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THE WITNESS



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CLERGY NOTES

ARMSTRONG, FREDERICK S., in charge of Trinity, Weymouth, Mass., is now the vicar of the Redeemer, South Boston. Address, 928 E. 4th Street.

BARTOW, HOWARD K., rector of Christ Church, Quincy, Mass., is now the archdeacon of New Bedford. Address, Cohasset, Mass.

BAXTER, THOMAS M., formerly of Austin, Minnesota, has accepted appointment as priest in charge of St. Stephen's, Baker, diocese of Eastern Oregon. He is also to be the managing editor of the diocesan paper.

CAMBRIDGE, W. H., rector emeritus of St. Matthew's, San Mateo, California, died at Colombo, Ceylon, on January 20th while on a world cruise.

FORSYTH, WARNER L., recently observed the tenth anniversary of his rectorship of St. James Church, Detroit.

FRASER, DUNCAN, former rector of St. Columba's, Middletown, R. I., has accepted appointment as assistant at the Epiphany, Washington, D. C.

GILL, JOHN M. B., has returned to St. Luke's, Lakeview, Oregon, after an illness of four months.

JACOBY, ROBERT, has resigned as assistant at St. Stephen's, Providence, R. I.

MCNEIL, WALTER W., was ordained deacon on January 9th by Bishop Zeigler at St. Matthew's Cathedral, Laramie, Wyoming. Mr. McNeil is the head of the diocesan school for boys.

MUELLER, HOWARD J. T., supplying at St. Agnes's, Washington, D. C., is now the curate at All Saints', Ashmont, Mass.

PULLINGER, BERTRAM W., observed the 20th anniversary of his rectorship of Grace Church, Detroit, last month.

REMINGTON, W. P., Bishop of Eastern Oregon, observed the 20th anniversary of his consecration on January 10th.

RICE, OTIS R., assistant at St. Thomas, New York, has accepted the rectorship of St. Barnabas's, Irvington, New York.

SANDERSON, BENJAMIN S., has been appointed by Bishop Davis registrar and archivist of the diocese of Western New York. He will also serve as librarian of the diocesan library. Address: 237 North Street, Buffalo, N. Y.

SLACK, W. S., Alexandria, La., is now to be addressed at 2427 Camp Street, New Orleans, La.

WATSON, ARTHUR J., rector of St. Luke's, Providence, R. I., recently observed the 20th anniversary of his rectorship.

WHITTLE, WILLIAM, St. Paul's, Ashippun, Wisconsin, is now in charge of St. Mark's, Beaver Dam, Wisconsin.

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A CHALLENGE TO THE CHURCH

By

BERNARD IDDINGS BELL

ALL THE PEOPLE in Jerusalem desired a Messiah who would say: "What you desire, you Israelites, is undoubtedly in accord with the will of God." But His cry was, "Repent, you have gone astray like lost sheep." So they nailed Him to a cross to die. Even if it shall be so with us, in our day and in our respective countries, our cry must be His cry. We must say: "O countrymen, we have not built aright the fatherland. On desire for possessions and on the exercise of force we have built and are building it. We are not better than thy children in the other lands, nor have we any right to criticize them and their doings until we have cleaned our own house. But that, alas! we are too weak of ourselves to do. Good Christ, therefore, redeem us. In every Mass, in every Absolution, in every Communion, save us from greed, and from desire to dominate by force, and from complacency and all easy lies. For until men and women are redeemed by God from the itch for money and the passion for power there can be no safe or man-nurturing society, but only a change from one form of tyranny unto another, from subservience to one set of exploiters unto subservience to another set."

That is point one.

Point two is this: We Christians must recognize that, not because of agitators, demagogues and dictators but by the operation of natural laws, and not merely in Russia, Italy and Germany but also in England and America, capitalism, at least in a sense that would be recognized as capitalism by any capitalist of a generation ago, is a system that is inevitably passing away, and that with an increasing rapidity; that such an economic system as has till lately been prevalent can longer be preserved only by violence, and even by that means not for long; and that our only choice for today and tomorrow is in respect to what sort of system may best and most Christianly be substituted for it.

I am not going to emphasize that point. One can go to almost any decent book on economics written since the World War, or to almost any book by a reputable sociologist on the transformation of our day, and find out for oneself, if one has any doubts about it.

All the world today is in revolution against a privilege for the owners and renters-out of money such as

was assumed to be both necessary and righteous a half-century ago, and is in one way or another trying to substitute production for use in the place of production for profit.

In England and America Capitalism continues longer powerful because of a greater force of inertia—for England and America have been the most capitalistic countries in the world. That made them leaders of the world in the nineteenth century. If they are not careful, it will prove their greater ruin in the twentieth, because of a resultant slowness in economic adjustment. In the end they too must obey those economic laws which make production for profit an absurdity in a world where all nations can produce more than they can use. England and America before very long will also be compelled to choose the Communist revolution or the equally revolutionary way of Italy and the corporate State, or the consumers' revolution of Scandinavia. I do not know a reputable student of the matter who thinks otherwise.

We Christians must recognize the inevitable progress from a capitalistic to a post-capitalistic order. We must not let the notion get abroad that Christianity is somehow tied up to a dying economic system, either in theory or in practice. We must not let ourselves go on thinking that it is the inevitable will of God that people should live by renting out their money. We must see to it that no one confuses Christianity, which is eternal, with a social order the utility of which rapidly ceases to be.

NOR dare we remain ignorant of what are the various substitutes for capitalism, each of which clamours for endorsement. Which of them is the most just and the best likely Christian-wise to work? The time is not ripe for an unqualified endorsement of any of them. The point I would make is that if we are going to be faithful and intelligent modern Christians we simply must know, fairly and objectively, what all these various and novel social systems are, and not be deceived by a popular press that denounces instead of describes the Russian, or the Italian, or the German, or any other new social system; nor must we be foolish enough to dismiss consideration of them on the ground that all other peoples are immeasurably and in the na-

ture of things our inferiors in respect to social wisdom and righteousness. The truth may be that we are only more behind the times than they or less competent to face economic necessity. It is not required so much that we Christians determine to change the world in respect to economic organization, that we demand a revolution. The world is being changed before our eyes, and reformed in variant patterns. What we must do is to understand those new patterns, all of them, and see which of them, if any, offers opportunity for a larger life to the children of men, and to us Christians a greater opportunity to preach and practice the love of God and man.

There is one other point. We Christians in the Anglican Communion have every right to insist that our right reverend fathers in God give us clear and adequate leadership and guidance in respect to these changes that are both economic and moral, guiding us as to our Christian duty in respect to the revolution that is going on in this our day.

Up to date the Anglican Episcopate as a body has indulged itself only in vague generalities; nor has any utterance of theirs, in England or America or any other part of the Anglican Communion, shown a realization that the whole pattern of the world's economic and social order is rapidly undergoing fundamental change. They seem not at all to know that our old economy is toppling over because of the industrialization of those parts of the world that formerly provided for industrialized England and America the foreign markets wherein our supplies of manufactured goods might be sold for enough to keep the ever-increasing machines busy at sure profit for our investors. They seem not to have understood the inevitability of a new system, one of production for use. Nor do they seem yet to have glimpsed the fact that today labor insists not on fair wages alone, but also, and more, on a share at least equal with that of capital in the management of industry. And they seem unaware of the degree to which the international financier has become an anachronism. Such lack of awareness of what is going on in the world cannot longer be condoned.

IT IS high time for priests and lay-people who understand, to demand of our fathers in God that they lead us to a Christian and moral judgment in respect to all these things.

Before economic necessity plunges England and America into the midst of further revolution, shall the Church not know what kind of revolution is the Christian kind? Or are we to drift into God knows what, having given to all and sundry the impression that the Church and its leaders, through ignorance or worse, have aligned themselves on the side of those who, in the emerged revolution, are bound to be dispossessed of their former power? Are we Anglicans to find ourselves in the same boat as the Church found itself in Russia, as it has found itself largely in Spain and Mexico, with its whole force thrown, at least as far as the populace can see, on the side of a static régime? Is the Church to gain the condemnation both of the masses

and of the intellectuals, appearing to them a feeble apologist for things that have ceased to be righteous and necessary? If so, in the light of experience elsewhere, it is not difficult to envisage *ecclesia Anglicana* stripped of her properties, her worship proscribed, her ministers silenced or slain. That must not be. We must, we shall, have leadership from the episcopate. But if we are to have it, we of the rank and file must demand it. We must be wise enough and informed enough to insist upon it. Others desire revolution, or at least perceive its inevitability, but are quite willing that it come on a merely secularist level, oblivious to the fact that a social order never is, cannot be, indifferent to real religion. It is a Christian social order that we shall have, or else an anti-Christian one. What is coming will not be neutral. Out of complacency and indifference, we priests and laymen must awake. That means that we must think hard and pray hard. The rank and file of us, intent on ceremonial, pious retreats and parties in the vicar's garden, do not know either what is happening economically or how what is happening can hinder or advance the cause of Jesus Christ. We must be informed, we must both know and care.

The thing that matters for which now, actively and energetically and intelligently, we must say Mass and study and preach and pray, is that out of the economic chaos that is ours today there shall come a world that is redeemed from lust for goods and greed for power.

This article is from a pamphlet "The Church and Social Revolution," issued by the Church Literature Association. We recommend the reading of the entire pamphlet which may be secured from Canon Bell by addressing him in Providence, R. I.—Editor's Note.

Prayer Book Inter-Leaves

A SERIES OF COMMENTS BY W. P. LADD
OLD HYMNS

WE ARE proud to belong to a historic Church, but we do not make much of the fact except now and then we try to prove that ours is the true Church because it was planted in Britain long before the time of Gregory the Great and has always been more or less independent of the popes. Actually history never proves anything, and those who by the agency of parish magazines, Sunday school text-books, tracts, and church notice boards propagate this Mother Goose type of Church history are discrediting the Church in the minds of the well-informed and prove nothing except their own ignorance, or perhaps pigheadedness. What people want is a chance to love the historic Church and its historic ways just as they love old houses and old furniture. Antiques cannot command good prices unless they are genuine, and if the parish clergy want worth-while purchasers they must offer genuine goods, not trying to manipulate Church history to prove this, that, or the other favorite thesis, but putting it before people as something worth-while in itself. A great deal of Church history can be built around the Prayer Book, using the familiar to teach the unfamiliar. And if congregations got more of the historic background of the

hymnal it would help them "sing with the understanding"—historic understanding—like St. Paul.

Many congregations would doubtless like to be told how much they owe to Ambrose, the great saint and bishop of Milan, who probably contributed to the structure of our Prayer Book, and in the field of hymn writing and singing was a real pioneer. There were hymns of course before his time (end of the fourth century) especially in the East, but most of them had been written by the heretics, such men as Bardaisan, the Syrian "Gnostic", Paul, Bishop of Antioch, an "Adoptionist", and the better-known presbyter of Alexandria, Arius, who fought so doggedly against the Nicene creed. Ambrose realized that it was a mistake to let the devil have all the good hymns and good tunes. So when his people at Milan were hard pressed by Arianism and by Justina, the Arian empress, he set them singing hymns of his own composition, as we are told by St. Augustine, himself one of Ambrose's converts, in his "Confessions".

A century later Benedict, the founder of western monasticism, introduced Ambrose's hymns into the

daily monastic services. But century after century hymns retained the taint of their heretical, or unofficial, origin. They were not taken into the Mass, except for the Glory in Excelsis which gradually pushed in, and the so-called "sequences" which hymn lovers insisted on singing between the epistle and the gospel. Cranmer suppressed the sequences, and in the English Book of Common Prayer the word "hymn" as we use it does not once occur, so that when our American forefathers in 1790 provided for hymns in our communion service they were doing a quite revolutionary thing, though they were probably unconscious of the fact.

In our Hymnal there is no genuine hymn of Ambrose though three are (by the Mother Goose method) assigned to him. "Come Holy Ghost" (no. 8) has been sung at the monastic service of "nones" ever since the time of Benedict, and the beautiful evening hymn "Before the ending of the day" (no. 28) at compline, and "O Trinity of Blessed Light" (no. 11) at the Saturday vespers, almost as long. These and many others of our hymns show the touch of Ambrose's inspiration.

Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.

LIGHT: WITHIN AND WITHOUT

By
BISHOP JOHNSON

IT HAS been my good fortune in years gone by to do a good deal of tramping in the big woods. One gets acquainted with the primitive in such expeditions. It is a good corrective to academic philosophy which has been aptly described as dealing with the "thinglessness of the that and the whatness of the is."

It is well to start one's thinking by getting next to mother earth. I remember on one occasion that I was obliged to follow a very faint trail for several miles in a dense forest on a very dark night. I appreciated the truth of Newman's lines: "I do not ask to see the distant scene, one step enough for me." What I needed when my feet left the trail was to see the next step. Fortunately I had a box of safety matches in my pocket and when I sensed the fact that my feet were no longer on the trail which I could not see, by lighting a match and looking ahead I was enabled to find my way back to the path. I learned two or three things that night before I reached my destination. I learned the necessity of a trail if one were seeking to arrive at a destination in the wilderness. I discovered that there was a greater difference between inky darkness and the light of a match than there was between the light of a match and the noonday sun. And I found that if one were to make any progress at all, the light within, of which the eye is the instrument, required some light without in order to function. If the light within me had been darkness, then no outer light would have been of any value. And also if there had been no light without no progress could have been made.

From the viewpoint of the skeptic it is rather absurd that one could reach a distant objective by the process of striking matches which gave illumination for only a few feet at a time. Of course there had to be a trail or the matches would have been useless, and there had to be some persistence in following the trail or the wayfarer would be lost in the woods. All that I can offer is a box of matches and a trail that leads to a destination beyond our previous experience. If some one had asked me where the trail ended I could not have told him, for I had never been there before, but on the other hand I could have assured him that I was not lost in a great wilderness; because trails do not end in bewilderment. They are the product of previous experience and end in a definite goal. The important factor is whether or no you wish to go to the place where it is said to lead.

LET me apply this to the progress of scientific research. Supposing it would be possible, let us take a modern scientist back to the court of King Arthur. The British knights who were our forebears are gathered around us and listen to our scientific friend as he describes the automobile, the radio and electric power. When he finishes his tale, we can hear the skeptical inquiry, "Where are all these things? We cannot see them." The answer would have been, "They are hidden in the world about you. They can be found only as you follow the urge and develop the capacity within you. Then and then only, can you appreciate and ap-

propriate the treasures that are now hidden from you."

Let us suppose that acting upon the suggestion some young and ardent scholars had begun to study. It is true that they could have made many mistakes, run into many blind alleys, revised many theories, lost their way many times, but they would have pressed on toward the treasure that was as yet hidden from their eyes.

Consider for a few minutes the primitive scholars. They spent years in their search, they were ridiculed by their companions, they are often mortified by their results, but with the light that was in them and the light that was given them, they pressed on. Occasionally when they were off the trail, somebody struck a match. They corrected their errors and they continued toward an unknown destination and finally came to the arrogance of Mid-Victorian science, confidently proclaiming that they had arrived.

But alas the Quantum theory and the dogma of relativity have dissipated the rock on which Huxley and Spencer stood into thin air, solid matter has become ethereal. Only a select few know what it is all about and they cannot tell us for we lack the wit to understand their vocabulary. Still we believe that these scientists are on their way and that as someone lights a few more matches they will continue on the path of knowledge to its ultimate destination.

But it took a lot of faith for the primitive scholar to venture in the dark and it resulted in a lot of mistakes on the part of those who were too cocksure. My point is that back of any progress whether of intellect or of soul are two factors: an eye that can see and a little light without by which they can find their trail.

Back of all scientific initiative lies an hypothesis; back of all discovery a belief; back of all business, a confidence; back of all spiritual progress, faith. In all of these processes there is a trail which leads men into the unknown; there are little lights which keep them on the path; and it is only as one develops the capacity within that he has any ability to judge of the values hidden from the casual and the inert. We are all in the same box. The paradise which the socialist offers us or the blessings promised us by modern science are just as visionary as is the millenium which Christians confidently expect. We are on our way; we must follow trails; no one has seen the end of any of them, and so all of us walk by faith and not by sight.

LET us consider this matter of a little light from another angle. Some scientists assure us that we are descended from apes. To prevent an endless discussion let us assume that we are, but instead of looking backward let us stand beside the first ape-man and ask, what induced him to take the step? He was such a fine ape and he became such a very poor man. What induced him to abandon his free life in the trees and live in a cave beset by enemies? There must have been some inner light that led him on because he could not have been guided by any previous observation.

It would seem that in the progress of life, things have happened because we are created with a light within and are led on by a little light from without. The prim-

itive and the pioneer in science walked by faith in search for the substance of things hoped for and the evidence of things not seen.

If there be such a thing as righteousness it is not something external to us but internal as well. The good beyond us is not dependent upon external proof but rather upon internal experience. Men seek righteousness as they do knowledge and beauty because they have an inward urge which finds its satisfaction in the process because the result satisfies our need. No one who begins with a prejudice against music or religion has any adequate judgment as to its values.

We must come to the study of religion with clean hands and open minds. As Dr. Eddrington asserts, "I could no more ram religious conviction into an atheist than I could ram a joke into a proverbial Scotchman." In any line of endeavor we must seek if we would find. In our study of religion, let us follow the rule which puts first things first and each succeeding thing in its proper order.

It is this process which commend Holy Scripture to our consideration. First—let there be light, the eye and the box of matches. Then comes the law and its implications. Following that is the life of the Master as portrayed in the Gospels. After this the gift of the Spirit with the fruits of love, joy and peace. Then, and then only, will we have loyalty to the Brotherhood. All of which leads to the glorious liberty of the Sons of God.

In considering this order, let us bear in mind the statement of Aristotle that the "true nature of anything will be found only in the best that it can produce." Man's failure to follow the Master is no more of a proof that religion is futile than the failure to discover scientific truth would demonstrate the folly of scientific knowledge. Let us remember that if religion has failed to produce a righteous social order, science has contributed, by such inventions as poison gas, to the misery of mankind.

We are living in a social wilderness in which are trails that lead us somewhere and where the light of the body is the eye, and if thine eye be blurred thy whole body is full of darkness. Just now the light that is in us seems to be darkness and we do need a trail which we can follow, confident that we shall emerge from the wilderness only as we follow the proper path.

Personally I never realized the value of a trail until I was lost in a vast wilderness. The most joyous moment in my experience, came when after wandering for several hours, I came to the road which was the only trail in all that huge forest. I had followed paths made by wild animals, but they began nowhere and ended nowhere. It was with a sense of joyous elation that I planted my feet in a road that led me to the camp where only I could find food and shelter.

I submit that if man is ever to arrive anywhere it must be when he finds a way that leads him to his ultimate destiny. I crave a trail, a seeing eye, a little light and a home at the end of the road.

The first question to be settled in our minds is

whether there is any light without to cooperate with the light within to direct our steps. Is man's own intelligence the only factor in the problem or is there light to be had in our search for the treasures that are hid from those who do not seek them?

This is the third of a series of articles on "What I Believe and Why" by Bishop Johnson. The series is to continue for an indefinite period.—Editor's Note.

Talking It Over

By

WILLIAM B. SPOFFORD

LAST WEEK, in our news columns, there was a little item about a Civil Liberties meeting held last week at Trinity Church, Bayonne. A fuller report of that meeting appears in our news columns this week. On Sunday, January 16th, the rector of the parish told his congregation why he took the action he did. My space this week is given to the printing of that statement, not only because I wholeheartedly approve of what he says but more particularly because he has supported his fine words with definite action.

THE CHURCH AND LIBERTY

By

WILLIAM C. KERNAN

Rector, Trinity Church, Bayonne, N. J.

A WEEK ago last Saturday I was asked, along with other clergymen of this city, to announce at a religious service a meeting to be held in Bayonne protesting the appearance here of an American citizen who was to set forth his side of a matter that concerns us all. I was asked to join in this protest against his appearance on the grounds that his beliefs were obnoxious to some of our citizens. Knowing full well, as you yourselves also know, that our American tradition of free speech would thereby be traduced and put to shame, and knowing, also, that the Church of Christ would be made to appear to be on the side of the traducers, I refused to announce that meeting or to participate in it.

However, when, on the next day I saw that the impression was likely to be created in the minds of our citizens that the Church was on the side of suppression of Constitutional rights, I had no choice but to make clear the Church's position. And, under the circumstances as they developed, this clarification called far more for action than for words. That action was direct and simple. At the same time, it demonstrated to all that, though every agency under Heaven should fail men in their time of need, the Church of Christ would not and could not. That action was to issue an invitation to the man who was being denied his rights, to speak in the parish house of Trinity Church.

That was the right thing to do. For too many years the men of our country have been convinced that the Church is, and had to be, on the side of privilege, on the side of wealth, and on the side of the reigning majority. Men have said that if you want courage and

justice look anywhere but to the Church. The Church, they have said, is alright for women and children who find religion a pleasant phantasy, and often a convenient way of escaping from the hard realities of life. The Church, they have said, is a tool of the oppressors of the people because the Church could teach the poor, oppressed ones that they should be content with their lot in this life, for afterwards, they would have Heaven to enjoy. The Church, they have said, is a kept institution, which owes its allegiance, not to Almighty God, but to the almighty dollar.

To many of us this has always seemed to be the worst blasphemy. To many of us the Church of the greatest hero of all time, our Lord Jesus Christ, has always been precious and sacred—something to be defended with our lives, something to whose welfare we had committed everything that we possess. We knew that the Church is the Body of Christ. We knew that He loves her with an undying devotion. We knew that He never failed to raise up a witness to her and to Himself when the times and the occasion called for it. We could not forget the youthful St. Stephen who faced his accusers and bore witness to Christ, although he knew that that meant his death. We could not forget the gallant St. Paul who, for Christ's sake, was thrice beaten with rods, who thrice suffered shipwreck, who lived "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And all for Christ and the witness to His Church. We could not forget the countless martyrs of the Christian Church who paid with their lives for their allegiance to Christ. And we promised God that whenever the opportunity came, and wherever it came, we would, by His grace, be true to the Christian tradition.

And in our own day men are arising to make good that promise. Laymen, who are giving time and resources and good testimony to the faith and courage of the Church. Women, who know that Christian motherhood is a trust that imposes upon them the obligation to rear strong, Christian men. Clergymen, who stand ready to sacrifice everything for the witness of the Faith. And young men and women, whose lives are still in their hands, and who do not hesitate to keep faith with their Lord and Master, at whatever cost to themselves.

All of these, like their spiritual forefathers, insist with an earnestness that the timid cannot understand, that all men shall know that the Church is not now, and will not be in the future, on the side of privilege or oppression from whatever quarter they may come. They had rather see the Church go down fighting for the rights of men that are so dear to the heart of Christ than to make peace with oppression. For they know that God will raise her up a more glorious Church that she ever was before.

It was the right thing to do to invite to our parish house a man whose rights were being denied to him. For in so doing we did what we are here to do. We bore witness to Christ.

STANLEY MATTHEWS ACCEPTS POST AS CLID SECRETARY

In announcing tentative plans for the annual meeting of the Church League for Industrial Democracy, to be held at St. George's Church, New York, February 21-22, the executive committee also announces the appointment of Mr. Stanley Matthews of Cincinnati as field secretary for the League for a six months' period. Mr. Matthews is a prominent layman of the diocese of Southern Ohio and was a deputy to the last General Convention. By profession an architect he is of a family that has distinguished itself in Church service. He is a brother of Miss Elizabeth Matthews, leader of the national Woman's Auxiliary and at present a member of the National Council and is a nephew of the Rt. Rev. Paul Matthews who recently retired as Bishop of New Jersey. Mr. Matthews' first trip is to be into the South, with visits to Louisville, Nashville, Chattanooga, Birmingham, Atlanta, Macon, Savannah, Charleston, Charlotte, Richmond and Alexandria. This trip is to be taken in February, after which plans are being made for a trip to the middlewest.

The annual meeting of the CLID is to open the afternoon of February 21st, with services in a number of New York churches on the 20th at which sermons will be preached on the relationship of the Church to industry. Following the business meeting on the afternoon of the 21st there will be a dinner at which the Rev. Angus Dun of the Episcopal Theological Seminary, Cambridge, and the Rev. Reinhold Niebuhr of Union Seminary, will speak on "A Theology for Social Action." On Washington's Birthday, following a corporate communion and breakfast, the second CLID conference will be held, also at St. George's, with the conference closing with a luncheon at which Dr. William E. Dodd, until recently Ambassador to Germany, and Mayor LaGuardia of New York, are to be the speakers. An effort is being made to arrange for the broadcasting of the luncheon meeting. A caterer has been engaged to serve both the dinner and the luncheon in the large parish hall of St. George's, with the committee in charge promising to keep the prices at a minimum. In addition to these meetings students from theological seminaries are to have their own conference, opening on Sunday evening, February 20th, at the General Seminary where they are to be the guests of the seminary's CLID chapter.



ALICE REX
Lectures About Delta Farm

During January and February Miss Alice Rex, field secretary of the League who represented the organization at the Delta Cooperative Farm throughout 1937, is lecturing on the farm in various cities, at the same time showing a motion picture. Her tour opened in St. Louis where she addressed numerous church groups from January 2-9. On the 10th a very successful meeting was held at St. Paul's, Evansville, Indiana, the Rev. Joseph Moore, rector, that was attended by manufacturers, members of cooperatives, teachers, ministers, a large number of workers that are members both of the CIO and the AFL, in addition to a crowd of church people. From the 12th through the 20th she was in Philadelphia where many meetings were held, including one with the clergy and another with the diocesan young people's organization that was attended by over six hundred. One of the most interesting meetings was the one held on January 17th at St. Paul's where the Rev. W. M. Sharp is rector. The church is next door to an industrial plant that is on strike, and the parish house has been used for a considerable time as a meeting place for the strikers. As the meeting for Alice Rex was held twelve policemen were patrolling the property. Incidentally both the policemen and the pickets came into the parish house at intervals to get warm. It was also learned that the workers recently voted \$190 as a donation to the parish as a token of appreciation for the efforts made

(Continued on page 15)

COLLEGE WORKERS CONSIDER PROBLEMS ON THE PACIFIC

By RANDOLPH C. MILLER

As a result of the conference of college workers, which was held at St. Margaret's House and the Church Divinity School of the Pacific, Berkeley, Calif., on January 11-13, the members of the conference were able to obtain a sharper vision of their policies, programs, and purposes. This conference was organized by a college commission, Henry H. Shires, chairman, appointed by Bishop Stevens, chairman of the provincial department of religious education. Rev. Theodore Wedel of the National Council was present. At the first meeting, Mr. Wedel and Bishop Stevens spoke on the topic, "Christianity on the Intellectual Firing-Line," which led to a discussion of the paganism of the world. The group was reminded by Miss Ellen Gammack that "the Church is unconsciously jealous of the good pagans. It must admit its failure and then do something about it. . . . Corporate and self repentance is necessary before we can have any real influence." In his summary, the chairman of the evening, Bishop Parsons, President of the CLID, stated, "The secularism of the world, good or bad, cannot be stable until it rests back on God. It must repent. Our preparation for this work must include integration of our own intellectual processes, and then we shall have a myriad of approaches to meet specific needs."

Mr. Wedel spoke at the second meeting on "Our problem as apologists and evangelists." We can assume nothing in our students, he said, not even a vocabulary. Our problem is to teach the theological and historical aspects of Christianity, which conflict violently with modern evolutionary optimism. We must rely on a sense of the numinous, and teach by analogy and parable. The liturgical life is important. We must make the old language intelligible. The summary of the discussion, made by Dean Henry H. Shires of the Divinity School, stated that an intellectually respectable religion must be grounded in experience, especially the experience of worship, not minimizing the sense of sin, based on critical Biblical scholarship, and adapted to the "growing edge" of the students. The discussion throughout the day repeated the emphasis that the reality of God, in worship and conduct, must be central in one's approach to students.

At the fourth meeting, Miss Leila

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

With the approval of Bishop Washburn and Bishop Ludlow, but with the disapproval of seven of his nine vestrymen, the Rev. William C. Kernan opened the parish house of Trinity Church, Bayonne, N. J., for a meeting of the American Civil Liberties Union on the evening of January 14th. There was a brief report of the meeting in these notes last week. Mayor Frank Hague of Jersey City has centered his attack in his denial of civil liberties in his town upon Roger Baldwin of the Civil Liberties Union, so it was Roger Baldwin that Mr. Kernan asked to address the meeting. There were over 400 people jammed into the parish house, among them Bishop Ludlow who said at the end, "It was a grand performance and Bishop Washburn is entirely in sympathy with it." In sponsoring the meeting the rector defied the World War Veterans of Bayonne and Jersey City who a week before had banded together as a committee and forced the cancellation of a meeting Baldwin was to address under the auspices of the Town Hall Forum. That all the World War veterans do not however feel the same way about civil liberties is witnessed by the fact that the first speaker at the meeting arranged by Mr. Kernan was Mr. Hubert McCauley, a founder of the American Legion in New Jersey and a past commander of the Legion in Essex County. He declared himself to be a Roman Catholic and a Republican, who was at the meeting not to support any opinion that Mr. Baldwin might hold, but to protest against the "unsurpassed political oppression being exercised in Hudson County by Mayor Hague which denied constitutional rights to everyone with whom he disagrees."

Reports since the meeting, from the most reliable source, state that all of the vestrymen who had opposed the meeting had been under "terrific pressure" but that they were now coming around to Mr. Kernan's point of view. A statement explaining Mr. Kernan's position, which he presented to his congregation on January 16th, is printed in the "Talking It Over" column in this issue.

* * *

Date Set for Niemoeller Trial

According to a report from Germany, Pastor Martin Niemoeller, in prison since July 1st, is to be brought to trial on February 7th. He is charged with sedition for having vig-



BERNARD IDDINGS BELL
Issues Challenge to the Church

orously opposed the policy of the Nazi government toward the Church. He was to have been tried in August, but the trial was summarily postponed when another Protestant leader, the Rev. Otto Dibelius, was sensationally victorious over Hanns Kerrl, the Reich Church Minister, in a libel suit in which Herr Kerrl himself appeared as a witness. Dibelius was acquitted and the decision indicated that statements he had made about the Church Minister to which the latter had objected were probably true. At Christmas Herr Niemoeller applied for permission to spend the holiday with his family, returning to prison afterward. His application was refused on the ground that he might repeat the same "crimes" for which he had been arrested. Earlier in the year he had as a matter of fact been released once by judicial officials, but he was immediately retaken into custody by the secret political police.

In Germany this past summer with the American Seminar, led by Sherwood Eddy, it was my good fortune with others to have an afternoon with these two leaders of the German Church.

* * *

Honor Franklin at Historic Parish

Benjamin Franklin was honored on the 232nd anniversary of his birth with a service at historic Christ Church, Philadelphia, on January 17th. The speaker was President William Mather Lewis of Lafayette College who declared it was no good "for our leading public men to inveigh against governments overseas about whose problems and policies we know very little. Our form of

government is best for us but that is not to say that it should be the best for everyone, or even for any other nation in the world." He advised diplomats to follow Franklin's example of simple honesty, frankness and serene poise. Benjamin Franklin's grave is in the churchyard of Christ Church and representatives of President Roosevelt and of Governor Earle were present to lay wreaths on his grave.

* * *

J. Franklin Carter Preaches in Wilkes-Barre

The Rev. J. Franklin Carter, retired rector of St. John's, Williamstown, Mass., was the preacher last Sunday evening at St. Stephen's, Wilkes-Barre, Pa. Upon his retirement as rector he received the distinction of being elected a selectman of Williamstown by the largest vote ever received by a candidate for office. . . . On Sunday the 30th the preacher at St. Stephen's is to be Dr. Francis Wei of China.

* * *

St. Augustine's Has an Anniversary

St. Augustine's College, only Church college for Negroes, celebrated its 70th anniversary on January 13th. In all these years it has steadily fulfilled the original purpose of the founder; though it has never given a seminary training, a large number of Negro clergy received their academic training there, and the college has sent forth a steady stream of well trained teachers. The program of Jan. 13 was a simple but effective one. The celebration began with a thanksgiving service conducted by Bishop Penick. At the luncheon an interesting historical address was made by Prof. Cecil D. Halliburton. At the luncheon President Goold presented the oldest alumnus, one of the class that entered St. Augustine's when it was founded in 1868, William Henry Leath, a retired teacher, now living at Windsor, N. C. The special address in the evening was made by Dr. E. George Payne, editor of the Journal of Educational Psychology, on "The Church College in American History."

* * *

Massachusetts Clergy Meet at Swansea

Clergymen of Massachusetts held a conference at Swansea, January 24-25 under the auspices of the Boston chapter of the CLID. Prior to the opening of the conference a service was held on Sunday at St. Paul's Cathedral, Boston, at which the national executive secretary of the League was the preacher. The service was followed by an open forum in the crypt. The evening before he spoke at a meeting of the Medical

Bureau to Aid Spain, sharing the program with Congressman Bernard of Minnesota who recently returned from Spain and Felix Frankfurter of the faculty of the Harvard Law School. Other forthcoming engagements include an address to the student body and faculty of the high school at Red Bank, N. J., the Baltimore Open Forum, and the student body and faculty of the New Rochelle High School.

* * *

Beano Starts Controversy in Maine

Bishop Benjamin Brewster of Maine last week sent a communication to the clergy of the diocese asking that "beano" be banned from their churches as a money raising instrument. Hardly had the communication been received before the Rev. W. Nevin Elliott, rector of Trinity Church, Portland, Maine, brought out his parish paper containing an editorial in which he questioned the motive behind the Bishop's pronouncement. He stated that "The Bishop's manifesto leaves one wondering whether the crusade is to be against the spirit of gambling or against the Church deriving benefit from games of chance. Or is it directed against one well-known parish which has been deriving some steady revenue from beano over a considerable period of years." The Bishop's letter has said: "In raising money for the church I wish to emphasize the fact that the employment of beano games, or similar games of pure chance, for the purposes of raising money for the church is entirely improper." He ended his communication by declaring that "such games are prohibited in this diocese." The church referred to in Mr. Elliott's editorial is not his own but is said to be St. Stephen's, whose rector, the Rev. Ezra F. Ferris, was recently acquitted at a canonical trial of neglecting his pastoral duties. Mr. Ferris stated to the press that Bishop Brewster several weeks ago had asked that beano games be discontinued as a means of raising funds at St. Stephen's, and that he has complied with the wish.

* * *

Listed Among the Top Six

Merwin K. Hart, layman who last year organized a laymen's league to protest against the holding of open forums by the CLID at General Convention, has named those he considers the sixty most "dangerous" people in the United States. He handed out his list in addressing the Women's Republican Club of Massachusetts the other day. The top six on his list are John L. Lewis of the CIO, Roger Baldwin of the Civil

Liberties Union, Gardner Jackson, attorney of Washington, Dorothy Detzer of the Women's International League for Peace and Freedom, Benjamin Marsh of the People's Lobby and myself. He is flattering. Sometime he should drop in at my one-man, two by four office and see the place where, as he says, plots are concocted to overthrow democracy and watch the people stream in with their pockets loaded with gold with which to carry on the work.

* * *

Louisville Cathedral Aids Japanese Church

Christ Church Cathedral, Louisville, Kentucky, where the Rev. Elwood Haines is dean, is sponsoring the raising of a fund in the diocese to provide a chapel for the national Church conference center in Yamaguchi Prefecture in Japan. The chapel will cost \$2,850. Mr. Paul Rusch, professor at St. Paul's University, Tokyo, now lecturing in this country on the work of the Church in Japan, is a communicant of the cathedral.

* * *

Delta Farm Reports Progress

According to a report from Sherwood Eddy the Delta Cooperative Farm has shown real progress during recent months. However fear is expressed over the crop curtailment program of the federal government which doubtless will so limit the acreage that can be used for the growing of cotton that there will not be sufficient income to maintain the families now there. This emergency is to be taken care of by the establishment of another farm nearby, thus bringing up their production. Funds are now being raised for this purchase. The CLID is cooperating and any who may care to help can send their donations to the national office of the League.

* * *

Presiding Bishop in Rhode Island

Presiding Bishop Tucker was the speaker at the annual meeting of the Auxiliary of Rhode Island, meeting January 21st at St. Martin's Church.

* * *

Saying Grace in Italy

School children in Italy, who have their mid-day meal at school, are now required to say the following grace: "Il Duce, I thank you for what you give me to make me grow healthy and strong. O, Lord God, protect Il Duce so that he may be long preserved to Fascist Italy."

* * *

Archbishop Wants American Cooperation

The Archbishop of Canterbury, speaking on January 19th at the opening session of the upper house

of the convocation of Canterbury on January 19th, urged that the United States and Great Britain cooperate in seeking "a friendly understanding" with Germany to meet the present confused international situation. He also urged Germany to eliminate the hindrance to such an understanding by ceasing to oppress the leaders of the Church.

* * *

Dean Noe Removed As Memphis Dean

Bishop Maxon of Tennessee has ordered the immediate removal of Dean Israel Noe as dean of the Cathedral in Memphis. In a kind letter the Bishop stated that by his absolute fast he was living contrary to the teaching universally held by the Church. He also said that he did not consider the dean to be his normal self and urged him to place himself under medical care. The dean is to continue to draw his salary for six months and is to have the use of the deanery.

* * *

Appeal Goes to the President

A number of Church people are among those signing a letter which has gone to President Roosevelt advocating a boycott against aggressor nations. The statement declares that "if such a suspension of trade had been inaugurated when Japan first invaded Manchuria in 1931, the conquests of Manchukuo, Ethiopia and China would have been prevented." Episcopalians signing the letter are the Rev. Karl Reiland, the Rev. Eliot White, Miss Elisabeth Gilman of

AN ANNOUNCEMENT!!

We have been advertising only spasmodically in these columns, but expect to be seen, or heard, or read (choice of one) from now on quite frequently.

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* * *

Ball Player Tells About Indians

Archdeacon W. K. Boyle of Minnesota, billed as a former professional ball player and a part Indian, is speaking this week in Philadelphia on the work among the Ojibway Indians of his diocese.

* * *

Bishop of Washington Is Honored

Bishop Freeman of Washington received the national order of "Al Merito" on January 18th, bestowed upon him at the hands of their ambassador by the Republic of Ecuador. It was bestowed for "outstanding service to the republic and humanity."

* * *

Large Bequest to Washington Cathedral

Frank B. Kellogg, secretary of state under President Hoover, bestowed \$100,000 upon Washington Cathedral, according to terms of his will just probated in Minneapolis. The will disposed of about \$700,000, most of which was left to his wife.

* * *

Encouraging Message From Bishop Roots

Bishop Roots, still in Kankow, China, writes: "The conviction grows that both the nation and the Church will emerge from this trial with new life and a rich contribution to the world-wide Church of the days to come."

* * *

Southern Bishops to Meet

Bishops of the province of Sewanee are to meet on February 3rd in Atlanta, Ga., with Presiding Bishop Tucker and Bishop Fred Bartlett, secretary of domestic missions, to discuss plans looking toward more adequate and efficient administration of work among Negroes.

* * *

Presbyterian Is Convention Speaker

The Rev. J. Hudson Ballard, Presbyterian minister of Portland, is to be the headline speaker at the banquet held this week as a part of the convention of the diocese of Oregon.

* * *

Mrs. Roosevelt Speaks On Peace

About a thousand women, representing a dozen organizations in various parts of the country, met in Washington from Jan. 18 to 21, in a national conference on the "Cause and Cure of War". Among the speakers was Mrs. Harper Sibley, widely known churchwoman, who spoke on "War and Religion". Mrs. Franklin Roosevelt visited the conference and made a brief extempore

address. "I hope we shall never go to war", said Mrs. Roosevelt, "but I don't want to see us grow soft about our principles—and in the end they will make us realize that we shall have to pay a price for international peace. . . I want this nation always to decide between what is right and what is wrong. . . No nation can have everything it wants. We have to look at other people's problems—study them in relation to our own lives".

* * *

Wants Christians to Enter Politics

Governor Wilbur L. Cross of Connecticut, Churchman and vestryman, speaking in New York on January 21st before a Church group, urged

that Christians enter politics and thus help to remove some of the bitterness. Declaring that everyone was calling the other fellow names he said it was only the injection of Christianity into the struggles of today that could bring about sanity.

* * *

Annual Meeting of the CMH

"The initials CMH can be characterized as expressing our interest in childhood, motherhood and the home", declared Bishop Larned, suffragan bishop of Long Island in speaking at the annual meeting of the Church Mission of Help in New York on January 17th. Through the 16 diocesan branches professional

CHINA AND SPAIN

In Loyalist Spain are a number of Homes, operated by trained social workers from the United States by the Friends of Spanish Democracy of which Bishop Robert L. Paddock is the chairman. It takes just \$10 to keep an orphaned child in one of these Homes for a Month.

While wholeheartedly supporting the China Relief Fund being raised by the National Council, we also wish to present an opportunity to those who care to contribute to the relief work of those more directly resisting Japanese aggression in China. Madame Sun Yat-Sen, widow of the founder of the Chinese Republic, and Madame Chaing Kai-Shek, wife of the head of the Chinese army, jointly are administering a fund for the relief of Chinese children. Donations to this Fund will be forwarded directly to these two women through the American League for Peace and Democracy.

The Church League for Industrial Democracy is co-operating with these two agencies in this work of relief. Funds sent to us will be forwarded to the agency indicated, or otherwise split evenly for work in Spain and China.

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President

Mr. William F. Cochran
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social workers aided 6,316 girls, boys and babies during 1937, according to Executive Secretary Almon R. Pepper. Other speakers at the meeting were the Rev. Don Frank Fenn of Baltimore, Mrs. John M. Glenn of New York, Mr. Lewis R. Conklin of Newark, Miss Genrose Gehri, secretary in Chicago, Mrs. Frederick W. Brune of Baltimore, and the Rev. Frank Gavin of the General Seminary. Mrs. Theodore W. Case was reelected national president, with the following elected vice-presidents: The Rev. Don Frank Fenn, Mrs. Walter White and Mrs. Bradford Locke.

* * *

Interesting Bequest to Boston Parish

Christ Church, Boston, has received a bequest of \$500 from the lineal descendant of an early rector, the Rev. Timothy Cutler, a graduate of Harvard who became president of Yale.

* * *

Convention in Texas

The convention of the diocese of Texas was held January 23-25 at Austin, with Bishop Quin and Bishop Bratton being headlined. In addition there were addresses on various phases of Church work by the clergy of the diocese.

* * *

Presiding Bishop Preaches to Seamen

Presiding Bishop Tucker was the preacher on January 23rd at the Seamen's Church Institute in New York. The music was supplied by members of the choir of St. Thomas Church, with T. Tertius Noble at the organ.

* * *

Women Are for Collective Security

The conference on the Cause and Cure of War, meeting in Washington, on January 21st unanimously passed a five point program for world peace, as follows: "More adequate appropriations for the Department of State; the reciprocal trade agreements program; adoption of a permanent policy of consultation with other signatory states in the event of the violation of the Pact of Paris;

provision for co-operation with other nations in financial and economic measures, not including war, designed to withhold aid to a treaty-breaking nation, and legislation to give effect to the present policy of the United States to withhold recognition of any situation brought about by means contrary to the Kellogg-Briand pact, through placing conditions upon or prohibiting financial transactions with the violating state."

This declaration of working policy was prefaced by a summary of the world situation, described as "international lawlessness" which has become "intolerable."

* * *

Dean Grant Accepts Post at Union

Dean Frederick C. Grant, dean of Seabury-Western Seminary, Evanston, Illinois, has accepted a professorship at Union Seminary, New York, effective in September. He is to be the head of the New Testament Department.

* * *

Rectory School to Have Carnival

The Rectory School, Pomfret, Connecticut, is to hold a winter carnival, February 5th—sled races, toboggan races, ski races, hockey, skating races, a picnic on the ice, which is nice if you can take it.

* * *

Offer Scholarships for Essays

The Woman's Auxiliary of the province of Sewanee has offered the scholarships for summer conferences of 1938 for the best essays on "What is the Church?" The judges are Bishop Rhinelander, until recently the warden of the College of Preachers in Washington, and the Rev.

Phillips S. Gilman of Gastonia, N. C. The contest is open only to women, with the prizes going to two white women who will receive scholarships for the Sewanee and Kanuga conferences.

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ences and one Negro who will go to the conference held at St. Augustine's College, Raleigh.

* * *

Convention of Diocese of Chicago

A reception and dinner to honor Bishop and Mrs. George Craig Stewart is to be one of the highlights of the 101st annual convention of the diocese of Chicago, meeting January 31st. The speakers are to be Bishop Creighton of Michigan and Bishop Stewart. The convention will meet the following day at the Church of the Epiphany at which the annual reward of crosses for outstanding Church service during the previous year will be made. In his convention address Bishop Stewart is expected to deal particularly with young people's work, and it is expected also that he will announce the appointment of an archdeacon to succeed Winfred H. Ziegler, now Bishop of Wyoming.

* * *

Emergency Peace Campaign Closes

The Emergency Peace Campaign, started exactly two years ago, has been formally brought to a close, according to a statement received from the chairman, the Rev. Harry Emerson Fosdick. He declared that during the two years \$543,680 had been spent on peace education in the United States by the committee.

* * *

Anniversary of Weekly Broadcast

The Rev. Edwin J. Van Etten, rector of Calvary Church, Pittsburgh, celebrated the 20th anniversary of a weekly broadcast over station KDKA on January 9th. He declared that it was the first broadcast of a religious service to go on the air in the country. The occasion was marked by the

singing of a choir composed of old choir boys.

* * *

Memorial Service for Firemen

A memorial service for the eighteen firemen of Detroit who lost their lives in 1937 was held at St. Paul's Cathedral on January 16th, with 1,800 persons attending, including 700 firemen who marched to the church in dress uniform led by a band. There were 500 turned away from the service.

* * *

Institute on the Church's Program

Under the leadership of Mrs. W. L. Torrance, educational secretary of the Auxiliary in Michigan, 35 women met on January 17th at St. Paul's Cathedral, Detroit, for an institute on the Church's Program.

* * *

Church Leaders Address Catholic Club

Canon Bernard Iddings Bell of Providence and Mr. Clifford Morehouse, editor of the Living Church, were the speakers on January 24th at the meeting of the Catholic Club of Chicago.

* * *

New Bishop for Southern Virginia

The Rev. William Ambrose Brown, rector of St. John's, Petersburg, Va., was elected Bishop of Southern Virginia on January 11th on the eighth ballot.

* * *

Fighting Illiteracy in Spain

Loyalist Spain, in the midst of the war, is engaged in a gigantic educational program. Progress in the establishment of schools may be seen from one example, that of Sabadell. This town had 30 state primary schools a year ago with 2,000 chil-

dren in attendance. Today it has 100 schools with 5,000 pupils. But primary schools are not enough. Adult illiteracy, the heir of the past, must be wiped out. For this reason

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the Ministry of Education decreed that "flying brigades shall be created to fight against illiteracy whose functions shall be to teach the illiterates to read and write, particularly in the countryside." These brigades are composed chiefly of members of youth and women's organizations under the control of the General Board of Primary Education. In this way the Government hopes to make up for the neglect of former governments.

* * *

Special Convention in Alabama

A special convention of the diocese of Alabama was held on January 19th to consider the finances of the diocese and to consider the election of a coadjutor.

* * *

A Significant Statement From Germany

The recent Manifesto of 87 leading Protestant clergymen in Germany against Rosenberg and the Nazis in regard to their hostility to the Christian church was significant in itself. Special importance was attached to it, because the signers included not only the heads of the Confessional Church but also Bishop Maharens and others who have been trying to find a bridge between the State and the Confessional Groups. Bishop Maharens is an able diplomat and a cautious ecclesiastical statesman and would have joined this protest only after the most careful reflection. His signature seems to indicate that Nazi leaders will be satisfied with nothing less than the total subordination of Church to state.

* * *

Japanese Start Chain Letters

An interesting sidelight on what is going on in the Far East is derived from a chain-letter which found its way to Geneva. It is part of the anti-foreign campaign conducted by the Japanese. "Make ten copies of this and send immediately to ten persons who are connected with foreign firms and supposed to be American-educated," the chain-letter urges. Excerpts from this letter are revealing. It warns:

"The Britains will monopolize the rich Yangtze valley with perhaps the Americans sharing. (Americans are now refusing to cooperate with the Britains because they are not certain of their part of the spoil which the Britains now seek to swallow

alone.) The Soviets will most likely compel Nippon to sign a non-aggression pact, plus the Mongolian and Sinkiang possessions, leaving perhaps only the North China as a reward for Nippon. Well, why should we be so foolish as to believe in the foreign help? Why not shake hands with Nippon and put up a joint front against the darn foreigners? When China and Nippon are united, we can

dictate to the world and lead the colored people to fight for real equality."

Special attention is paid to America and its role in China. The letter continues:

"The Americans have sown in the hearts of the present Chinese generation the seed of anti-Nipponism. To keep the Chinese and Nipponese apart will give the foreigners always

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Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.
Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 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 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

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.

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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

Sunday Services, 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 p. m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.

Rev. Harvey 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.. Tue., 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.

Gethsemane, Minneapolis

Rev. Austin Pardue

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a chance to advantage. Hence the present hostilities. If the Chinese keep up the resistance, Nippon might be exhausted to such an extent that when she has won the war, the foreigners may become so bold as to dictate to the Nipponese at the table, when the decision over the dividing of China spoil is to take place. With Nippon to play the cat's paw and China a fire-pot, the foreigners, as monkeys, enjoy seeing the war carried on which will lead to ultimate profit to themselves."

Hidden behind the pigeon English of this letter, which is supposed to have been written by a Chinese to his fellow countrymen, are the reports which several observers at the Brussels Conference have brought back from Belgium. It seems to these students of world affairs that the western powers are not the slightest bit interested in what happens to China except as their own interests might be hurt. This chain-letter reflects, naively, this attitude of the great powers.

* * *

Missionaries in China Remain on Jobs

In a letter addressed to Archdeacon Purdy of Albany, N. Y., his long time friend, the Rev. Robert E. Wood, in charge of St. Michael and All Angels, American Church Mission, Wuchang, China, says that, although thousands have left for places of safety, they felt tolerably safe at the Mission and decided to remain, relying upon the church basement as a dugout, with windows sandbagged. His letter was dated Holy Innocents Day and related the glorious Christmas observed in that sector, regardless of Japanese planes.

* * *

Nazis Active in Switzerland

In a recent referendum the Swiss decided by a majority of 285,517 votes that the Masonic lodges, the Oddfellows, and "similar organizations" should continue as legal societies. The referendum was the result of an initiative promoted by the fascist National Front which sought the dissolution of the Masonic lodges as "dangerous to the State." All of the 25 Swiss cantons, with the exception of Fribourg, rejected the proposal.

Revelations made by the "Bund" of Berne and the "Neue Züricher Zeitung" showed that the initiative was financed by the German Ministry of Propaganda through Lieutenant-Colonel Fleischhauer, who operates a propaganda office in Erfurt, Germany. These revelations were largely responsible for the defeat of the measure. Correspondence was seized by the police in the house of Herr Todtli, former treasurer of the National Front, which showed

that the initiative was of German origin, that it originated at a meeting held in Berne on September 22, 1935 at which a Hungarian agent of Goebbels presided, and that several grants of money had been made by the German Ministry of Propaganda.

In German-speaking Switzerland, where the Nazi German government is much less popular than in French-speaking Switzerland, these revelations caused a great stir and these German cantons cast a heavier vote against the proposed outlawing of the Masons than did the French cantons.

* * *

Why He Returned to the Church

A. J. Muste, known to many Episcopalians and a few years ago on the faculty of the school of Christian social ethics, sponsored by the CLID at the Wellesley conference, is now the director of the Labor Temple, a Presbyterian institution in New York. He was recently asked why he returned to the church after so many years in the left-wing political movement. This was his reply:

"I return from the left wing political movement, from radical Marxism, from passionate secular idealism, which made me condemn the Church as conservative, as retarding progress, as martyring free spirits. I return to the Church!

"Why?

"Because these years of experience have taught me that the Church of the redeemed is the only great redeeming agency. The nucleus of any effective movement against war, against a social order based on the spirit and method of war, will have to be composed of those who by the grace of God, and insight into the meaning of the Cross, have renounced the spirit of war; first in their own hearts and then, and therefore, in all relationships of life; of those who know the overcoming power of prayer and humility and sacrifice; of those who are not led astray by the will to dominate or destroy anyone, because Christ lives in them.

"The Church often fails in this, but I see no other agency doing it at all. That is why I return to the Church."

COLLEGE WORKERS CONSIDER PROBLEMS ON PACIFIC

(Continued from page 8)

Anderson spoke on "Methods in Student Work," saying that we must rely on the democratic method of letting the students assume responsibility for programs and policies. The relation of the advisor is that of being available when students need him, always partaking in the work. The concerns of the students offer opportunities for group and individual counseling.

A start was made toward a defi-

nite policy of student work. A resolution was passed stating that student work is a missionary responsibility of the province and the whole Church. Over half the students come from outside the diocese. Local parishes must recognize student work as a missionary activity.

It was voted to hold a conference on "Life and Work," in which religious aspects of all vocations would be stressed, with a final conference for the men on the ministry itself. This will be held on March 26-27, at St. Margaret's House for the women and at the Church Divinity School of the Pacific for the men. Mrs. Harper Sibley will be one of the leaders.

STANLEY MATTHEWS ACCEPTS CLID SECRETARY POST

(Continued from page 8)

by Mr. Sharp in their behalf. He is a member of the executive committee of the Philadelphia chapter of the CLID and a former president.

Following the meetings in Philadelphia Miss Rex visited Baltimore and is at present speaking in New York. From February 7 to the 16th her program is in charge of the Boston chapter; on the 18th and 19th she is in Connecticut, and then following the annual meeting her tour is to close with a week of meetings in Southern Ohio.

Further details about the annual meeting and reservations for the dinner and luncheon, announced on the back page of this paper, can be secured from the national office of the League.

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