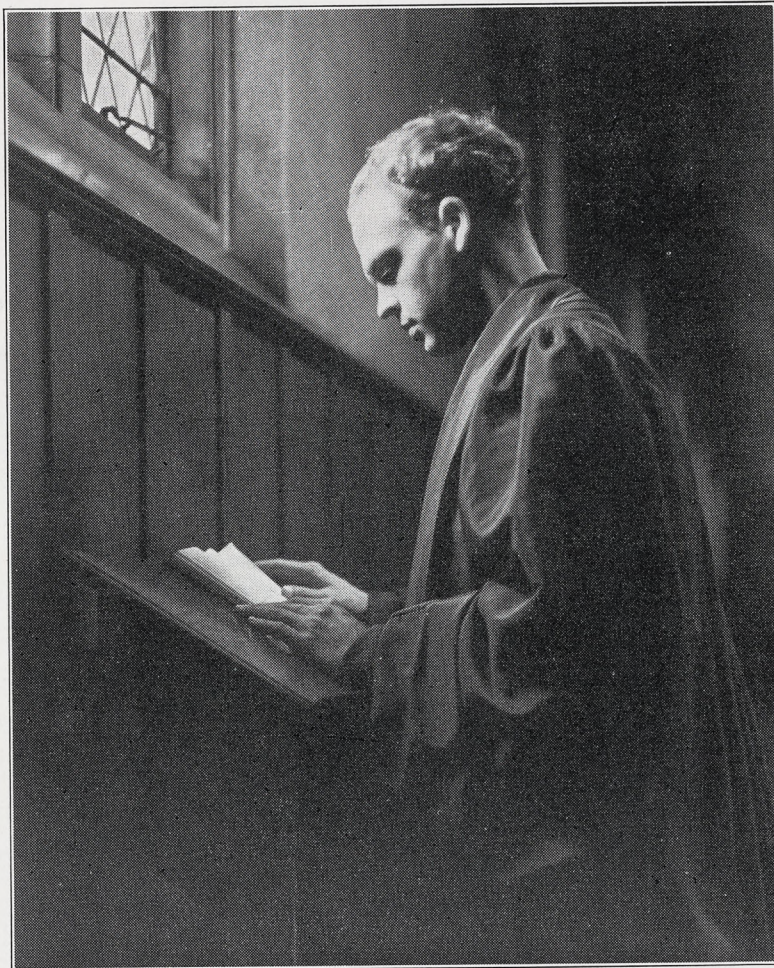


March 18, 1937

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# THE WITNESS



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THE WITNESS

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## CLERGY NOTES

DUNHAM, CLARENCE MANNING, is to retire as rector of All Saints, Orange, N. J., in June after a rectorship of 25 years.

GUTHRIE, EARL G., curate at Trinity, Toledo, Ohio, has been placed in charge of Trinity, New Philadelphia, Ohio.

HEILMAN, WILLIAM C., rector of St. Simon's, Wildwood, N. J., has returned to his parish after being in a New York hospital since last October following an automobile accident.

LORING, RICHARD, Waban, Massachusetts, has accepted the rectorship of St. David's, Baltimore, left vacant when the Rev. Taggart Steele was called to be the vicar of the Intercession, New York.

MATTHEWS, GORDON, has resigned as rector of St. Andrew's, Detroit, and accepted the rectorship of the Epiphany, Detroit.

SMITH, CLAUDIUS F., has resigned as rector at Middlesboro, Kentucky, to retire.

STANLEY, K. G. T., in charge of the Epiphany, Euclid, Ohio, has accepted the rectorship of Trinity, Tiffin, Ohio.

## SECOND THOUGHTS

THE REV. C. E. HAUPT, St. Paul, Minnesota: Every reader of THE WITNESS should appreciate the issue of March 4th, especially for the article on "World Peace" by Mr. Turpin. I would that the President and every member of Congress would read, mark, learn and inwardly digest it. The abatement of armament contains the only hope for progress toward peace. The President asks for a billion dollars for defence. But it is inconceivable that any nation in the world would attempt to attack us. Our only legitimate fear is the anger of an offended God. Our foes are internal. If the President would veto every bill for the increase of armament he would show himself to be a brave man and stand with Washington and Lincoln, not only as a savior of the lives of Americans, but a leader of the world in the paths of peace.

MR. RICHARD MARSHALL, New York City: May I express my appreciation for the excellent report of the meeting of the National Council that appeared in the February 25th number of THE WITNESS. I read that number after coming from a meeting at which I heard one of our missionaries tell of the great needs of the foreign missionary fields. I am prepared to hazard the guess that the staff at the Church Missions House is poorly paid, as I believe are all workers of the Church, but it does seem to me a great mistake to raise their wages in the face of such want in the foreign missionary fields.

MISS GRACE RICHARDS, Birmingham, Alabama: I was shocked to find in a Church paper like THE WITNESS the letter on the race question written by Mrs. Frank Chalmers of Boston. Northerners are continually telling us of the South how we should handle a problem that is distinctly our own and about which they know nothing or little. I have visited the North on numerous occasions and I am sure I am correct in saying that people of the Negro race are treated better in Alabama than they are in Massachusetts. Most of us here have a high regard for them, but we do know through bitter experience that they have to be kept in their place. As for the General Convention, it should be kept in mind that there are Southerners as well as Northerners who are members of the Episcopal Church and I am sure that no true Southerner would care to attend any convention that carried out the proposals that Mrs. Chalmers suggests.

THE REV. QUINTER KEPHART, Priest-in-charge of St. Paul's Church, LaSalle, Ill.: If Dr. Frank W. Moore, in "Second Thoughts," THE WITNESS of March 11, doesn't know what he is talking about, at least his verbal fulminations will not comment themselves to the acceptance of a very large circle of thinking people. Bless God for Spofford. He is a Christian, plus. When he says, "I like to believe that I am thinking of thousands of men in small places, most of whom took large salary cuts in the lean years and have no immediate prospects of restorations," the matter sums itself up in the fact that he is about the only person in the Kingdom of God who is thinking of these underpaid, hard-working, self-sacrificing and helpless priests, few of whom get enough to make possible even the bare necessities of life. If pay increases are in order," continues Spofford, in THE WITNESS of the above date, "they might well start with the (Continued on page 15)

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# THE WITNESS

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*Associate Editors*  
FRANK E. WILSON  
JAMES P. DEWOLFE  
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## GOD'S WILL IN INDUSTRY

By

JAMES MYERS

*Industrial Secretary, Federal Council of Churches*

A FEW weeks ago in Reading, Pennsylvania, a hundred and forty young American workers were put into jail for "obstructing the sidewalks" in front of the Berkshire Knitting Mills where a strike was in progress. Their offense consisted of lying down in solid rows in front of the mill gates and allowing non-strikers, if they chose, to walk on them in order to enter the gates. It was the first large scale effort of American labor to attempt Gandhi's method of non-violent coercion. After the jails were full the mothers of those imprisoned marched in the picket line, each bearing a large white cross with the inscription "bearing the cross for labor."

In this Lenten season one wonders how many people realize one of the most significant meanings of the cross of Christ. "Have that mind in you which was in Christ Jesus, who though existing on an equality with God, counted it not a thing to be grasped, but emptied Himself and took upon Himself the form of man and became obedient unto death, yea, the death of the cross." In addition to other profound meanings, surely the Cross was a voluntary identification of Christ with the interests of those less privileged than Himself—in order that He might redeem humanity and establish upon earth God's Kingdom of righteousness and peace.

Do we measure our personal religion by that test? Are we happy and contented with social conditions and the economic system to the degree in which they benefit our own fortunes, or do we identify ourselves with the interests of those less privileged than

ourselves? Are we content only to the degree in which we see an increasing measure of justice and freedom and opportunity for the good life for the unemployed, child laborers, women in industry, those who now dwell in the slums, Negroes, sharecroppers, coal miners, sailors on the sea? Do we think of "carrying our cross" only in terms of patient endurance of our own inevitable suffering and sorrow, or do we have that mind which was in Christ Jesus?

The first thing most of us need to do is to go and see the conditions under which multitudes of people live who are less privileged than ourselves. In the relative comfort of our middle-class lives, we do not even come into contact with the distress of the masses. It was righteous, conveniently religious people in Jesus' picture of the Judgment who exclaimed with surprise "When saw we thee an hungered—and ministered not unto thee"! Those of us who live in the "residence sections" of our cities or in the suburbs are in constant spiritual danger. We do not even see "the least of these His brethren."

Special techniques have been worked out to help this condition in our churches. "Reconciliation Trips" to slum districts, foreign quarters, labor headquarters, with spokesmen from these groups inter-

preting conditions and their effect on human personality, open the eyes and stir the conscience of otherwise complacent churchmen.<sup>1</sup> Such graphic plays as *Love on the Dole*, such first-hand observations as Howard

1. Chapter 1, *Religion Lends a Hand*, by James Myers describes one of these trips in detail—Harpers—\$1.50. Write to Reconciliation Trips, Inc., 503 W. 122nd St., N. Y. C.





Kester's book *Revolt Among the Sharecroppers or I Went to Pit College*<sup>1</sup> and *Some Folks Won't Work*<sup>2</sup> give word pictures which help. Go to some play of this kind. Read one of these books as a Lenten exercise.

Second, religion and psychology agree that we must act if we are to save our souls. Even some simple action like sending money for hungry strikers' families becomes a moving witness to labor of the love and concern of religious people. A recent check which was sent by a church group to workers striking against intolerable conditions in a cannery in Tampa brought this report: "The \$50.00 sent down, so generously by your committee to aid the striking cannery workers of Tampa was distributed as follows: \$10.00 to the family of Alice . . . , cannery worker on strike for one month, sole support of a family of six persons. \$10.00 to the family of Jenny . . . , cannery worker on strike for one month, sole support of family of four; father dead, two children in hospital, mother unable to work. \$15.00 to family of Dolores . . . , cannery worker on strike for one month, sole support of family of eight. The day we brought these funds the 86-year old grandmother had died. \$10.00 to Valdina . . . , cannery worker and strike leader. Despite the fact that she has seven children and her husband, a cigarmaker, has been out of work all but three months of the past year, Valdina has been one of the most faithful workers on the strike . . . This fund came as a real God-send to the families relieved. Because of the small amount to be distributed, Rev. Metcalf and I decided that it would be best to concentrate on a few families who were in dire need and attempt to give them enough assistance to last several days at least. All of the recipients were tragically grateful. One girl was so struck by her good fortune that her hand shook when she attempted to sign

1. I Went to Pit College, Gilfillan—Viking Press—\$2.50.

2. Some Folks Won't Work, Calkins—Harcourt—\$1.50.

the receipt." The Emergency Committee of the Church League for Industrial Democracy will see that any funds sent in by church groups or individuals are sent to situations of this kind.

Your church group can also help in social legislation. If your state has not yet ratified the Child Labor Amendment write your legislative representatives and help abolish our present immoral system of 48 state laws which has the effect of giving an actual incentive to business men to move their factories to states where a child can be treated the worst. Write your Congressman and Senators to vote for a Housing bill to help abolish the slums. Appoint a committee to study many other proposed bills to help bring about a more brotherly social order.

Toyohiko Kagawa has called the consumers' cooperative movement "the love principle of Christianity in economic action" because, unlike the profit system, its primary motive is non-profit service. Your church group might use Carl Hutchinson's *Seeking a New World Through Cooperatives*<sup>3</sup> as a study test. Make a trip to see the nearest cooperative, question the manager on the ideals of the movement and the practical problems of successful operation.<sup>4</sup>

Hold some special worship services in which labor speakers, cooperative speakers, experts on housing, Negroes and others present conditions as they are and suggest what you can do. Use special hymns and prayers designed for these occasions. In an atmosphere of renewed religious dedication, "take up the cross," resolved to identify yourself, as Jesus did, with those less privileged than yourself — that His Kingdom may come, His Will be done on earth.

3. The Methodist Book Concern, 150 Fifth Avenue, New York City—Price 25c.

4. Write The Cooperative League of the United States, 167 West 12th Street, N. Y. C. for information on nearest cooperative and for literature.

## THE SPOOFING OF SPOFFORD

By

GEORGE CRAIG STEWART

Bishop of Chicago

ONE of the definitions of a "spoof" is "humbug." Once in awhile the brilliant, daring and beloved managing editor of THE WITNESS presents us with a specimen of his most excellent gift of imaginary conversation which often turns out to be a complete hoax. The initiated have a good laugh and say "Wotta a wag is Bill!" But the uninitiated may take him seriously when as a matter of fact the base of his imaginings should be submitted to Bishop Maxon's famous dictum of "Check your references!"

In the March 4th issue of THE WITNESS Spofford presents an amazing picture of the National Council representatives tripping about into the various dioceses "lobbying" for something or other which they hope to put over on General Convention. This, of

course, is sheer humbug. It is not merely hinted but plainly stated in the imaginary interview with Father Jones of the "striped" pants that the National Council is trying to put over some plan whereby each parish and mission will be "assessed" for the missionary work which the General Convention instructs the National Council to "unify, develop and prosecute."

Absurd! There isn't a word of truth in it! I have been a member of the National Council for a good many years and I have yet to hear of a plan to "assess" anybody.

What everybody knows or ought to know is that General Convention orders the National Council to "submit to the General Convention—a program for the triennium, including a detailed budget of that part of



the program for which it proposes to make appropriations for the ensuing year and estimated budgets for the two succeeding years."

Then what? Why, when General Convention meets it adopts, or modifies that proposed budget for the ensuing year and the estimated budgets for the two succeeding years. But General Convention must adopt a budget.

When this budget is adopted by General Convention, then surely every diocese is bound to recognize its responsibility for an appropriate share of the budget adopted. But what share? Obviously there must be some equitable way of arriving at what their respective shares would be.

Canon 60 (III) recognizes this. It says: "Upon the adoption of a program and plan of apportionment the Council *shall formally advise* each Diocese and Missionary District with respect to its *proportionate* part of the estimated expenditure involved in the execution of the program in accordance with the plan of apportionment adopted by the General Convention. Such *quotas shall be determined by the Council upon an equitable basis*. Each Diocese and District shall thereupon notify each parish and mission of the amount of the quota allotted to such diocese or district and the amount of such quota to be secured by each Parish or Mission \* \* \* \* Each Diocese and district and *the parishes and missions thereof shall* then take necessary steps to raise their respective quotas."

The above is not a rule of the National Council. It is a law of this Church. And it is not an "assessment." These quotas are not "taxes" or "Assessments." They are the reasonable share of the whole adopted budget voted by the Bishops and deputies from the various dioceses. They are not "assessments", they are reasonable "objectives" of each diocese if the total objective is to be raised.

**T**HEN what? Why then after earnest efforts by each parish and mission in a diocese, the returns determine what each diocese can pledge as an "expectancy" on its quota. The total expectancies naturally determine whether the whole Church is able to carry out the program it adopted or whether it must cut its program. And if cuts are necessary the National Council is not to blame. The whole Church is responsible. Isn't that lawful, reasonable, sensible, and thoroughly democratic?

And why should a priest of the Church and the editor of a Church paper mislead his readers by all this silly talk of a "system of taxation to be proposed at the General Convention." No one so far as I know proposes a "system of taxation." But all of us who vote a budget as we must at General Convention surely vote sincerely upon ourselves, our dioceses and our parishes a distinct and definite and proportionate responsibility. If any one diocese fails in its share, it jeopardizes the whole budget upon which we all voted at General Convention with assumed intelligence and recognition of the need which created it.

By all means let us criticize budgets, the National

Council, overhead expense, methods, proposals of every sort, but let us play fair and not charge the Presiding Bishop, the officers of the Council and the members of the Council with being a group of crafty men and women planning to put something over. That is not fair criticism; that is malicious misrepresentation.

I am all for the Reverend Mr. Jones getting that hole mended in his *striped* pants (why he wears *striped*<sup>1</sup> pants I shall not stop to inquire, though it is doubtless subtly related to his peculiar reactions to the missionary program) but I am also interested in the holes in the Church's missionary program, the lack of personnel both at headquarters and in the field, the ten per cent cuts still operative upon our missionaries' salaries, the fifteen per cent cuts still operative upon the headquarters staff. Jones's pants are not the only one's needing mending. And I have little enthusiasm over his slipshod proposal to mend them by calling in the Women's Auxiliary in the form of his wife to do the job. Why not go to the vestry, Jones, to your people and plainly put up to them your problem?

And why shouldn't the National Council through its officers and members approach the Bishops and the clerical and lay delegates to General Convention not with boresome questionnaires but by personal conference, seeking to learn first hand the problems and difficulties of the various dioceses and to receive constructive criticisms from the field?

If the National Council, meeting several times a year and wrestling each time for days with the problems involved in the tasks committed to them, do not go out to the various diocese they are criticized for standing aloof. If they propose to go to each diocese for conference with the Bishop and chosen deputies and others who may be called in, their motives are, as in this instance, grossly assailed. Fortunately the Council is made up of men and women who may be counted upon to act fearlessly and conscientiously according to their best judgment. They are not to be browbeaten, nor cajoled. They know they are not infallible but they know they are not, as you have implied, crooked politicians feigning interest in diocesan and parochial problems only to put over their own plans. They are honest and consecrated to the good of the whole Church, and they always mean to play fair and to keep the unity of the Spirit in the bonds of peace.

I am a great admirer of the managing editor of THE WITNESS, but this time he was guilty of gross injustice and of insinuations of unworthy motives attributed to his brethren. He has a fine wit, frequently barbed and we welcome it. It pierces our smugness and stings us into action. He has also a glowing imagination. But in the words of the famous orator, he might well this time take a few feathers from the wings of his imagination and stick them in the tail of his judgment.

1. Perhaps a printer's error. "Striped" instead of "swiped." Typographical mistake, as the comedian said as he drew from his soup "needles" instead of "noodles."



# THE STEWARDSHIP OF STEWART

By

WILLIAM B. SPOFFORD

**I**F THE Bishop of Chicago wisecracks in his title I cannot resist doing likewise though it certainly must be said that he, as a member of the National Council, has always given a good account of his stewardship. I like his article. It is lively copy, badly needed in a Church paper so often dull. He should write more often.

I want to be good natured and impersonal about this National Council matter. I am also to be taken seriously. Laugh as much as you can but it is nevertheless important business in which I do not propose to be shoved out of the picture with "Wotta a wag is Bill." I may be screwy about it all but I'm not trying to be funny. Plenty of people have written to tell me that I am off my head. Some of them, too, haven't been entirely pleasant about it, including a number who have always been good supporters of this paper but who now write, "No more cash from me." To which I have had to reply, "Okeh, you keep your money and I'll keep my freedom." It's really getting serious. But I want to say this—I am going to write as I honestly think even if it means getting bounced out of this job. Maybe I'll end up where I was twenty years ago—in a clothing factory in Bishop Stewart's Chicago where pagan Jews paid me money to be honest in dealing with their employees. If Christians can't stand what honesty I possess I'll reluctantly return to the pagans who did.

I think the National Council is composed of as swell a lot of men and women as this Church affords. They are high-minded, devoted and loyal and all the other things Bishop Stewart says about them. But I do not believe any group can move into the Church Missions House for two or three days, three times a year, and do much else but put their okeh on the proposals of the desk-men who are on the job throughout the year. There are a lot of things going on there that they apparently know nothing about; a concentration of authority which I believe to be unwholesome; sinecures which the Church can ill afford; a lack of efficiency that would not be tolerated by any business that wanted to continue to exist.

I will skip over the matter of the recent pay increase to the people at headquarters because it is relatively unimportant. Just the same I don't like it and I'll tell you why. We talk our heads off about the devoted missionaries who stand the heat of the day with great courage and much sacrifice. Nobody is doing more of this sort of talking than the people at headquarters. I agree with them. They listened to one of these missionaries the other day—Deaconess Shaw of the Philippines who told them that her work among the Igorots was so hard up for cash, due to the cuts, that the mission could not even find \$20 a month to supply a much needed teacher. But when there is cash in the box what happens? The talk goes on—the cash goes to the desk-men in New York who already receive, and always have received, two or three times the wage of

those in the field. "But it doesn't amount to much—this increase to the people at headquarters—only about \$16,000", we are told. Well, tell that to Deaconess Shaw and she might tell you that with it she could hire a whole faculty of full time professors. Or tell it to my friend Jones of the Striped Pants that Bishop Stewart takes for a ride. Technically he may not be a missionary, but he works like one, and he is paid like one, and he wears his striped pants, Bishop, when there is an occasion that calls for dressing up because it's the best he's got. He went to Harvard too and knows that a jacket is the proper thing for dinner and tails for more formal occasions. But you don't keep monkey suits on \$1,800 a year—not if the kids are going through college. Don't kid Jones of the Striped Pants—there are too many like him scattered around this Church of ours, and I for one think they ought to receive greater consideration.

**B**UT to forget Jones, pay increases and to get down to more serious matters: Bishop Stewart refers me to Bishop Maxon's dictum, "Check your references" and here goes. I have a file full. Since the National Council was established it has operated under two plans, the Quota System and the Pay-as-you-go System. Under the Quota System the officers of the National Council were able to go to the banks and borrow. As a result when the General Convention met in New Orleans twelve years ago the officers presented a deficit of a million dollars. A mass meeting was held, Bishop Manning of New York made a stirring speech, and everyone kicked in with cash to wipe out this debt. They then said, "No more of this" and instituted the Pay-as-you-go System. Under this the budget of the National Council has to be balanced. The officers present a budget to Convention. The Convention ratifies this budget after making what changes they think necessary. The Council then tells the dioceses what their share is. The dioceses in turn tell the Council what they expect to pay. These "expectancies" are totalled, other income is added, and if it is not enough to carry on the work, then the Council is *required* by General Convention, the governing body of the Church, to cut the work to keep it within income.

That's the present system. It has been in operation for a long time. But it has been the deuce and all to get the desk-men at national headquarters to obey the instructions of General Convention whose servants they are. They never have liked the system and they don't now. Why no longer ago than last year, when the officers found that the total promised by the dioceses was less than they considered necessary to carry on the work, the President of the Council announced that the officers and secretaries at the Church Missions House were united in declining to recommend the cuts necessary to balance the budget. Check the references on that and you will find that the statement brought vigorous protests from a number of National Council



members, including Bishop Sherrill, Bishop Rogers, Bishop Stires, and Judge Parker. Their protests were based on the conviction that by refusing to make the cuts necessary to balance the budget the officers were defying General Convention.

Why? Because, I repeat, every General Convention since 1925 has definitely told them that they should. The Atlantic City Convention of 1934 for instance instructed them "to prepare a budget in a sum not to exceed the total of expectancies plus other anticipated income, including a margin of safety". It instructed them further that "The National Council shall under no circumstances incur debt to meet the shortage but shall make such reductions in appropriations as may be necessary to bring them within expected receipts reduced by a reasonable factor of safety." And a third resolution, just to safeguard the matter still further, stated that "the National Council shall not resort to credit except for temporary borrowing to the extent necessary to meet casual deficiencies in current revenues."

Bishop Stewart of course quotes the canons correctly. He neglects however to quote the General Convention's interpretations of these canons. I therefore quote them as they were presented at a joint session of the 1934 General Convention by a committee headed by Bishop (Check Your References) Maxon. Ever since 1925 the General Convention has been telling the officers of the National Council that they must balance the Budget. But it has never been done—has not been done for 1937, as a matter of fact, except by the use of the principal of legacies. They are \$149,158 short. They therefore increase the salaries of the secretaries at headquarters, forget the missionaries, including the missionary bishops, and send out a call for "increased expectancies from dioceses and additional individual gifts" to provide the \$149,158.

IN MY opinion, not unfounded, this plan of sending secretaries around the country, spending time and money, to button-hole deputies in advance of General Convention, is all a part of the same business. The officers of the National Council don't like the Pay-as-you-go Plan, and never have either liked it or obeyed it. They want the Quota System—the system that brought them to New Orleans in 1925 with a debt of a million dollars. I don't, and I am saying so. Particularly I don't want deputies "reached" in advance. Our Church is still a democratic Church with General Convention the final authority. If proposals are to be made let them be made on the floor of Convention, there to be thrashed out in democratic fashion by free men. It may take a bit more time but it will, perhaps, preserve the time-honored polity of the Church and save us from a threatening bureaucracy with the tail wagging the dog.

People write me to ask, "What must the officers of our National Council do to establish good-will, confidence and understanding?" One answer is, "Obey General Convention whose servants they are." Bishop Stewart says I am "accusing people of being crafty, planning to put something over." Maybe, though I see

no reason why we should not discuss these vital matters without being personal about it. In any case I have tried to follow his advice to "check the references", leaving it to him and others in authority to do whatever they consider necessary about this, and other matters I can inform them about if they have ears to hear.

## The Budget Plan

JOE WATSON is one of those likeable, irresponsible fellows who can never make his salary stretch from pay day to pay day. From Wednesday to Saturday he lives on borrowed money. His friends do not mind accommodating him, for he always pays up and is grateful but, for his own sake, they wish he would change his ways. They tell him that he should have a budget. Joe is irresponsible in another thing—religion. He has "seen the light" so many times and in so many places that he probably holds the record and, on every occasion, his conversion has been sincere. Unfortunately, the "Word" has always been written on Joe's heart in invisible ink and it fades. For awhile, after every experience, Joe is very happy and lives in a dream world. Then, before long, his elation always subsides and he is left spiritually "broke." As, of course, he cannot borrow religion to carry him over to his next conversion, there is a period during which Joe is quite unsettled and very miserable. Joe should budget his religion.

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SINCE 1831—AMERICA'S LEADING SILVERSMITHS



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Six important Forward Movement regional conferences are to be held in the near future, the Forward Movement Commission's executive committee decided at a meeting in Cincinnati March 3rd. Four of these will be conferences on the missionary motive, in accordance with recommendations of the recent Forward Movement conference on missions in Chestnut Hill, Philadelphia. One is to be held in Chicago, another in the South, the third in New England, and the fourth on the Pacific Coast. Two conferences for the Colored clergy are planned. One is to be held in St. Augustine's College, Raleigh, North Carolina, April 13th to 15th. The other is to be after Easter, probably at St. Martin's House, Bernardsville, New Jersey.

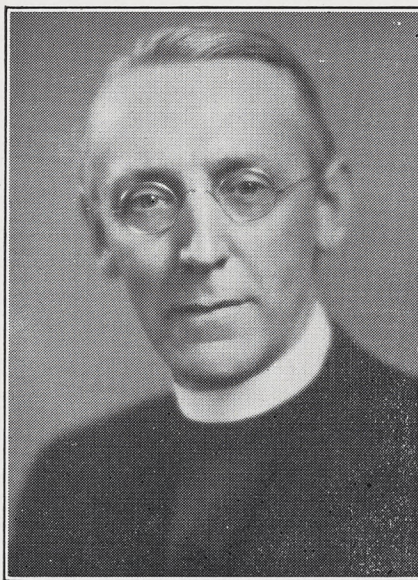
\* \* \*

### Will You Act on These Suggestions?

There are several thousand people now receiving their copy of THE WITNESS at church each Sunday. Many of these bundle orders will be discontinued after the Easter Number of next week. If you are one of these, won't you send in a card asking us to mail a copy directly to your home? This is a General Convention year and there are vital matters of interest and concern to everyone who is devoted to the Church. They will be dealt with frankly, by people who are informed, in articles to appear between now and October. During October we will of course present the news of Convention. So here is an offer: *we will send you the paper each week for seven months, from now through General Convention, for one dollar.*

We are also anxious to have every clergyman of the Church as a regular reader of THE WITNESS. If you are a clergy who is not now a subscriber, won't you also act on this suggestion, so that the paper may be mailed directly to your home from now through October for one dollar? Simply send a card to 6140 Cottage Grove Avenue, Chicago. We will start your subscription at once, billing you at one dollar after Easter. Or if you wish to save us the expense and inconvenience of billing, merely cut the coupon found on page fifteen in this paper, attach a check or money order for one dollar, and the job is done.

One further suggestion: we hope that many of you who are taking bundles for Lent will continue them after Easter — particularly during this Convention year. A postal to



WILLIAM PORKESS  
*Has An Anniversary*

Chicago saying merely "Keep the bundle coming after Easter" will take care of that matter. Or if you are not now taking a bundle and wish to do so, merely indicate the number and the address on a postal and the bundle will start at once. The paper sells at five cents a copy; we bill quarterly at three cents a copy.

\* \* \*

### California Liberals Hold Meeting

The Liberal Evangelicals of the diocese of California met on March 4th to hear the Rev. Howard Robbins, professor of the General Seminary, who has been spending the winter on the Pacific coast. . . . St. Mary's, Pacific Grove, recently received a trust fund of \$10,000 by the will of Miss Sarah C. Parke, for many years a communicant. . . . The following were elected deputies to General Convention by the diocese: clergy—Mark Rifenback, Archdeacon Hodgson, Dean Shires and Oscar Green. Laymen—L. F. Monteagle, William H. Crocker, Clifton H. Kroll and Professor H. R. Fairclough.

\* \* \*

### Foes of Child Labor Address the Cardinal

Civics and religious leaders of New York last week addressed an open letter to Cardinal Hayes and other Roman Catholic dignitaries, asking if Roman Catholic opposition to the child labor amendment was the official position of their Church, or merely their personal opposition. The communication at the same time urged the legislature of New York to ratify the amendment, which they failed to do. Among the Episcopalians to sign the statement were Bishop Gilbert, Bishop Paddock,

Mary van Kleeck, Bishop Creighton, Bishop Oldham, Mrs. Mary Simkhovitch and Henry Goddard Leach.

\* \* \*

### Gardiner Day Defends Civil Liberties

Following an address by Judge W. Alfred Valentine before a Presbyterian Church group in Wilkes-Barre, Pa., in which he declared that a number of organizations were communistic, the Rev. Gardiner M. Day, rector of St. Stephen's, came to the defense of these organizations a few days later. Speaking before the laymen's association of St. Clement's Church, Mr. Day pointed out that the chief effect upon youth of the economic transition through which the world is passing has been to give them a feeling of futility.

"What does the future hold out for them, and why live? Are the questions that are continually asked, particularly among college people. In Europe, and in some Asiatic countries, the church became so ultra-conservative that it lost its youth, and they became easy prey for various non-religious political philosophies. We must be doubly careful not to swallow whole either pro-communist propaganda or anti-communistic propaganda.

"It is essential not simply to call a man with whom you disagree a communist, but rather to investigate and find out why he believes in communism. It is all too easy to get excited over a bogey.

"Last week a prominent citizen of this community at another church dinner, according to the press, labeled a list of organizations as communistic. Several of these organizations I know nothing about. But I do know that the American Civil Liberties Union is not a communistic organization. Its chief purpose is to protect the civil rights of citizens under the first amendment of the Constitution which guarantees freedom of speech and press, and the right of peaceful assembly. In cases of violation of these rights, the union stands ready to defend anyone, whether he be reactionary, liberal, or radical in his own point of view. Surely this is true Americanism.

"These civil rights which the American Civil Liberties Union defends stand close to the heart of our Constitution and democracy."

\* \* \*

### Twenty Years Ago in The Witness

The Rev. Samuel Hart, dean of the Berkeley Divinity School and secretary of the House of Bishops, dies. . . . The Rev. E. B. Woodruff was instituted dean of Calvary Cathedral, Sioux Falls, S. D. . . . The Rev. Henry Darlington, rector of St. Barnabas,



Newark, presented a class of fifty-three to Bishop Lines for confirmation. . . . The Rev. C. H. Blodgett, Roxbury, Mass., accepted a call to Grace Church, Colorado Springs. . . . A prisoner on being discharged from the state prison at Charlestown, Mass., turned over the \$50 earned during his imprisonment to the Church Pension Fund. . . . Bishop Johnson of Colorado conducted missions at Pueblo, Boulder, Denver, and Colorado Springs. . . . Bishop Wise of Kansas is the preacher this week at the noonday Lenten Services in Denver. . . . The Rev. F. D. Ingley is the preacher next week. . . . The Rev. W. Appleton Lawrence of the class of 1914 and Dean Hodges were the speakers at the mid-winter reunion of the alumni of the Cambridge Theological Seminary. . . . The Massachusetts clerical association passed a resolution commending President Wilson for breaking off diplomatic relations with Germany. . . . Grace Church Cathedral, Topeka, Kansas, erected at a cost of \$155,000, was consecrated. . . . And the optimistic manager of THE WITNESS declared that he was out for a half million circulation, with 100,000 "before summer comes." In a neat box he placed the words, "Lend a Hand," just as we make the same plea elsewhere but for a less ambitious program.

\* \* \*

#### The Picture on the Cover

The picture on the cover is one of a series of twelve photographs published by the field department of the diocese of Ohio and sent in a pamphlet throughout the diocese, illustrating the services and teachings of the Church.

\* \* \*

#### Here Are More Questions

Who said: 1. "My thoughts are not your thoughts." 2. "Faith apart from works is dead." 3. "He hath showed thee, O man, what is good." 4. "Behold, I make all things new." 5. "He maketh my feet like hinds' feet." You try—then if you fail, or want to check, you will find the answers further on.

\* \* \*

#### Campaign for St. Mary's School

Plans to raise \$100,000 for St. Mary's School, diocesan school of New Jersey, were perfected at a dinner held recently at the home of Bishop and Mrs. Paul Matthews in Princeton. The money is to be used to liquidate indebtedness and to remodel the property. The school was founded in 1837 by Bishop Doane at a time when to provide better educational opportunities for women

### THE BOX SCORE

THREE MORE BISHOPS have sent in subscriptions for all their clergy, bringing the total to twelve dioceses in which every clergyman receives THE WITNESS. Five other Bishops have sent in subscriptions for a number of their clergy. We want ALL the clergy. Therefore, if you are a clergyman, not at present receiving this paper regularly, will you not act on the suggestion contained in the advertisement on page fifteen? We announced in our Anniversary Number of February 4th that we wanted to double our circulation. We are a long way from that objective, but we have received 1,487 new subscriptions since that date. Have you sent in your gift subscription for a friend, a member of the family away from home, your public library, a missionary? If not, may we please hear from you? In the effort to raise \$5,000 this year to wipe out a deficit accumulated during the past twenty years, on March 10th the total amount received or pledged stood at \$1,866. If you have not already made a donation, will you not do so at once so that at least half of the necessary \$5,000 will have been raised by Easter?

was regarded as a daring experiment. Officers of the campaign committee are Bishops Matthews and Gardner, Archdeacon Shepherd, Chancellor Frederic Pearce of the diocese, Mr. Bradford Locke, executive vice-president of the Church Pension Fund, and Mrs. Frank S. Katzenbach Jr., who is chairman of the alumnae committee. The firm of Ward, Wells and Dreshman of New York has been engaged to direct the campaign.

\* \* \*

#### A Merger in Philadelphia

St. Mary's and St. Philip's, Philadelphia, have been merged, according to an announcement made to the two congregations last Sunday. St. Philip's has been without a rector since last summer and the Rev. William B. Stimson, rector of St. Mary's, is to be the rector of the combined parishes. The time of the merger is subject to the approval of the diocesan convention which meets in May and also to the courts since technical legal changes must be made in the charters of both parishes. St. Mary's is to be used as the place of worship, and it is planned to perpetuate the name of St. Philip's by constructing a chapel at St. Mary's

to be given that name. The proximity of the two churches and the fact that the neighborhood served by each has greatly changed prompted the merger. Extensive repairs are to be made at St. Mary's due to the serious damage done the plant last year as the result of a fire.

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#### News Notes from Rhode Island

Mary van Kleeck, director of the industrial department of the Russell Sage Foundation, recently addressed a meeting in Providence on the Church and Industry, sponsored by the diocesan department of social service. . . . Mrs. James Thornley, diocesan custodian of the United Thank Offering, and Miss Anne Vernon, secretary of the diocesan department of social service, were the speakers at a recent meeting of the Auxiliary at St. Peter's, Narragansett. . . . Lack of parental care and guidance, irreligion, poverty and desire for recreation are the chief causes of delinquency in the opinion of Joseph P. Hagan, chief probation officer of the state, speaking before the annual meeting of the state society for mental hygiene.

\* \* \*

#### Wilkesburg Rector Has Anniversary

March 7th marked the 18th anniversary of the rectorship of the Rev. William Porkess at St. Stephen's, Wilkesburg, Pa. A number of significant things can be reported from this parish. First during the rectorship five men have entered the ministry, with another becoming a brother in the lay order of St. Barnabas. Also for eighteen successive years, month by month, the parish has set aside 25% of the contents of the weekly envelopes for missions, together with a like proportion of the loose offerings. There has been no deviation, even during the depression years. Third, during this rectorship, family worship has been emphasized and developed. On the third Sunday of each month the children have worshipped with their parents—perhaps more important, the parents have worshipped with their children. It has been a notable rectorship.

\* \* \*

#### Philadelphia Layman Is Honored

Bishop Taitt and a score of the clergy of the diocese of Pennsylvania took part in a service last Sunday evening to honor Captain George H. Streaker, who for more than half a century has been connected with the church school at St. Stephen's Church. During his long life Captain Streaker has been a worker with boys and young men, and or-



ganized the first troop of Boy Scouts in the city, years ago before it became a national organization. Among the clergy who are numbered among his "boys" are the Revs. John K. Shryock, John R. Hart, George C. Anderson, George Boate, John Doyle, James M. Collins, Frank Cox, T. Leslie Gossling, Robert C. Hubbs, John R. Higgins, Herbert W. Jones, John R. McGrory, John C. Roak, William M. Sharp, John M. Weber and Stanley V. Wilcox. Most of them were on hand the other evening to pay him tribute.

\* \* \*

#### Death Takes New Jersey Churchwoman

Mrs. Emma Trexler Urban, mother of the late Bishop Urban of New Jersey, the Rev. L. R. Urban of Longmeadow, Mass., the Rev. Percy Urban of the Berkeley Divinity School, and Professor Wilbur Urban of Yale, died at her home at Penns Square, Pa., on March 3rd after a short illness.

\* \* \*

#### Answers to the Questions

Here are the answers to the questions, found in an earlier column: 1, Isaiah; 2, James; 3, Micah; 4, Author of the Book of Revelation; 5, The Psalmist.

\* \* \*

#### School Master Visits Philadelphia

The Rev. Waldon Pell, headmaster of St. Andrew's School, Middletown, Delaware, conducted the fifth Lenten preaching mission, held at Holy Trinity, Philadelphia, last Thursday evening.

\* \* \*

#### Plans Announced for Wellesley Conference

When announcements of conferences come in, summer cannot be far behind. The first to arrive is the announcement of the Wellesley Conference, which meets this year from June 28th to July 9th. Among those on the faculty, not yet quite complete, we find the Rev. Burton Easton, the Rev. C. A. Simpson and the Rev. T. P. Ferris, all of the General Seminary faculty; the Rev. Phillips Osgood of Boston again has charge of the school of religious drama; in the religious education department courses are to be given by the Rev. O. R. Rice, the Rev. William Grime and Miss Latitia Stockett; Frederick Johnson is again in charge of the school of music and in the school of Christian social ethics the faculty is to consist of the Rev. James Myers of the Federal Council of Churches, whose article appears in this paper, the Rev. L. Bradford Young of Brooklyn, the Rev. C. A. Simpson of the General

and a further lecturer soon to be announced.

\* \* \*

#### Ohio Rector Has Anniversary

Bishop Rogers and a number of the clergy of the diocese of Ohio went to the Ascension, Lakewood, on St. Matthias' Day to take part in the celebration of the 25th anniversary of the ordination of the rector, the Rev. William G. Studwell. There was a luncheon following the service at which the rector was handed a purse from the vestry.

\* \* \*

#### Young People Meet in Ohio

Mass meetings for the young people of the diocese of Ohio were held on March 7th in Cleveland, Youngstown and Toledo. They were arranged by the Rev. Paul R. Savanack, rector of St. Luke's, Cleveland, and secretary of the department of religious education for the diocese.

\* \* \*

#### Rosebud Mission Church Burns

Trinity Chapel, Mission, South Dakota, was totally destroyed by fire on the night of February 27th. The financial loss is at least \$10,000, covered in part by insurance, but the Rev. Paul Barbour, in charge, says that the real loss is that of a building which was built with great devotion and sacrifice on the part of the Dakota people. These Indians dug the stones by hand and hauled them for six miles; they gave as memorials the beautiful furniture, the altar, the brasses, the stained glass. Nothing is now left except the blackened stone walls and the tower with its ruined cross. But Mr. Barbour says they are going on, and points to the service held the following morning to prove it, when the county high school was filled with men and women who gathered to worship in renewed loyalty and devotion.

\* \* \*

#### Notes About Workers in Religious Education

Miss Avis Harvey, director of religious education in the diocese of California and a member of the faculty at St. Margaret's House, Berkeley, is serving as acting head of the school. . . . Miss Mildred Brown, expert in religious drama, is now part time worker for the Long Island department of religious education. . . . Miss Hazel A. Morrison, formerly of Oregon, has been transferred to Eastern Oregon, where she is doing educational and rural work. . . . Miss Margaret Jefferson, formerly on the staff of Grace Church, New York, is now a field secretary of the Girls' Friendly Society. . . . The Rev. Frederick F. Haworth, rector of Trinity,

Erie, Pa., and in charge of religious education for the isolated in the diocese, has just received a degree of doctor of philosophy from the University of Pittsburgh. . . . Miss Henrietta Snack is the assistant director of religious education at the Ascension, Rochester, N. Y. . . . Mrs. J. C. Tolman is the director of religious education at Trinity, Houston, Texas.

\* \* \*

#### St. Mary's Offers Scholarships

St. Mary's School and Junior College, Raleigh, N. C., has offered two competitive scholarships for students resident in Carolina for the next year. Examinations are to be held April 9th and 10th under the auspices of high school principals or rectors, with details secured from Mr. A. W. Tucker, business manager of the school.

\* \* \*

#### Daily Paper Campaigns for Peace

The Register and Tribune, daily of Des Moines, Iowa, has been printing a page of pictures each Sunday, consisting entirely of false and misleading photographs and cartoons used in the war twenty years ago. Under them they run the caption, "These fooled us twenty years ago—would they fool you today?"

\* \* \*

#### Washington Auxiliary to Hold Conferences

The Auxiliary of the province of Washington is sponsoring two conferences to be held this summer at Oakney Springs, Va. The first from

## FORWARD

### "CHRISTIAN WORSHIP"

"Christian Worship," Personal and Corporate, Guide Number 4, of the Forward Guide Series, is now available.

This Guide is by the author of "Proving Prayer," which is going into its second edition.

The other three Guides are "Forward Into All the World," "My Own Steps Forward," and "A Better Economic Order." Guide Number 3, "A Better Economic Order," has been unavoidably delayed but will be ready for shipment shortly. Other Guides will follow in series.

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*Revised editions of "Proving Prayer" and "Why Be a Christian?" are now on the presses and will be available soon. The first editions of both these popular study courses have been exhausted.*

Have you ordered your Easter-Whitsunday number of "Forward—day by day?"

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June 21 to the 26th is for the juniors and the second, from the 28th until July 2nd, is for the seniors. Among those to give courses are Bishop Goodwin of Virginia, Dr. John W. Wood, executive secretary of foreign missions, Mrs. James B. Cain, a member of the National Council, and Miss Sallie Dean of Cincinnati.

\* \* \*

#### Thwart Attempt to Burn Church

Camden, South Carolina, police are investigating the alleged operation of a firebug who sought to destroy Grace Church early in the week. Burlap bags filled with torn papers were found wrapped around the pipe leading from the heater to the brick chimney of the church. When the sexton started a fire, the heat of the smoke pipe ignited the sacks, filling the building with clouds of smoke. Maurice Clarke, rector, arrived just after the sexton rushed in panic from the building. Hurrying into smoke-filled structure, he made his way to the fire room in the basement and found the burning sacks. He managed to remove them from the pipe and extinguished the blaze which had started. It is said that had there been delay of a very few minutes, the flames would have gained such headway that serious trouble would have resulted. No clues have as yet been uncovered, but the authorities are continuing their efforts in the case.

\* \* \*

#### Wants Return of the Old Sabbath

Dean Emerson of Cleveland, Ohio, preaching last week in Chicago, made a plea for a return to the old Sabbath. "I do not believe that many of the new prevalent Sunday amusements are morally wrong, but I think they are psychologically wrong."

\* \* \*

#### Religious Broadcasts in Washington

Desiring regular and suitable devotions each morning, station KXRO requested the Rev. George Foster Pratt, rector of Trinity Church, Hoquiam, Wash., to be responsible for them. He consented and raised a fund to purchase equipment by means of which he can broadcast from the prayer desk and organ of the church itself. Bishop S. Arthur Huston made the dedicatory address on Sunday afternoon, February 28.

\* \* \*

#### Clearance of Slums Considered in Chicago

Meeting on invitation of Bishop Stewart, fifty leaders in social and welfare work in Chicago met at the University Club Monday, March 1, to welcome the Rev. Walter K. Mor-

ley as the new social service secretary of the Church in Chicago. In the course of the meeting, Bishop Stewart suggested a slum clearance exhibit similar to that held in New York recently. As a result, a movement has been started to hold such. Representatives of the Jewish, Roman Catholic and community welfare organizations were in attendance at the meeting, one of the most unusual sessions of its kind in Chicago.

\* \* \*

#### A Warning from Southern Ohio

The following warning has been received from the diocese of Southern Ohio: "Caution is suggested in dealing with a man representing himself as the Rev. F. J. Holt, of Columbus, Ohio. There is no such clergyman in the Diocese of Southern Ohio. Laymen approached by this man are urged to get in touch immediately with their local rector. Further information may be obtained from the executive secretary, 223 West Seventh Street, Cincinnati, Ohio."

\* \* \*

#### And Here Is Another Warning

I guess we will have to start a "Warning Department." This one is from the Rev. Benedict Williams of Cleveland, who says that we will be saving some parsons a deal of trouble and wasted energy if we warn them about Mr. Harold Trickey, who is making the rounds of our churches. He not only seeks financial aid but

also secures jobs through the clergy and then sues the company that hires him for an old double hernia. What a nice guy?

\* \* \*

#### CLID Announces Convention Speakers

Open forums are to be held in Cincinnati under the auspices of the Church League for Industrial Democracy during the General Convention next October. Among those to speak are Norman Thomas, Roger Baldwin of the American Civil Liberties Union, Reinhold Niebuhr of Union Seminary, Sam Franklin, director of the Delta Cooperative Farm, Buck Kester of the Southern Tenant Farmers Union and Lawrence Oxley of the federal department of Labor. Further speakers are to be announced. It is planned to hold the meetings each noon during the recess between the morning and afternoon sessions of the Convention.

\* \* \*

#### Move Back to Delta Farm

There is a thrilling story about the Delta Cooperative Farm—too long unfortunately to tell here. But they had a time of it during the flood, with the families moved into Memphis, where under Miss Alice Rex, CLID worker at the Farm, they were housed in the factory of the Rust Brothers. Meanwhile a few of the men took their lives in their hands in guarding the levees. They are back on the land however now, hard at the job of straightening things out. There are great needs there—with not enough yet, I was told just this

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week, to pay for that resident physician. There is an announcement about that, and other things, on the last page of this paper which I hope you will read.

\* \* \*

#### CLID Plans Regional Conferences

The first of a series of regional conferences of the CLID will be held in Boston, for New England, on April 26th and 27th. The leaders are to be the Rev. Edward R. Hardy, Jr., of the General Seminary faculty, the Rev. L. Bradford Young of Brooklyn, the Rev. Henry Ogilby of Boston and the national executive secretary. Arrangements are being made by a committee headed by the Rev. A. C. Lichtenberger of Brookline, the president of the Boston chapter.

\* \* \*

#### Emily Greene Balch at Wellesley.

Miss Emily Greene Balch, worker for peace and for many years connected with the League of Nations has been added to the faculty of the School of Christian Social Ethics at the Wellesley Conference. The program for this division of the conference is in charge of the CLID. Miss Balch is to lecture on The Christian in a World at War.

\* \* \*

#### Vestment Firm Has Anniversary

It was just one hundred years ago that the House of Cox and Sons was established in London to make vestments for the clergy and gowns for the faculties of colleges and universities. The New York establishment was opened in 1876 and in 1894, Mr. Vining came into the firm and the business thereafter continued under the name of Cox Sons & Vining. The order files of Cox Sons & Vin-

ing show specifications for vestments and gowns for many famous men among the bishops, university professors, justices of the supreme courts, academicians and well-known ministers of all denominations. The firm continues to supply gowns and vestments to men and women of note. Franklin D. Roosevelt has worn a robe designed by Cox Sons & Vining. From all over the world come requests for vestments and gowns to this century-old firm that began its existence with the reign of Victoria, and this year crowns a century of service to the Church and clergy.

\* \* \*

#### Facts Contained in Report of Head of City Missions

A number of interesting facts are contained in the report of the Rev. L. Ernest Sunderland, head of the City Mission Society of New York. The census reports indicate that out of seven million people in the city, two and a half million are neither Roman Catholics nor Jews. Yet of those that remain, less than 600,000 are members of other churches. . . . Sixty per cent of the children in New York, he declares, are un-

reached by any religious instruction. Crime costs the city six hundred million dollars annually. Over 38,000 adolescents, between 16 and 21, were arrested last year. He concludes his report by declaring that New York City is one of the greatest missionary fields in the world.

\* \* \*

#### An Island of Peace and Prosperity

In May, 1937, the new Catholic cathedral in the city of Luxemburg will be dedicated. A document placed in the corner stone declares that the foundation stone was laid at a moment "when this country of Luxemburg rises like an island of peace and prosperity from the midst of turbulent times." Those are



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proud words, but they describe quite correctly the unique position of the tiny Grand Duchy which has neither war debts to pay for the last war nor exorbitant taxes for armaments in foolish preparation for the next one.

\* \* \*

#### Many Are Still in Prison

The War Resister, the quarterly of the War Resisters' International, reminds us that as the year 1937 began, 493 war resisters of fifteen European countries are in prison for conscience sake. On Devil's Island, French Guiana, men who refused service in the Great War are still suffering, some of them sentenced for life. In the last twelve months the War Resisters' International has secured the release of 18 men from prison.

\* \* \*

#### Children Honored for Church Attendance

At St. Andrew's, Richmond, Va., Rector W. Geiger Irwin has found a method of getting children to attend services. Sunday school is not difficult—he has a school of about four hundred. But a careful checkup revealed that only twenty on an average attended church. He therefore instituted a series of awards consisting of nice buttons which indicate that the child is a member of the "Order of the Morning and Evening Stars". Attendance for six months, with but six absences allowed in that period, wins a third degree star; another six months and the child is presented with the second degree star; and a first degree star goes to the child who attends regularly for eighteen months. The presentation is made with due seriousness before the child's elders and companions with the rector reporting that it is all working out nicely.

\* \* \*

#### Youth Rallies Against War

At a time of increasing acquiescence in the so-called "inevitability" of another war, it is encouraging to report that the Albert Hall,

London, was packed recently with young people, eager to do something to promote international friendship and lay the foundation of peace. The chairman of the meeting was the Bishop of Croydon, and there were speakers representing various Churches, including Mr. W. W. Clark of the Hartford Seminary, U. S. A. The best known speaker was perhaps the Rev. Leslie D. Westhead whose books are well known on this side.

The Bishop of Croydon pointed out that the meeting represented the first attempt on the part of the younger members of *many different Churches* to gather together on such a scale and for such a purpose. He reminded the assembly of the need for Christian solidarity in the present situation and challenged it to make "a new and resolute attempt for a social and communal order in the world according to Christ." Professor André Philip spoke of the effects of a Christian way of living on the social, political and international sphere, and of the necessity of having all the Christian churches organized, ready to make the sacrifices necessary for peace. The Rev. E. C. Urwin declared: "There is never go-

ing to be any rest for this world until the peoples are in one great family" and urged the creation of a league of Christian Churches, rising above national loyalties. He also referred to what he called "a three year plan of Christian internationalism", represented by the forthcoming world conferences in Oxford and Edinburgh in 1937, the World Missionary Conference of 1938 and the

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World Christian Youth Conference of 1939. Attached to the programmes of the meeting was an affiliation form, by which any Church might become an "affiliated congregation" of the British Christian Council, and so play its part in the work of promoting international friendship through the Churches.

\* \* \*

#### Inside Stuff From London

Here is an interesting bit which you haven't seen in your newspapers:

Not long ago the Crystal Palace, famous landmark at Sydenham in the London suburbs, was the scene of a disastrous fire which will result in the complete razing of the building. The Crystal Palace was begun for the first great Industrial Exhibition of 1851 and was completed in 1854. Architecturally it was famous because it was constructed entirely of stone, iron and glass. Naturally, such a structure was fire-proof and for years it was the center of world famous fireworks displays which are fully described in the *Encyclopaedia Britannica* (See "Fireworks," 14th ed.).

Arthur Ponsonby, well-known British peace leader, discussed this mysterious blaze with an architect friend who had served in the air forces in the world war. He commented on the surprising fact that a fire-proof structure like the Crystal Palace should have made such a blaze.

"Very surprising," said the architect friend.

"So completely demolished was it," continued Ponsonby, "that it could not be reconstructed."

"And no lives were lost," added the friend.

"The wind, of course, was favorable for such a blaze; but I cannot understand why there was so much inflammatory material."

"Can't you?" smiled the architect-aviator.

And then he went on to tell "how the Germans had said that on no account must the Crystal Palace ever be touched. Its glittering roof made the most splendid mark, and its immense length was sufficient to give any bombing aeroplane its bearings." "So you see," he ended, "two and two make four."

And Ponsonby wonders whether the architect-aviator was right. Was it a case of official arson, air raid precautions with a vengeance? And if so, where will the fire strike next?

\* \* \*

#### Indian Leader Looks at Christianity

Indian Christians have been trying to discover whether they can go along

## 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

Main and Church Sts., Hartford, Conn. The Very Rev. Walter H. Gray, Dean Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m. Daily: 12:30 and 5:00 p.m. Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

### 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. 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.

### Trinity Church

Main and Holman, Houston, Texas The Reverend Thomas N. Carruthers, Rector 7:30 A.M.—Holy Communion. 9:30 A.M.—Church School. 11:00 A.M.—Morning Service and Sermon. 6:00 P.M.—Young People's Organizations. 10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

### 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.

### Gethsemane, Minneapolis

Rev. Austin Pardue 4th Ave. South at 9th St. Sundays: 8, 9:30, 11 and 7:45. Wed., Thurs., and Holy Days.



with the program of the National Congress. Pundit Nehru the leader of the Congress, is today even more influential than Gandhi. This great Indian leader leans strongly toward Socialism and the Indian Christian Federation was concerned over its future. Indian Christians are very much attracted by Congress idealism and would like to cooperate. So in order to remove any doubts a Committee of about 20 Christians went to interview the National Congress leader. The replies of Nehru shed much light on his mentality and on the Indian situation.

Question: So long as non-violence was an unassailable principle, it was a standing invitation to Christians to join the Congress. But in the name of tactics, voices are heard that violence need not be debarred. Will the fight be non-violent throughout?

Answer: The question is based on the false assumption that Christianity has been non-violent. Look at the Christian countries in the West. They have been indulging in international violence. The present order of society is based on force. If Indian Christians take their stand on Christ, their attitude is correct but they have to make it clear that organized Christianity is not of Christ . . . The problem everywhere in the world is how to use power ethically.

Question: What will be the future of Civil Disobedience?

Answer: Difficult to say . . . Though individuals are self-sacrificing, groups are not so. Progress lies in teaching groups how to sacrifice themselves . . . In changing the views of a group persuasion is best. But when it fails we should use pressure. This may be violent or non-violent. Violence is degrading and it produces more problems than it solves. Pressure by civil disobedience is non-violent. It leaves no ill will behind, it facilitates compromise and it creates no mental feud. But we should remember also that States use violence. If this is right, then why object to a group's use of it?

Question: Will the Swaraj Government of the future allow everybody to change religion at will?

Answer: Decidedly yes. But in matters of social legislation there may be a clash if religious questions are brought in.

Question: Will the missionizing religions, like Christianity and Islam, be allowed to propagate their views and, if possible, to make converts?

Answer: Certainly. The present prejudice against conversions arises mainly from causes other than religious.

Question: We consider religious instruction as integral to education.

Will the carrying out of this principle (religious freedom), allowing for a Conscience Clause, be hindered by the Swaraj Government?

Answer: It should be avoided in state aided schools. Those who are keen should arrange for religious instruction themselves.

## SECOND THOUGHTS

(Continued from page 2)

missionaries in the field . . . There is a lot of talk about them, but I find nothing in the record to indicate that their wages were increased. We talk missions and missionaries—we give the increases to desk-men in New York." I wonder if here, perhaps, is not one of the reasons why lay people maintain their indifferent, if not antagonistic,

attitude towards "missions." Spofford's is the one voice that is "crying in the wilderness," of contemporary injustice and selfishness in high places. Every missionary priest and sincere layman ought at least to thank God for his fearless and compassionate attitude.

MR. EDWARD BATES, Minneapolis, Minnesota: It is about time that someone raised the question about the attitude of Church people toward the Negro race. I am quite aware that it is a real problem, but certainly people who profess to believe that God is the father of all men and all men are therefore brethren, should not tolerate racial divisions. I presume little can be done about the matter as far as the Cincinnati convention is concerned, but I want to second Mrs. Chalmers' suggestion that in selecting a city for the 1940 convention it be determined in advance whether hotels, restaurants, etc., are to discriminate against Negroes. If they are to do so I am very sure that as followers of Jesus Christ we should select some other city.

# An Important Year

This is General Convention year with many important matters to come before that governing body of the Church in October.

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The CLID plans to conduct an open forum at the General Convention next October in Cincinnati, with nationally known speakers as leaders. Help is needed to meet the expenses involved.

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Governor Chandler denied pardons to the Harlan, Kentucky, miners, in prison since 1931 in spite of overwhelming evidence that they were framed. The fight to free these men goes on. Help is needed for this and to provide for their wives and children.

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