rate, the possibility of the thing that the whole world wants and there is not even the possibility of it anywhere else. And so our first element in the constraint of Christian missions expands itself into this particular form that it supplies the one standard by which it is even conceivable that all men should be willing to be judged. It is not of quite vital importance, for immediate, practical purposes, that we should all consent to be judged by it, to be condemned when our conduct has departed from it, and to be endeavoring to form our policy by conforming to it. Then you can

have harmony of purpose, and your failures will be failures either of understanding or of firmness of character; they will not be failures due to divergence in the direction in which men wish to walk.

"I am the Way," He says, not only for individuals but for all groupings and associations of men, for nations and for races, the one and only way.

So far we have been considering the matter from the side of what the world needs. It needs, vitally needs, the thing which the Gospel can give. Can the Gospel give it? Is it only a claim that it can? Or do the facts already begin to substantiate it? Yes, certainly they do. There is already the beginning of an acceptance of it in that process of coloring and redirecting the other religions under a Christian influence. More than that, there is the evidence of it in the fact reported by missionaries from every quarter of the globe that, as the people among whom they work come to understand Jesus of Nazareth, they always regard Him as their own fellow countryman. It is the most astounding thing that from the villages of Africa, from the great plains of India, and out of the civilizations of China and Japan, men fashion to themselves a likeness of Christ as their own fellow countryman. When they know Him, they know Him as their very own. There is no other figure in the world about whom that is true. That it should be possible for it to be true, when all this impression is based upon that record contained in the four short Gospels, is utterly amazing. And since it is the fact, what does the fact mean? It means that here indeed is He whom the nations recognize as the fulfilment of all their hopes and longing. He is in very truth "the desire of all nations." As the missionary enterprise goes forward, it perpetually vindicates the principles on which it rests, because those things happen which ought to happen if the Gospel is true. We claim that all authority is given unto Him; and the nations of the world, as they come to recognize Him, see in Him the Lord of their own life—not an alien potentate imposed upon them, but their own, to whom they naturally turn; and when they depict Him, making picture books and the like for their children, it is with the features and in the garments of their own people.

The concluding article in this series will appear in our next issue.

Talking It Over

By

WILLIAM B. SPOFFORD

REPORTING FROM SPAIN, the editor of *The Week* has a bit to say about the Moors, Mohammedan soldiers of Fascist General Franco, thought by some to be fighting to save the Christian Church in that unhappy country: "The sexual question has also a certain military importance. In the small towns hitherto occupied by the Rebels, the commanders of the Moorish detachments have had in some cases to share out the captured women supporters of the Government among the Moors in the ratio of only one woman to twenty men. It is naturally expected that in Madrid there will be many more women available.

Moorish prisoners state that this expectation is of very considerable value in keeping up the spirit of the African section of the invading troops."

VIDA D. SCUDDER, retired Wellesley College professor and distinguished Churchwoman, has her comments to make on the Spanish situation and particularly about Father Sarasola, Franciscan monk who was charged with apostasy because he came to this country to denounce Fascism and urge support of the government of Spain. Writes Miss Scudder: "I do not feel lukewarm about Spain. I had a wonderful time yesterday. The Spanish Ambassador to Sweden, Senora di Palencia, has been staying here at Wellesley with her sister, one of our faculty, and they telephoned me to go to Boston with them to see Father Sarosola. I found a holy little man, a great Franciscan scholar. He and I didn't talk Spanish politics; we talked, in Italian, about the Spiritual Franciscans and Angelo Clareno. Father Sarosola is the real thing, and I flatter myself that I know a devout and holy man when I see him. As for Senora di Palencia, she is magnificent. We lunched together and we are sworn comrades, for she is a Catholic as her sister is. God bless the work they are doing; I thank Him for it constantly."

MONEY, organization, statistics, money—that is the order of business at Church gatherings at a time when the world is burning up. Of course to be fair one should say that there is also the penny leaflets of the Forward Movement, having nothing to do with these things, advising Churchmen to live courageously without being very specific about it. Thus I am told fairly authoritatively that at a recent provincial synod a resolution was offered putting the synod on record as opposing military or governmental interference with the freedom of expression guaranteed by the constitution. A layman shouted "I object" and that was the end of that. The mover, still determined to live courageously, then offered a resolution calling upon the brethren to "condemn lynching and unfair racial discrimination." "I object," this time from a cleric. The brave clergyman next stated that he had other resolutions on such matters as tenancy, the limiting of armaments, sweatshop conditions, which he would like to introduce but a distinguished bishop said that everyone was in agreement on these matters and that therefore it was out of order to introduce them and moved instead that they be referred to the social service committee. They were—and tabled. After which the boys went into a huddle on how to get the cash to balance the budget. "And making a small whip of cords He drove them from the temple."

DENMARK is the latest country to work itself into a white heat over the question of defense against air attacks. The spearhead of the campaign is the Danish Air Defense Society, the president of which is S. P. L. Sorenson, director of the Danish Explosives Manufacturing Company, who is also the inventor of the "absolutely safe people's gas masks." Another officer of the society is Percy Ipsen, director of the Danish Machine Gun Syndicate.

THE ROMAN CATHOLIC BISHOP of Fort Wayne, Indiana, proposes to save "the commercial life of the United States, nerve and sinew of our material existence" by erecting a statue of Christ in Washington at a cost of a half million dollars. The drive for funds, in which he is trying to enlist Protestants, is a part of the red-baiting drive of Rome, with statements that "Christianity in our United States is coming steadily nearer the barricades—a united front must now be shown," the main appeal. A leading Protestant, solicited for support, inquired of the bishop if he was likewise opposed to Fascism but received no reply.

WAR IS SAID to be unavoidable by the smart people. It is encouraging to learn that Premier Leon Blum of France told the head of the United Press the other day that a general war in Europe can be avoided if the three democracies, Great Britain, France and the United States, work together to prevent it and if normal economic conditions can be restored. It is likewise nice to learn that at least one business firm, Bausch & Lomb, is foregoing profits rather than sell military equipment to foreign powers.

METHODIST BISHOP McCONNELL, in announcing that a second ship with clothing, food and medical supplies is soon to leave New York with a 3,500 ton cargo for the people of Spain, pleads with Americans to aid in relief. "It is important that this ship be loaded as quickly as it is humanly possible. In the city of Alicante alone there are more than 15,000 child refugees from the Fascist murder bands. The children are not the only victims. There are the women and the Loyalist defenders themselves. They are the civilians from all walks of life. We must not let their pleas for aid go unanswered."

Let's Be American

By

HARRY W. COLMERY

National Commander of the American Legion

AMERICANISM, true Americanism, means acceptance of and adherence to all of the principles and institutions of our American form of government. We cannot accept only those which coincide with our individual point of view and violate those which do not; and we must not resort to force to suppress persons or groups whose opinions differ from our own. That is the very essence of un-Americanism.

The Constitution of the United States guarantees freedom of religion, freedom of speech, freedom of the press, and the right of the people peaceably to assemble, and it declares that Congress shall not make any law prohibiting or abridging the free exercise of these sound principles. They are the most American thing in the Constitution. Without these wise provisions, we would have no democratic government; indeed, history tells us we would have had no United States of America.

It is the sworn obligation of every member of The American Legion to uphold and defend these princi-

ples as faithfully, as courageously, and as impartially as every other article of the Constitution. We must not deny the right of free speech or peaceable assembly to any person or any group, not even to those whose theories we despise. Our country has enjoyed a greater degree of progress; our people have been blessed by more happiness, than any other country or people on earth because this government has maintained the principles of freedom and liberty. We must not do anything to undermine them, however well intended our motives may be.

The preamble to our constitution pledges us to maintain law and order, and we are bound thereby to uphold the law, not flout it, even in an unguarded moment of passion; to preserve order by being orderly and proceeding in the orderly way. Likewise, the convention mandate which directs us to oppose Communism makes it equally mandatory upon us also to oppose Fascism and Hitlerism. All three are repugnant to American principles. When citizens take the law into their hands, when groups determine to suspend the Constitution and invoke force without authority, they are dipping dangerously close to Fascism and Hitlerism, and even to anarchy itself.

My comrades, you and I have faith in America, and in the American form of government. We do not oppose progress in government. We recognize the right of the citizenry to make such changes, proceeding in the orderly way provided by the Constitution. That traditional American principle must not be denied. Every citizen must have his inalienable right to support or oppose changes, as he sees fit. We must have faith in the common sense and loyalty of the great mass of American citizens. This nation will not be blown away by the windy ranting of a deluded radical whose following represents a mere fractional per cent of the whole population. Revolution flourishes only in the shadows where freedom and liberty have been strangled by suppression. We must overcome Communism and other subversive movements. But "viewing with alarm," "red-baiting," and "riding professional martyrs on a rail" are not the best way to do it. If an emergency calls for militant action, the regularly constituted authorities of government can always draw on the loyal citizenry to carry out their mandate. Our best weapon is education. Education of the foreign-born in the history and traditions of America. Education of the boys and girls in the lessons of the struggle of the human race for liberty and the benefits of liberty, justice, freedom and democracy. Education of the men and women, old and young, of what it means to be an American citizen, and of the responsibility which the citizen has, under a free government, to know, understand and be able to solve the problems of government, if he is to remain a free man.

Let's stick to the American way; none better has ever been found. Let's make our effort an affirmative one by bringing our people to a proper appreciation of the benefits of American principles, confident in the knowledge that if they are thus prepared and informed, their faith in America and the American system cannot be shaken by those who would overthrow our government and our institutions. Let's be American.

REPORT ON DELTA COOPERATIVE FARM IS ENCOURAGING

By SHERWOOD EDDY

After returning from Europe I have just visited the Delta Cooperative Farm, eight months after they secured the land. I marvel at the signs of progress on every hand. Among our many distinguished visitors, one official from the T.V.A. at Norris Dam wrote in our visitor's book: "A miracle has happened." I met with the thirty-three families who are already members of the Cooperative in their fine new community building. Its large social hall, seating over two hundred, with adjoining rooms for education and recreation, was built by themselves, together with twenty-four new houses and other buildings. They were very proud of their two pianos and their two radios which keep them in touch, by short wave, with Europe and America.

The whole community presented a strikingly different appearance from the time I saw them first as evicted tenants and share-croppers by the side of the road in Arkansas. They were better dressed, more prosperous, secure and happy. The secretary who was keeping the minutes of the meeting, Ben Flemming, I had seen flee to escape threatened lynching at Parkin, Arkansas. Here also were Baxter Howard and Jim Reese, both of whom had been severely beaten because they took part in a parade of the Southern Tenant Farmers Union. At the same time Frank Weems had been apparently beaten to death. His widow and eight children are now on the Farm. It was the same Frank Weems whom the Rev. Claude Williams and Miss Blagden of Memphis had gone to inquire about when they were whipped and beaten at Earle, Arkansas. But the very day I was there recently, Paul Peacher of Earle, whose stockade or concentration camp for poor Negroes I had investigated on a former visit, was placed on trial under an indictment by a Federal grand jury for practicing salvery, convicted and sentenced to two years' imprisonment and the payment of a fine of \$3,500. So things are moving, even in Arkansas.

At the Cooperative meeting on The Delta Farm, I heard the various committees and departments make their reports on operations for the week, including the department of agriculture, the hog farm, poultry farm, the saw-mill, the building committee, the garden, medical clinic, sewing department, and the department of education and dramatics. Four able college graduates are already on the staff and the work of

the director, Sam Franklin, has been characterized by devotion and efficiency.

In spite of beginning late in the season and facing one of the worst droughts in twenty years, which burned up our corn and vegetables and wilted our cotton, we produced 150 bales of cotton, selling for some \$12,000, which, with our lumber raised our sales to \$16,000. According to the auditor's estimate, after paying expenses the members will be able to distribute operating profits of some \$7,168, and to repay to the Trustees \$1,000 for amortization. These two sums together are equivalent to a 27 per cent profit for the members on the capital investment of \$30,965.

The acreage planted in cotton yielded the very first year \$60 an acre, net, on land that cost only \$5 an acre or twelve times the cost of the land. We have discovered literally thousands of wild pecan trees in our more than a thousand acres of timber. When these are budded from the finest paper-shelled pecans, in full bearing, they produce three times the net profit per acre of cotton. This budding must now be done. Next year we expect to have an income from cotton, alfalfa, the saw-mill, from hogs, poultry and dairy farm, raise and can our own food supplies, corn and vegetables, and produce our own animal feed. Our cooperative store run on Rochdale lines is prospering.

The Cooperative has constantly endeavored to be true to the four principles upon which it was founded. 1. *Efficiency in production and economy in finance through the cooperative principle.* 2. We are seeking to build a *socialized economy of abundance* in the midst of the "collapse of cotton tenancy." We uphold the right of collective bargaining as applied to the Southern Tenant Farmers Union. 3. Without raising the question of "social equality", the teaching of which is specifically forbidden by the laws of Mississippi (Statute No. 1103 of 1930) we stand for the *principle of interracial justice.* Both races have been working happily and harmoniously together. Although by their own decision they are separate in their dwellings and in their social life, they have been successfully facing their mutual economic problems together. There are now twenty colored and thirteen white families in the Cooperative though we are planning an equal number of each so soon as we can afford to take them. 4. *Realistic religion as a social dynamic.* We endeavor to exemplify the return of Christianity to its prophetic mission of identification with

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Professor A. D. Winspear, recent visitor to Spain who is now lecturing at Swarthmore College, was the speaker at the annual meeting of the Philadelphia chapter of the Church League for Industrial Democracy. He described conditions in Spain and urged support of the loyalist forces which he declared are fighting for democracy. He was followed by Miss Alice Rex, field secretary of the League, who told of the developments at the Delta Cooperative Farm. Miss Rex is to go to the farm in January to work there for a year as a contribution to that experiment from the C.L.I.D. She also spoke of the great need for a physician at the farm and related a number of telling stories which emphasized the need for a resident doctor.

New York members of the C.L.I.D. met recently at Grace Church to hear a report on plans for the coming General Convention, presented by the chairman of a committee, the Rev. J. Howard Melish. The report of this committee is soon to be presented to local chapters throughout the country for their comments and criticisms. A report was also made of the conference held recently in Columbus, Ohio, when leaders of many churches met and organized the United Christian Council for Democracy, with Mr. William F. Cochran, C.L.I.D. member from Baltimore, as first president. The plan is to promote the organization in all the denominations of groups similar to the C.L.I.D., and then to work out common action through the United Council as a federation. The Rev. Reinhold Niebuhr of Union Seminary is chairman of the executive committee, on which there is one representative of each church. There is in addition a large national committee, elected proportionately to the number of members in each denominational group.

Meetings of C.L.I.D. chapters on the West Coast have recently been held in Los Angeles and in San Francisco. The latter organization is studying the cooperative movement under the direction of the Rev. Frederick K. Howard who, in his report, urged all Church people to support cooperative enterprises and if possible to start them in their churches. The secretary of the chapter, Mr. Edward Mohr, also reported that a communication had gone to Church leaders asking them to use their influence with local officials looking toward the repeal of anti-picketing ordinances.

The executive secretary of the

C.L.I.D. was a speaker at the recent meeting of the social service department of the Federal Council of Churches. He is to meet with Church men and women in Providence on January 21st and is to be a speaker on January 22nd at the annual meeting of the Boston Chapter. The national office of the League also reports that plans are well under way for the school of Christian Social Ethics, which is sponsored by the League as a part of the Wellesley Conference each summer. Two of the lecturers this coming June will be the Rev. James Myers, secretary of industry of the Federal Council of Churches and the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn, who has been a leader at the Blue Mountain Conference for the past two summers. Other lecturers will be announced later. Plans are also being made for meetings at the General Convention next October in Cincinnati. It is expected that meetings will be held each noon, between sessions, in a centrally located hall with speakers of national reputations.

* * *

Churchmen Speak On Modern Trends

That the Church must disentangle itself from present society was the conclusion of church leaders reporting to the biennial meeting of the Federal Council of Churches, meeting at Asbury Park, New Jersey, in December. The report, presented by the Rev. Albert W. Beaven, president of Colgate-Rochester Theological Seminary, declared that "if the Church will disentangle itself from present society it may take hold of the moral and spiritual issues of society with greater sincerity and power. The recovery by the Church of the assurance of its own unique and indispensable mission seems to us the outstanding need of the present hour." The report went on to say that "the Christian Church today is deeply entangled with a society that is, to say the least, very insecure. We are thinking of the fact that the Church too frequently has estimated its success in materialistic terms. It has shared the urge toward bigness and borrowed the methods of the promoter. It has overbuilt frequently, incurring huge debts. It is time to challenge ecclesiastical expansion. We must remember that vital Christianity has always been the religion of a minority.

"We are thinking of the widespread dependence of the Church upon secondary motives in maintaining the loyalty of its people such as the same motives which maintain clubs, lodges and philanthropies. Members of Churches too often give to church support on the scale and with the motives that they give to

AN ANNOUNCEMENT

AS HAS BEEN our practice in recent years the number of THE WITNESS for the first week in January will be omitted. The reason for so doing is to give the managing editor a breathing spell in which he can close the books for the preceding year. The next number will therefore be that of January 14th. We also take this opportunity to announce that a special number of THE WITNESS, commemorating significant events, will reach you later in the month of January.

philanthropy, or pay dues to a club. As a result there are many church members who dilute the Church's message and obscure its mission."

Dr. Beaven also charged that "this entanglement of the Church is evident in the Church's acceptance of the views and ideals of the comfortable middle class. This class does not demand changes in our economic order for greater security and more equity in distribution of economic power. The great mass of American people, sixty per cent of our families, live on incomes of less than \$2,000 and the churches of largest influence have little contact with this startum of American people. Thus the middle class Protestant Church is content with a vast amount of organizational activities and easy good natured friendliness combined with grave moral insensitiveness to the desperate issues at stake in the human situation."

* * *

Opposed to Gambling in Churches

A resolution deprecating the use of gambling devices by churches in fund raising was unanimously adopted at the December 17th meeting of the executive council of the diocese of Harrisburg.

* * *

Handcraft Sale Helps Missions

More than \$1,000 was sent to mission fields as the result of the sale of handcraft held in November at the Cathedral in Boston.

* * *

Newark Clergy Wants Hymnal Revision

Sixty clergymen of the diocese of Newark met the other day to discuss revision of the hymnal. Archdeacon Mori said there was need of more hymns of peace, particularly for use on Armistice Day. He also said the present hymnal is too big, not convenient to handle and costs too much. He proposed a smaller book, with music, for pews. When the

brethren got their heads together it was discovered that during the year the entire sixty of them had used only 150 of the hymns in the present hymnal, and pointed to this as evidence of the need for a smaller and less expensive book.

* * *

Mystery Play in Trinity College Chapel

Tres Reges Fallaces, Christmas Mystery Play, was given by members of the faculty of Trinity College in the beautiful college chapel on December 20th. The entire play was built around Christmas carols, with no audience at all really, since everyone in the congregation was considered part of the cast and sang the carols with great gusto. The shepherds, following ancient tradition, were a rough lot who, before they heard the voice of the angel, were whiling away their time with a pair of dice. The students got a real kick out of seeing the dean of the college and the coach of the football team rolling the bones. However when they heard the angel they went along to Bethlehem with the others. The Christmas scene was set in front of the high altar with one of the faculty mothers and her little baby playing Mary and Jesus, with a real cow along side munching hay to give it proper atmosphere. It was a grand success, taking it all in all, with much of the credit belonging to the president of the institution, the Rev. Remsen Ogilby.

* * *

Ohio Clergyman Is Killed

The Rev. I. Frederic Jones, chaplain over thirteen CCC camps in the state of Ohio, was fatally injured in an automobile accident at Xenia, Ohio, on December 20th.

* * *

No New Chicago Archdeacon

Bishop Stewart has announced that the office of archdeacon of the extra-metropolitan area of Chicago, left vacant by the resignation of Archdeacon Zeigler to be bishop of Wyoming, will not be filled, the work being taken over by the remaining archdeacon, Frederick G. Deis.

* * *

Youth Leaders Meet in Chicago

Leaders of young people's work, including Secretaries McGregor and Wedel of the National Council, met in Chicago on December 28-29 under the chairmanship of Dean Hoag of Eau Claire, Wisconsin.

* * *

Stamps Instead of Cash

The collection plates at Christ Church, Streator, Illinois, were filled with stamps instead of cash on a recent Sunday. The Rev. Norman B.

Quigg, rector, asked the children to bring stamps in order to provide gifts at Christmas for children in southern mountain missions. The idea appealed to them and they brought stamps of varying denominations. These were sold and presents bought for the mountaineers.

* * *

Report On Lynching

As president of the Southern interracial commission, E. McNeill Poteat, Jr., of Raleigh, recently commended to Southern pastors a little booklet called, "The Mob Still Rides." A study by Arthur F. Raper of the lynchings of the past five years, the booklet states that lynching is "increasingly a Southern and a racial phenomenon." Facts and figures on all aspects of this vexing problem, including an enlightening discussion of the psychological and economic factors involved, are concisely presented.

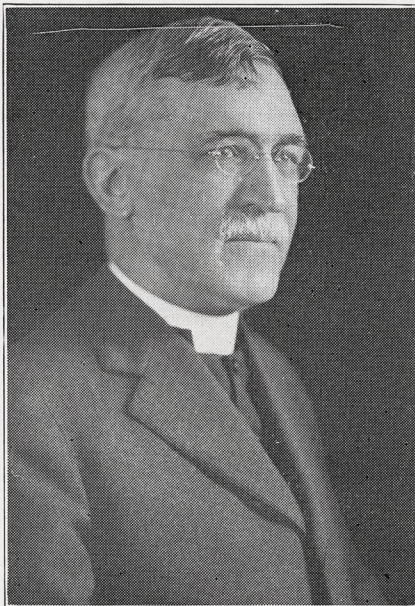
One of the country's foremost authorities on lynchings, Dr. Raper says: "Teachers and preachers of the South would do much to free the region of mob outbreaks if they could make it clear that lynching is an outgrowth not only of the South's peculiar historical past, but also of an army of dependent farm tenants, low incomes, inadequate diet, disorganized plantation economy, depleted soil and a tangled racial situation with its threads reaching in and paralyzing every effort of the white man to raise his own status, while keeping the Negro down."

In his letter to the ministers, Dr. Poteat adds: "No group of public servants can have greater influence than the clergy in creating a vigorous public mind on this outrage."

* * *

Carol Service of Berkeley School

The annual carol service held in the chapel of the Berkeley Divinity School was this year a memorial to Canon Percy Dearmer who instituted the service when he was a member of the faculty of the school in 1918, and who died on May 29th last. Dean Ladd spoke of Dr. Dearmer as one of the great churchmen of our day who possessed not only a scholarly but a daring and original mind and whose books *The Parson's Handbook* and *Everyman's History of the Prayer Book*, and a score of others have had a profound influence within the Anglican communion. "To some, Dr. Dearmer seemed aloof, a little queer, and even vain," said the Dean, "but this was the exact opposite of the truth. He was essentially democratic, practical, and the humblest and friendliest of men. In the musical sphere he always insisted that some of the best music was the simplest, and it was on this subject that he



BISHOP REESE
Dies Suddenly in Savannah

frequently addressed the clergy while he was in this country; it was he who instituted the carol service at Berkeley."

The Berkeley program this year included several selections from the *Piae Cantiones*, a medieval collection by Theodoricus Petri, published at Rostock, 1582; the *Song of the Nuns of Chester*, 1425; *Angelus ad Virginem*, 13th century; and modern carols by Vaughan Williams and Sydney Nicholson.

* * *

Bishop Reese of Georgia Dies

Bishop Reese of Georgia died on December 22nd at his home in Savannah in his 83rd year. He had been ill for some months but his death came suddenly of a heart attack. He had been bishop of the diocese of Georgia since 1908 and was one of the outstanding leaders in the House of Bishops.

* * *

Council Has Ceased to Worry

Officers of the National Council sent out a letter before Christmas saying that they had ceased to worry about the payment of 1936 bills since they are confident that the dioceses will meet their pledges. They do ask however for extra cash for a reserve account of \$150,000 with which to balance the budget in 1937 and thus avoid another emergency appeal.

* * *

Protest Military Parade At Inaugural

Vigorous protest against a "military parade" in connection with the inauguration of President Roosevelt has been launched by the Washing-

ton Federation of Churches. "A military parade is not typical of our country", says the statement. "It will look more like those they stage in European capitals. America is a peace loving country and a leader among nations in the advocacy and establishment of world peace."

* * *

Oliver Hart Is Clericus President

The Rev. Oliver Hart, rector of St. John's, Washington, D. C., was elected president of the diocesan clericus at its December meeting.

* * *

Bishop Barnwell Returns Home

Bishop Barnwell, ill in a Savannah hospital for a number of weeks, suffering with rheumatic fever, has recovered sufficiently to return to his home. Doctors have recommended that he take a vacation trip before returning to work.

* * *

Bishop Gardner Goes to England

Bishop Coadjutor Wallace J. Gardner of New Jersey remained on the job during the summer months, taking his holiday instead following Christmas. He sailed on December 26th for a couple of weeks in England.

* * *

Oregon Archdeacon Dies

Archdeacon Henry D. Chambers of Oregon died on December 15th, with the funeral held on the 17th at the Portland cathedral.

* * *

Mission for Deaf in Chicago

On January first St. Simon's, Chicago, will cease active operation and All Angel's Mission for the Deaf will take over the property. All Angel's had a church of its own but was forced to move because of changes in the neighborhood. The Rev. George Flick, in charge of the work since 1908 will continue in charge under the new arrangement.

* * *

Parish Issues Manual of Devotions

The parents' guild of the Church of the Heavenly Rest, New York, where the Rev. Henry Darlington is rector, has issued a manual for daily devotions, the work of the secretary of religious education, Margaret Gardner Markel. It includes a suggested service for each day, and separate sections of prayers for special occasions.

* * *

Children Collect Gifts for Others

In the diocese of Michigan the children collected gifts during Advent to present to others less fortunate than themselves on Christmas day. Some of the gifts went to

THREE GREAT NEEDS



THE DELTA COOPERATIVE FARM is in great need of a Physician. One can be placed there for a year for \$1,500. We want to help provide this.

MINERS IN HARLAN, KENTUCKY, were sent to prison several years ago. They are still there in spite of the fact that 46 of the 47 living jurors have since declared them innocent. The families of these men, women and children, are in distress.

SEAMEN in ports throughout the country have appealed to us for aid. Without presuming to judge the issues involved in the strike, one way or the other, we are convinced that men should not be starved into submission.

In sending your donation please indicate where you wish to have your money used; otherwise it will be split three ways. Make checks, "Emergency Committee—C.L.I.D."

THE EMERGENCY COMMITTEE
of the
Church League for Industrial Democracy
155 Washington Street New York, N. Y.

BISHOP E. L. PARSONS, President; MR. WILLIAM F. COCHRAN, Treasurer; Committee: BISHOP BENJAMIN BREWSTER, REV. J. HOWARD MELISH, MISS CAROLINE B. LaMONTE, MISS VIDA SCUDDER, MISS MARY VAN KLECK, MISS GERTRUDE BUSSEY, MISS ADELAIDE CASE, REV. GARDINER DAY, BISHOP C. K. GILBERT, MISS ELISABETH GILMAN, REV. FLEMING JAMES, MR. ALFRED BAKER LEWIS, REV. NORMAN NASH, REV. GUY EMERY SHIPLER, MRS. MARY SIMKHOVITCH, REV. PAUL T. SHULTZ, REV. LAWSON WILLARD; REV. BRADFORD YOUNG.

children in the diocese, some went to other places in this country, some were sent abroad.

* * *

Send Gifts to Honolulu

The children of St. Thomas's Church, Mamaroneck, N. Y., made up a Christmas box containing forty gifts and sent it to a mission school in Honolulu.

* * *

Christmas Pageant At St. Thomas Chapel

The Christmas pageant, *Christus Natus Est*, which has now become a tradition of St. Thomas Chapel, New York, was enacted for the seventh time on December 28th. The play was presented by a cast of 75 players, with the full choir participating.

* * *

Social Service Sunday

Social Service Sunday is to be observed on January 24th. The custom of observing this day was started ten years ago by the late Charles Lathrop. The national department has a leaflet offering suggestions.

* * *

Canon Shephard Must Stay Home

Canon Dick Shephard, noted clergyman of the Church of England, has been refused permission by his government to fly to Burgos where he wanted to appeal to Fascist General Franco to avoid massacres should the rebels take Madrid. The foreign office considered the proposed attempt as "inadvisable and impracticable."

* * *

Few Toy Guns This Year

Buyers to the number of 2,500 went to a toy fair this year to view the 50,000 mechanicals toys on display. Only one per cent dealt with war, guns and soldiers. Most of them copied adult peace-time pursuits in industry, science and art. In Philadelphia the Women's International League for Peace and Freedom carried on a campaign with toy manufacturers and retail stores urging

them to eliminate toys that engender the war spirit and report that they found both groups cooperative. In Chicago the Congress of Parents and Teachers also conducted a campaign urging parents to keep such toys out of their homes. Mayor LaGuardia of New York did his bit along the same line when he and his two children appeared before the microphone with Santa Claus. Santa asked the young son what he wanted for Christmas. The boy named a number of things. "Don't you want a toy gun?" asked Santa. After some hesitation the child said that he did. Santa then asked the Mayor if he did not believe Santa Claus would bring his son all these things on Christmas. To which Mayor LaGuardia replied, "Yes, if he is a good boy I think Santa will bring him all these things

—all but the gun. I don't believe Santa Claus wants boys to play with guns."

* * *

New York Parson Wants More Thinking

The Rev. John Haynes Holmes, New York preacher, says that new leaders must arise in the religious world to lead in a rethinking of religion. "Christians have been complacent, confident, easy-going. They have been certain that everything was all right—or, if not quite all



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

FOLDING CHAIRS

Brand-New Steel Folding Chairs.
Full Upholstered Back and Seat.
Rubber Feet. Write for Details.
\$16.00 a dozen.

REDINGTON CO., Dept. 93, SCRANTON, PA

EDWIN S. GORHAM, Inc.

Church Bookstore

Books of all publishers supplied. Parish Requisites and Church School Supplies. Ecclesiastical furnishings. Established 1900. Publishers - Booksellers - Importers

18 West 45 Street New York

Vanderbilt 3-7563

Syrup of Black-Draught Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to



be given Syrup of Black-Draught — and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives

the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents, at drug stores, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.

An Every Member Canvass

for your parish budget, directed by Gates-Stone, should double pledges. Ask for special proposal.

GATES, STONE & CO.

342 Madison Ave.
New York

FINE IRISH LINEN

specially selected for Church use. 36" to 54" wide, cut any length. Samples of 12 qualities on request. Mary Fawcett Co., 812 Berkeley Avenue, Trenton, N. J.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume). Pew Size

Apply to Rev. W. Arthur Warner, D.D., Secretary, S. W. Cor. 5th & Arch Streets, Philadelphia, Pa.

SAINT AUGUSTINE, FLORIDA: Guest House of Sisters of The Resurrection: sunny, cheerful rooms, home atmosphere, comfortable beds, good meals, modern building on pleasant resident street. Charges reasonable. Those seeking spiritual strengthening, or merely rest and quiet; convalescents not needing special attendance, will find Resthaven helpful. Neither hospital nor mental cases received. References asked from strangers. Apply to Sisters-in-Charge, House of The Nazarene, Resthaven, Saint Augustine, Florida.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO—Church Embroidery. New Showroom 26 S. James Place, Brooklyn, N. Y. Rev. Jusserand deForest in charge. Stoles \$6 up, Burse, veil, \$10 up, Surplices \$8 up. Exquisite Altar Linens. Cope \$70 up, Mass set \$50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 270, 70 Fifth Avenue, New York City. advt.

right, would soon be made perfect. But now we are discovering that life is an infinitely more serious, even terrible, thing than we have imagined."

Sudden changes in the times, he said, "have thrown the whole content of liberal thought into question." The liberal ideas of the dignity and worth of human nature, the law of progress and the right of the individual as against society, he said, are being openly questioned.

"Liberal Christianity," he concluded, "may be as sound as ever. Surely its ideal of tolerance, and its spirit of truth and its precepts of universal peace and brotherhood remain unshaken. But the content of liberal religious thought, its whole system of philosophy and theology, are now in question. What is needed is a rethinking of our whole problem of religion. We need new creative leaders to do today what Channing and Emerson and Parker did yesterday."

* * *

Young People Conduct Services

The Rev. Carleton D. Lathrop, rector of St. John's, Fort Smith, Arkansas, is training his young people to take an active part in the church's work. Once each month he has the boys of his young people's society conduct the evening service. The organization also took the entire responsibility this year for decorating the church for Christmas and sponsored the children's service and party. Then he has a number of well trained acolytes and an active chapter of the junior Daughters of the King.

* * *

The Winners of Nobel Prizes

If you want a contrast in winners of Nobel Peace Prizes make a study of the lives of the two recent winners. Carl von Ossietzky, a prisoner today of the Nazis, is a martyr for the cause of peace, having spent three years in a concentration camp. The Nazi government has furiously denounced him a traitor, his crime having been that of revealing the secret arming of Germany contrary to its treaty obligations. Saavedra Lamas, other winner, is foreign minister of the Argentine and president of the League Assembly. He preaches national self-sufficiency and rearmament which, he says, "has

brought in the necessity of obtaining raw materials at all costs, with a policy of forced exportation which has thrown the international market into confusion."

* * *

School Boys Help Others

Chaplain Alfred Smith of the Philadelphia city mission told the boys of the Episcopal Academy the other day of conditions in some of the poorer sections of the city. The youngsters went to work, collected cash and clothing and then fourteen of them distributed baskets after first studying cases and learning something of the causes which had brought the families to their present condition. As one of the boys put it, "Some, at least, of the more privileged among us have learned something of the social and economic causes which have brought about so much distress among our people."

* * *

Rufus Jones to Lecture in California



The Rev. Rufus Jones, noted Quaker professor, is to be the lecturer at the pastoral conference that is held at the Pacific School of Religion, January 26-28. It will be attended by clergymen from throughout the state of California, including many Episcopalians.

* * *


Charity Rackets in New York

The commissioner of public welfare of New York City recently warned the public against charity racketeering. "Fake charities", he says, "spring up under various names at various seasons of the year. They are active in the spring, campaign-

ing for 'camps' and 'free milk' for children during the summer. At Christmas and Thanksgiving time they appeal for special funds to pro-


**BELLS CHIMES
PEALS**


Since 1856
75,000 in use. Write for catalog.
McSHANE
Bell Foundry Baltimore, Md.



**Surplices, Cassocks,
ETC.**
For the Clergy and Choir
Altar Linens, Embroideries,
Materials by the yard.
Tailoring.
J. M. HALL, Inc.
392 Fifth Ave.
(at 36th St.)
New York



VESTMENTS
Cassocks, Surplices, Stoles, Silks,
Embroideries, Cloths, Fringes
CLERICAL SUITS
Priest Cloaks, Rabats, Collars
Vestment Specialists since 1837
COX SONS & VINING - INC.
133 EAST 23RD STREET - NEW YORK, N.Y.

ERNEST - W - LAKEMAN
DESIGNER - & - WORKER - IN
STAINED - & - LEADED - GLASS
336 - EAST - 28 - ST - NEW - YORK

Wilbur Herbert Burnham

*Designer and Master
Craftsman*

Stained and Leaded Glass

Studios 1126 Boylston Street
Boston, Massachusetts

ST. HILDA GUILD, Inc.

147 E. 47th St., New York
CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY
Conferences with reference to the adornment
of Churches
Telephone EL-dorado 5-1058


PAYNE SPIERS STUDIOS
INC.
STAINED GLASS CRAFTSMEN
50 WEST 15 STREET NEW YORK
FINE STAINED GLASS
FOR FIFTY YEARS


R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

Established 1857

The J. and R. Lamb Studios
Home Office and Craftshops
Tenafly, N. J.
Stained and Leaded Glass in the
best traditions of Christian Art
Mosaics + Interior Decoration + Murals

vide baskets and holiday gifts. There are in New York City some 300 so-called 'telephone salesmen' who are experienced in making fraudulent solicitations and who travel from town to town carrying on their 'professional activities'. In the note book of one of these solicitors was found interesting notations opposite the names of certain well-known people, such as 'falls easily for sick child gag', and 'this guy easy for crippled children or veterans,' etc." In New York City the commissioner, with the aid of police department has succeeded in breaking up three fraudulent charities with the enticing names of "United Relief Association", "Gates of Mercy", and "Charity Church of Christ". Most of the officials of the latter, including the "Bishop", have been convicted and sentenced to prison. Unfortunately, it is possible for any crook to get a charter under the religious corporations act. Congregations should be warned to beware of organizations and solicitors not personally known to them.

* * *

Maryland Bishop Has Anniversary

The tenth anniversary of the consecration of Bishop Helfenstein of Maryland was observed on December 28th. * * *

Dangerous to Laugh in Germany

Curious stories continue to come out of the dictator countries as to the danger of even smiling at the dictators. Not long ago, for instance, during carnival time in the Rhinlands, one of the revelers in a clowning mood mounted a platform and solemnly raised his hand as though in a Nazi salute. When there was silence, he said "I just wanted to show you how high the snow was at Garmisch when Hitler was there." The joker was arrested.

At the same time in a movie house, there was a showing of the German airfleet. In a jesting mood, one of the audience, recalling Goering's statement that "armaments were more important than butter," cried out: "There goes our butter." He, too, was arrested.

Welcome

EPISCOPALIANS

to the

PRINCE GEORGE HOTEL

14 East 28th St., New York
ALBURN M. GUTTERSON, Mgr.

Near Board Headquarters, Shops,
Empire State Building

1000 Rooms - 1000 Baths
Single \$2 to \$4 Double \$3 to \$6
Sun Roof - Library - Kiddies Play Room

QUIET AND CONVENIENT

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.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with 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.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

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.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

St. Thomas Church

Fifth Avenue and 53rd 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.

Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector

Sunday Services

8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 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

St. Paul and 20th St., Baltimore, Md.

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.

CHURCH SERVICE NOTICES

Why not list the services of your church on this page? We offer very special rates for notices that run three or six months or a year. Details on application.

The Witness

6140 Cottage Grove Ave. Chicago

REPORT ON DELTA COOPERATIVE FARM IS ENCOURAGING

(Continued from page 8)

the dispossessed, with whom it originated. Although the Cooperative is at present small, its hope is that it may blaze a trail toward a new way of life amid the poverty, illiteracy, violence and terror in which it was founded. It is perhaps unique if it is the only farm in America or the world which combines all these four principles in one project.

After eight months of operations, however, our need is still very urgent. The Cooperative has not thus far possessed a single cow nor was it able to provide a drop of milk for all the children on the place during the past year. This month we hope to erect a cow barn and purchase the nucleus of our dairy herd, but we still need cows at \$50 each. We urgently need a resident physician on the Farm. We have a thoroughly qualified doctor available, if we could secure \$1,500, as the balance of his budget could be provided from his practice in the countryside. We need good roads through the mud of our Farm and could procure gravel from the banks of the Mississippi for \$500. We need a house

for the director, with guest rooms, for \$2,000. We require equipment for canning and weaving in each of which we could make a modest beginning for \$100. We need more workers and there are families now in dire distress if we could afford to take them at a cost of \$160 for each family. We have a conditional offer of \$1,000 to clear off our indebtedness, but we need to secure \$1,000 more if we are to close the year free from debt.

Donations for any of these needs may be made either to me direct or through the Emergency Committee of the Church League for Industrial Democracy.

SECOND THOUGHTS
(Continued from page 2)

since our space is limited we will have to forego publication.

KATHARINE CLARKE, Indianapolis, Indiana; May I express my gratitude for the

THE AMAZING BIBLE MONEY MAKING OPPORTUNITY

MEN - WOMEN: Wanted by established, successful firm now expanding. Experience in our field not necessary. Instructions and help furnished. Tell us all about yourself. Address, **SALES DEPT., 603 Philadelphia Bible House, 1211 Chestnut Street, Philadelphia, Pa.**

editorial by Bishop Johnson that appeared in the December 17th number of **THE WITNESS**. It certainly is true that patience is called for these days and that we need to remain steadfast to the teachings of Jesus Christ and not run after those who are offering easy solutions for our problems. I am also grateful to Mr. Day for the excellent list of books recommended in the same number, including the children's books. It made my Christmas shopping a lot easier.

MARK F. JACKSON, Birmingham, Ala.; It seems to me that **THE WITNESS** is frequently unfair in presenting the race question, particularly Mr. Spofford in his column. It is undoubtedly true that the Negro is treated badly, but I dare say he is treated no worse in the South than he is in New York. I know of many Negroes in this part of the country who are treated like members of white families and who are given every consideration. There is much that we need to do as Christians in improving relationships between the races, but patience is required and I am sure pointing merely to evils without offering any constructive suggestions merely delays progress.

WILL YOU WEAR THIS SUIT and Make up to \$12 in a Day!

Let me send you this fine all-wool tailored Suit **FREE OF COST**. Just follow my easy plan and show the suit to your friends. Make up to \$12 in a day easily. No experience — no canvassing necessary.

Send for Samples—**FREE OF COST**

Write today for **FREE** details. **ACTUAL SAMPLES** and "sure-fit" money getting plans. Send no money. **H. J. Collin, Progress Tailoring Co., Dept. N-128, 500 S. Throop St., Chicago, Ill.**

The Christian Way Out

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

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.

Contributors:

Archbishop of York
Nicholas Murray Butler
Vida D. Scudder
Harry W. Laidler
Mary Simkhovitch
V. Auguste Demant
Conrad Noel
William Greer
Spencer Miller, Jr.
W. G. Peck
W. B. Spofford
Bishop Parsons
Reinhold Niebuhr
Daniel McGregor
Bernard Iddings Bell

50c a copy
\$4.00 for a dozen

THE WITNESS

6140 Cottage Grove Ave.
Chicago



BISHOP JOHNSON

A Revised Edition of

CONFIRMATION INSTRUCTIONS

by

IRVING P. JOHNSON

*Bishop of Colorado
and Editor of THE WITNESS*

50c for single copies
\$4.00 for a dozen copies

Postage Paid

THE WITNESS

6140 Cottage Grove Avenue
CHICAGO

The Middle of the Road

These bulletins, together with the little book entitled "Safeguard Productive Capital," have been timed for three purposes: (1) to point out the only avenue of escape from the fast approaching breakdown of tax policies in all nations; (2) to stress the Fiscal Power of the State, not only as a means of revenue, but as an instrument of democratic social reform; and (3) to indicate the middle ground on which the extremes of Marxism and Fascism can be liquidated.

Marxism Draws Red Line Across Confused World

Asserting that privately owned capital is contrary to public welfare and against the rights of Labor, Marxism draws a red line of conflict through society, and impels toward class war. Revolutionary overthrow of existing order was the purpose of Marx, as revealed by his "Communist Manifesto" and by his volume "Capital." (See also, Hook, "Toward Understanding Marx," pp. 68, 287). According to this doctrine, bloody revolution to end private capital will probably come as a reaction against universal fascism; and for this purpose the ballot "can hardly be used" (Niebuhr, "End of an Era," pp. 52, 54, 59, 180.—Deprecates violence, but regards it as practically inevitable).

Marxist Metaphysics Confuses All "Unearned" Income

Assuming that privately owned productive capital is an aggregate monopoly which enslaves wage earners and guarantees unearned income to the "master class," Marxism regards every species of such income as being in the same economic category by the mere fact of its unearned character. And on the ground of this postulate Marxism declares that the logical measure to remedy the evil is to make productive capital common property.

Marxist Metaphysics Confirmed by Henry George

By stressing the social problem as turning around *land*; by putting utopian emphasis upon exclusive taxation of land value as an economic panacea; and by strenuously emphasizing land rent as unearned income; Henry George drove Marxists into still sharper assertion that every kind of unearned income falls into the same category. In this way, George provided ground for the unjust, but not wholly inaccurate, verdict that his "Progress and Poverty" is good journalism but poor social and economic science.

Marx and George Cancel Each Other

Georgian over-emphasis on land is equalled by Marxist over-stress on capital. Neither of these influential writers understood that the modern parliamentary, democratic state has evolved as a political compromise between the economic energy of Capital and the prestige of Land.

Since Marx failed to envisage this compromise, and proclaimed the modern state as a categorical bourgeois victory over medieval groundlordism, he was unable to perceive that the resulting fiscal exemption of ground rent has a double effect (1) by creating a vested interest which is a liability on productive capital, and (2) by throwing tax burdens mainly upon productive effort while incidentally promoting speculation in ground values.

On the other hand, Henry George, by stressing "the denial of individual right to the use of the earth," which is involved in private appropriation of ground rent, *approached economic problems from the ethical, rather than the functional, standpoint.* His tactics are out-moded as a method of assault on today's industrial situation.

Powerful Social Forces Unleashed by Great Depression

On a scale never before witnessed in American history, the great depression has let loose forces of revolutionary na-

ture and incalculable power. The mass of the nation is awake, but is illiterate on the subject of economics. And in this very difficult situation, with no intelligent public opinion as yet available, the government seeks to control the unleashed forces of society in legal ways.

Short "Breathing Spell" Now Possible

With productive capital jammed between mounting taxes and heavy ground rents; and with an awakened but confused electorate; the national authority is doing all that can be done, for the time being. The President speaks the language of real democracy; but he seems to lack the outlook and the implements necessary to accomplish fundamental democratic progress.

Free Reprint from "The Christian Century"

A free reprint of an article by Louis Wallis in *The Christian Century*, entitled "*The Economic Problem and the Earth*," can be obtained by sending your name and address, plainly written on a post-card, to Willett and Clark, Publishers, 440 South Dearborn St., Chicago, Illinois.

Another Opportunity for You

More information about the development of modern parliamentary government; the pending reversal of the compromise between Land and Capital in Britain; and the economic problem in general can be obtained from a little book—

SAFEGUARD PRODUCTIVE CAPITAL

(reading time, one hour)

By Louis Wallis

75 cents from your local bookseller, or

DOUBLEDAY, DORAN & CO.
Garden City, Long Island, N. Y.