

January 12, 1939
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THE WITNESS



THE EPIPHANY

ARTICLE BY THE BISHOP OF BRISTOL

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CLERGY NOTES

ARLIN, WILLIAM A., was ordained priest on December 14th by Bishop Reinheimer. He is rector of St. John's, Clyde, N. Y.

BOND, JAMES S. JR., was ordained priest on December 21st at Christ Church, Frederica, Ga., by Bishop Barnwell.

CURRY, MATTHEW A., has been placed in charge of St. Stephen's, Blytheville, and Calvary, Osceola, Arkansas.

DART, EDWARD M., was ordained priest on December 21 at the Cathedral of St. John, Providence, by Bishop Perry.

HAMPSHIRE, WALTER R., was ordained priest on December 21st at Christ Church, Bellport, Long Island, by Bishop Stires.

HERB, PROBERT, formerly of Christ Church, Susquehanna, and Grace Church, Great Bend, Pa., is now in charge of St. Mark's, Dunmore, Pa.

HUTTON, HAROLD L., assistant rector of St. Paul's, Pawtucket, R. I., was ordained priest on January 8th.

JARDINE, C. L., was ordained priest on December 21st at Christ Church, Frederica, Ga., by Bishop Barnwell.

KENNEDY, DOUGLAS W., formerly assistant at St. Mary's, Philadelphia, is now on the staff of Christ Church Cathedral, Hartford, Connecticut.

MEAD, LYNNE BURGOYNE, rector of Calvary, Fletcher, diocese of Western North Carolina, died on Christmas Day at Clifton Forge, Va.

MERKEL, GEORGE A., formerly an employee of the chamber of commerce, Pine Bluff, Ark., is now in charge of the church at Stuttgart, Ark., with charge of churches at Brinkley and Tollville.

MILLER, ARTHUR F., attorney, was ordained deacon on December 19th by Bishop White at St. Paul's, Springfield, Illinois. He is to serve as a perpetual deacon at Emmanuel, Champaign, Illinois.

MILNE, MARK HEMINGWAY, rector of St. Luke's, Salisbury, N. C., died suddenly of a heart attack on December 28th.

RANDALL, R. E., on the staff of Detroit City Mission, has retired from the active ministry.

SALMON, E. FRANK, rector of Holy Trinity, Philadelphia, was instituted by Bishop Taft on January first.

SPENCER, ROBERT N., bishop of West Missouri, has been placed in charge of the district of Salina (Kansas) by the Presiding Bishop.

STILLWELL, F. E., formerly of the Ascension, St. Paul, Minn., is now the rector of St. Mark's, Aberdeen, South Dakota.

TROWBRIDGE, GEORGE A., assumed his duties as rector of St. Paul's, Chestnut Hill, Pa., on January 8th.

TUTHILL, E. C., formerly rector at Phoenix, Ariz., is now in charge of churches at Clifton, Morenci and Safford, Arizona.

WILLIAMS, EDWARD L., formerly rector of the Advent, Devil's Lake, North Dakota, is now in charge of St. Mark's, Detroit, which was established in 1928. He is the first full time clergyman for the mission.

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THE WITNESS

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LITTLE FLEAS AND BIG FLEAS

By

BISHOP JOHNSON

SOCIETY is suffering from an epidemic of egotism. It finds its extreme expression in dictators who claiming omniscience strive for omnipotence and do not hesitate to enforce their opinions upon all mankind. "For many shall come and shall deceive many, and ye shall hear of wars and rumors of wars; see that ye be not troubled for all these things must come to pass, but the end is not yet." St. Paul speaks of the time when men shall be lovers of their own selves and he describes them as "covetous, boastful, truce breakers and despisers of those who are good."

The time has come when we are confronted with the climax of egotism, for dictators could not have climbed to the seats that they occupy unless they represent the spirit of the times, which is the exaltation of the ego. As someone has said, Hitler is not insane. The world is, and Hitler is the only one who is sane because he is able to interpret the world's insanity.

When one thinks of man's real insignificance he is reminded of the rhyme which goes:

Important fleas have little fleas
Upon their backs to bite 'em,
And little fleas still lesser fleas,
And so ad infinitum.

And so we have fleas in control of the world. No wonder it results in chaos. But as most of us are little fleas it is reasonable enough that we should concern ourselves with lesser fleas. Whatever our status may be each one of us is either deo-centric or ego-centric, which means that we either put God and His will first or self and its opinions and interests foremost, in disregard of God's will. The Church suffers greatly from important rectors and influential laymen who are too busy to do the little duties and too inert to do the big ones. The moment that a bishop, priest or layman feels his importance he contributes to the mess we are in.

Our Lord was very emphatic that we should do things in secret; that we should not act to be seen of men; that we should not seat ourselves in high places at the feast; that humility is the virtue by which all of us shall live and move and have our being. When we exalt self we forget the God in whose hands our breath is.

This exaggeration of the ego is responsible for our parochialism and our provincialism. We become obsessed with the egotistical idea that the only thing that is important is the thing that we are doing and for which we want the credit. The biggest nuisance on a ball team is the individual player who sacrifices the team play for his own score.

WE ARE not ordained as bishops of this diocese or rectors of that parish but as ministers in the Church of God. Laymen are not baptised into their parish church but into the household of God. The moment we become local in our interest and personal in our glorification we become petty in our performance. As soon as a diocese or parish becomes self centered it becomes spiritually dull. If what I do takes precedence of what we do as a whole, that moment we are misrepresenting our Master's teaching.

Like little children who inherit egotism we go to the Master saying "See what I've done!". Such an attitude is a fault in children. It becomes a sin in adults. We become little dictators in small kingdoms. We aid in producing a condition of society in which a big ego dominates the little egos. Dictatorships emerge from ego-centric backgrounds. Sheep require either a shepherd or a bell-wether who has many of the limitations of the other sheep whom he leads.

If we do not accept Christ and His gospel we must endure the bell-wether and his leadership. As one of our bishops has put it, "The Church

does not exist for the clergy; the clergy exist for the Church." It is equally true of the laity. You have not chosen Christ but Christ has chosen you, and you do not shine as disciples if you force your opinions upon the Church and feel that you are patronizing Christ instead of humbly serving Him.

The Scribes and Pharisees may sit in Moses' seat—whatsoever they bid you, observe and do. But you need not do as they do. To leave your Master's house because you do not like His servants is not a reprisal on the servants. It is a desertion of your Master.

Most of the unrest and unhappiness that is to be

found in parish life can be traced back to an ego-centric source—namely, that Christ is there to serve you and you are not there to serve Christ.

You have promised to be Christ's faithful soldier and servant. It is a poor soldier who quits because he doesn't like his captain. It is a poor servant who thinks that his importance is more necessary than his Master's will.

"If you continue in my word then are ye my disciples." And that word is not limited to "your" diocese nor to "your" parish, but is related to all the world. Your loyalty must extend beyond the wool and the mutton to the welfare of the sheep if you are to continue as His disciples.

POSITIVE CHRISTIANITY

By

CLIFFORD S. WOODWARD

The Bishop of Bristol, England

I START of course from the fundamental doctrine of the Christian faith, that Jesus Christ was and is the Son of God; that in His life and teaching we see the full and authoritative revelation of the nature and character of God and of His purpose for the world; that though from time to time new applications of the supreme and fundamental truth about God may be brought by the Holy Spirit to the minds of men, no kind of thought about God or about His purpose for the world can be held by Christians for a single moment to be true, if it is not harmonious with what Jesus was and what Jesus taught. His life and His teaching are the touchstone by which we must judge every thought of our own or of other people about God and about the world.

It follows from this that in the Christian religion, as Jesus taught it, is the world's only hope, that human society can only be rightly ordered if it is based upon what He revealed to be the will and purpose of God, and that therefore in these difficult and troubled days there can be no salvation for the world unless into the heart of its life there can be brought the Christian gospel in all its fullness and with all its implications.

For those who are Christians all this is a truism, and we turn from it to consider the situation of Christianity and of the Christian Church today. We are members of the Church of Christ, members of the Society which He founded to be the repository and the instrument of His teaching. We have entrusted to our care the power which alone can save the world, and yet we know that though the Church is far more active than at al-

most any time in her history, certainly in anything like her recent history, there is none the less a lack of driving power, which results in the Church failing to get her message across.

Why is it that we cannot bring to the heart of the life of our nation and of the world that power which has been put into our hands by our Lord and Master and which His Spirit is always available to keep alive?

LET us remember first that if we are to get at the root of the matter we must examine first the practice and belief of individual Christians. That is a point which we are apt at times to forget. It is perfectly true that Christianity is a corporate religion; to be a Christian means to be a member of a great Society. I do not forget that; I shall return to it before I close. But we must also remember that the strength or weakness of any Society depends in the long run upon the strength or weakness of its individual members. I believe that today we ought to be thinking very seriously about our personal religion, our individual conception of Christianity before we go on to consider in a wider sense the task and opportunity of the Church at large.

I venture to suggest that there are two fundamental weaknesses in the individual's conception of the Christian religion. The first is this. Is it not true to say that we most of us approach the subject of religion from the wrong end, or rather that in our approach to it we put things in the wrong order? What I mean is that in the minds of most of us and in the majority of sermons, the

first emphasis is laid upon our need of Christ and not upon Christ's need of us. We think of ourselves as poor, weak, struggling men and women beset by difficulties and temptations and sorely needing the help which Christ can give us. In other words we turn to religion for our own sakes, which inevitably means that Self becomes the centre of the picture. We tend to think of religion as something designed to help the individual, who thus becomes in our minds an end in himself instead of a means to a larger end outside himself.

But if we were to start from the other end, Christ's need of us, we should have Him in the centre of the picture from the very first; we should see far more clearly the figure of the Incarnate Son of God, entering into human life that He might redeem the world and establish everywhere, in every department of our common life, God's Kingdom of love and justice, of purity and truth. We should see Him, as men saw Him in Galilee, calling men to follow Him, to be His fellow workers in the great task, and leaving them when He passed back again into the unseen spiritual world, to carry on the work which He had set on foot. We should see the Church as a great Society which He founded not primarily for the salvation of individual souls, but first and foremost for the salvation of the whole world and the establishment of the Kingdom of God upon earth.

THEN alongside of that I put another misconception, which I cannot but feel to be partly responsible for the lack of driving power in Christianity today. Is it not true that our whole conception of religion is too negative? Let me explain what I mean by one or two examples taken from religious phraseology. When we speak of "salvation," what is it that comes first to our minds? Is it not deliverance from something, from sin or from the punishment that sin has earned. But ought we not to think of it as something positive, a power which enters into us through the action of the Holy Spirit, through the tremendous appeal of the death of Christ upon the Cross, to enable us to rise to our true nature? The Greek philosopher Aristotle speaks of man possessing his true nature. The true nature of the Christian is to become like Christ. Salvation is the power which enables him to do so.

Or take again the word "surrender" which is very commonly used today to describe what ought to be our attitude towards the will of God. We know quite well what those who use it mean, but is it the best word to make use of? Surrender suggests the negation of one-self, the denial of one's personality, the handing of one-self into the power of someone else. There is, of course, a real

truth in such ideas, but should we not do better to speak of enrolment, enlistment in the army of the Lord, the offering rather than the surrender of the self?

Or consider what our conception of "goodness" is. Do not most people understand by it the avoidance of sin rather than the doing of good deeds? It is a more positive conception that we need. To be blameless is a praiseworthy thing, but the Church today needs something more than blamelessness, it needs men who in the power of the Spirit are bringing forth the fruit of good works. Sins of omission may be of even greater moment both to ourselves and to others than those of commission. We have done what we ought not to have done, and that is sin; but we have left undone much that we ought to have done, that is sin too.

It is, I believe, a cause of real weakness that in the minds of many religious people Christianity tends to become a negative thing, instead of being, as Christ meant it to be, a great positive force ever bringing new life, new hope, new beauty into the lives of men, ever fighting to destroy all those conditions of life, material, mental, spiritual, which make it difficult, if not impossible, for men and women to grow up into their heritage as sons and daughters of God.

THE whole matter may be summed up by saying that we need to develop a new idea of the Church, to fix our minds far more clearly and definitely than we commonly do upon what the Church of Christ was meant and is still meant to be. It is not merely a refuge from the trials and temptations of our earthly life; it is not first and foremost a means by which men may find their way to heaven. It was not for these things primarily that Christ founded His Church. He founded it to be a world-wide Society, the main purpose of which was to be the redemption of the world in all the relationships of human life. To be a Christian is to be a member of that Society, not thinking first or chiefly of our own salvation or our own spiritual comfort, but thinking first and chiefly of the eternal Christ calling men and women to be His members, His hands and feet, to do His work, to run His errands, to build His Kingdom. Seeing that vision and hearing that appeal, we realize our utter weakness and inability to do Him service and so turn to Him for help, because we can do all things through Christ who makes us strong; and then go forth into the world, humbly and knowing still that we are weak, but trusting that we have within us some measure of power to bring His Kingdom nearer in that corner of the

world in which we live and where our work is done.

It is that message and that alone which will preserve and increase the vitality of Christianity in the world today.

We cannot escape the knowledge that Christianity in my country, and still more in other lands, does not stand today where it stood a generation ago. Then it was taken for granted; its truth was hardly questioned. Today it is questioned in many quarters; it is facing attack from many sides. What matters more than anything, humanly speaking, is that the growing generation, the younger folk should be won for the Church of Christ and for His service. They will not be won if they regard the Church as a place of "safety first." They will only be won if they learn from us who are older that the Church is the Body of Him who never placed safety first, but gave Himself wholly for the lives of men. He calls them today as He called His first disciples; may we and they walk worthy of His call.

Prayer Book Inter-Leaves

UNITY AROUND THE ALTAR

CAN we make the altar once more the center of fellowship and unity for the whole Christian world, and then go on to make it the symbol and instrument of unity for the world outside the Church? How can it be done? Shall our own Church lead? These seem to me to be the most important questions we can put to ourselves at the present moment.

Interdenominational communion services—that is the forward step that appeals, I know, to many WITNESS readers. To me it makes little appeal. I never knew a deep-seated disease to be cured by a plaster, or a great social and intellectual problem to be settled by any quick and easy method. Christians have spent twelve or fifteen centuries in destroying the sacrament of unity. I cannot imagine more than the beginning of a beginning of the necessary rebuilding in the next twelve or fifteen years. The more haste today the less speed tomorrow, perhaps. Quick and easy methods are particularly dangerous in all reforms that have to do with long-standing devotional habits. Reform to be effective must be led by a group of clergy who are not only devout and patient as well as courageous, but who have given serious study to the problems involved—liturgical, historical, theological. Where are they to be found? Even the future clergy, the young men in our seminaries, are not receiving any adequate training in liturgiology. And if we do not know our own

mind, how shall we guide our Presbyterian, Methodist, and Roman Catholic brethren? Shall the blind lead the blind? "Slow but sure" is a pretty good rule for those who do not see clearly.

Another group finds the next step in High Mass every Sunday morning at eleven in every parish. The Sunday morning service is certainly at the heart of the problem, and one hesitates to criticize any parish where late Mass has become customary, or to discourage any individual who finds therein the satisfaction of his or her devotional needs. But the ordinary late Mass is too easy, not to say too mechanical, a method to carry us very far toward our goal. It minimizes the Bible, especially in churches where the clergy persist in reading epistles and gospels toward the wall of the sanctuary. The Church stands or falls with the Bible; it is the chief bond of Christian unity; we cannot afford to minimize or neglect it. And fasting communion, on which so many of the clergy who have late Mass insist, means few communicants, which is not the result we want, or perhaps no communicants at all, something which comes dangerously near to "overthrowing the nature of the sacrament." Such roads lead in the wrong direction.

There is another Sunday morning plan which appeals to some, namely Mass and Mattins on alternate Sundays, often with a latent favoritism shown to the Mass by giving it the fifth Sunday of the month when there is one. This compromise seems to me far from admirable. It is neither one thing nor the other. It tries to carry water on both shoulders and to please the Mass-lovers and the Mattin-lovers at the same time. It seems to say—perhaps the next rector will have the courage to have late Mass every Sunday, and yet he may want to return to the old way of having it only once a month, let us be prepared for both emergencies. It would make everybody unhappy were it not that most congregations are too indifferent to care one way or the other.

With these negative and depressing conclusions I have come to the end of my column. Something more constructive next time, I hope.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, New Haven, Connecticut, to whom questions and communications can be sent.

A Picture

HE IS tall and slender and his hair is wavy and he has soulful black eyes. All the nice old ladies say that his sermons are beautiful. They are beautiful. They are like the mountain view at twilight, beautiful but dim.

THE CHURCHMOUSE.

RELIGIOUS BOOK EDITOR UNCOVERS MORE PROPAGANDA

By GARDINER M. DAY

On Christmas Eve, a man gave me a pamphlet which he had received from the Nationalist Publishing Co., Box 4466, Washington, D. C. It was sent registered mail, thereby costing the sender more than thirty-five cents. The book is a small pamphlet of some eighty pages entitled *Hidden Empire*. When I opened the booklet out fell several copies of small pocket-size pieces of paper upon which was printed in large type—"Communism Is Jewish." And then in smaller type, "The U. S. Government is controlled by the Jews. The press, radio and theater is Jew owned and controlled. They have a secret, inner world government known to few people. The Communists are 100% for Roosevelt. Why? Get proof by sending either cash or money order to: . . . Then following the address and the advertisements of the following documents: *Protocols of Zion; The Red Network; Roosevelt's Red Record and It's Background; The World Hoax; What Every Congressman Should Know; Famous Jew-baiters of History; No More Hunger; The President Knows*.

Looking at the first page of the *Hidden Empire*, I read the following introduction which appeared in large type:

"Walk up to the average man today and ask him what he thinks ails the country. Nine out of ten such men are beginning to answer: 'Too many Jews running things!' To use a slang phrase: 'they don't know the half of it'!

"They don't know, for instance, that the Jewish race cunningly constitutes a complete national organization within every country in the world but Germany and Austria. It is a great predatory force, undermining and demoralizing the people ignorantly harboring it.

"The staggering proportions to which this racial bloc has grown in the United States under Roosevelt, and the stranglehold it has secured on our political, economic, and cultural lives, is astoundingly disclosed to you in this booklet.

"When you have read it, you will understand exactly why the country has landed in a morass with 'too many Jews running things'. You will understand why it comes about that these Jews are in their dominant positions in the first place!

"There is a tremendous reason why the Jews are 'on the run' in every country in the civilized world at the present hour. Inasmuch as they have secured a tight control of the press,

however, only from a booklet of this sort can you secure the real truth about it."

Then follows a list of some thirty-six Jews who hold very prominent positions in our government, such as, for example, Judge Brandeis and Henry Morgenthau, Jr. The list is headed by Mr. Bernard M. Baruch, who is titled "Unofficial President." At the close of the list appears an invitation to send a quarter to the N.P.C. and receive a booklet containing the "names of over 400 Jews who have gained to the most vital positions in our Federal Government."

The ridiculousness of such propaganda is so obvious that I would not insult the intelligence of WITNESS readers by refuting it here. There is a value, however, in knowing what is being circulated by anti-Jewish and Fascist groups in this country in order that we can stop both the propaganda and its source when we chance to be confronted with it, by some of the ignorant and gullible persons into whose hands the *Hidden Empire* may fall.

The main trend of the argument is that the Jews are responsible for Communism, for the depressions since the World War, and for President Roosevelt's power and prestige. The Jews are natural autocrats who wish to control the world and are striving to do so by means of the international bankers. Perhaps one of the things which will condemn the book most completely is that one of the quoted authorities is Father Coughlin.

For the benefit of any WITNESS readers who may not have fallen foul of this vile propaganda, and there is lots of it being circulated in our country, I will run through the volume simply letting the author hang himself in his own words. We learn that shortly after the World War officials in our State Department had the "machinations of some of the biggest Jews in the nation brought to their attention." "They began quietly investigating" and learned that "these Jews think the time has arrived when they are commissioned by Jehovah to go forth and seize and vanquish all the Gentile governments of the world, but being in the minority as to numbers, they have to accomplish it by stirring up the working masses of the world—the so-called proletariat—to fight out the issue for them." . . . "They can get the dumb workingman to do the battling, and when the so-called capitalistic class has been overthrown, then they—the Jews who have furnished the money and the leaders—can ascend to places of supreme power."

We are then told how the "Syphi-
(Continued on page 13)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The American Church Union, composed of Episcopalians who are generally spoken of as High Churchmen, issued a statement last week opposing the union now proposed between our Church and the Presbyterians, worked out in conference between a commission of the Presbyterian Church and a commission of our Church headed by Bishop Parsons of California. "The proposals are surprisingly reactionary," according to the statement, "in that they turn back and destroy the high hopes of more than half a century of sincere endeavors toward Unity, and they are unhappily destructive, in that they render negligible the contribution which the Episcopal Church has endeavored to make, and under wider vision might still make to the Church that is to be."

The principal of inclusiveness, which the statement contends was championed by the late Bishop Brent and the late Bishop Anderson, they feel has been abandoned for the principle of the least common denominator. "The Prayer Book," the statement continues, "states simply and concisely that the creeds are 'thoroughly to be received and believed.' The statement proposed, that the creeds be 'reverenced' as 'classic' is in a positive sense wellnigh meaningless, and is negatively a repudiation of the values of the Christian Faith, as that Faith has been held from the very first days of Anglican history."

It is maintained by the Union that the proposals offered by the commissions of the two Churches "destroy completely and at one stroke any opportunity for the Episcopal Church to function for the future as 'the Church of the Reconciliation.'" It is further stated that "the Catholic conception of priesthood" is completely shattered by the proposed concordat. "All our overtures to the venerable Eastern Communion, all our attempts to justify against Rome our four centuries of Catholic freedom, all these holy endeavors are rendered idle and impertinent by the above concordat. Presbyterians have had the good sense and sound historical perspective to realize that they were in no position to make overtures to the older Communion of Christendom, and this concordat would render our Church every whit as impotent."

It is the hope of THE WITNESS that the statement by the American Church Union may be dealt with in an early issue by a member of our commission on Unity.

Michigan Committee On Christian Research

The committee on "Christian Research," appointed at the last convention of the diocese of Michigan, has just issued a report in the form of a twenty-seven page printed booklet. It deals with various subjects (the work of eleven sub-committees), such as the family, schools, radio, newspapers, class warfare, international relations, liquor, gambling, marriage, work with youth, relationship of parish to diocese. It will be one of the chief matters considered at the 1939 convention.

* * *

Bishop Oldham Opens Week of Prayer

Bishop Oldham of Albany was the preacher at the service held in the Presbyterian Church of Hudson Falls, N. Y., on January 2nd, which opened a week of prayer. The services were sponsored by all the non-Roman churches. On January 3rd he spoke on Unity to a picked group of 160 laymen representing 22 churches of Albany, at a dinner held in the parish house of a Presbyterian Church.

* * *

New Editor for Chicago

David E. Evans, a leader among young people in the diocese of Chicago for ten years, has been appointed the successor to Mr. Joseph Boyle as director of publicity. Mr. Boyle has moved to New York to head publicity for the National Council.

* * *

Want Former Dean for Rector

Dean Noe, who was front page some months ago because of his hunger strike, still has his following in Memphis. At least fifty Episcopalians of the city have petitioned Bishop Maxon to allow them to have a new church with Dean Noe as rector.

* * *

Legacy for Lexington

The diocese of Lexington has received a legacy of \$50,000 from the late Lydia S. Armstrong of Washington, D. C., for work among mountain children.

* * *

A Shower of Coal Nuggets

An 81-year-old lady of Farnam, Nebraska, who has a great many friends, went to the hospital not long ago. Notwithstanding her age, she has been deep in activity and personal interest in St. Matthew's Mission at Farnam. Before she went to the hospital she left word that if any of her friends thought of sending her flowers she would prefer to have them give the money toward coal to heat the mission for the winter. Be-

ANNOUNCEMENT

THERE is presented on pages fourteen and fifteen of this issue the monthly bulletin of the Church League for Industrial Democracy, which will appear regularly the first issue of each month. It is the result of an arrangement between the officers of the CLID and the management of THE WITNESS. The plan has been presented to other organizations of the Church and to a number of dioceses without publications of their own. We believe it to be an effective and inexpensive method of reaching the members and friends of organizations, with the added merit of setting forth the news and messages of organizations to a large Church audience. Organizations of the Episcopal Church and dioceses interested in the plan are urged to write to the New York office of THE WITNESS for full details.

fore she left the hospital, the mission had money enough for nearly two winters' coal and her friends were preparing to welcome her home with "a shower of coal nuggets."

* * *

The Gallup Poll on Spain

A survey of American opinion on Spain just completed by the American Institute of Public Opinion (Gallup Poll):

	Pro-Loyalist	Pro-Rebel (Franco)
February, 1937 ..	65%	35%
February, 1938 ..	75%	25%
Today	76%	24%

One in three Roman Catholics said they did not favor either side. Catholics who had a definite choice voted 42% for the Loyalists and 58% for the Rebels—a rather startling figure considering the almost unanimous approval given Franco by the Catholic authorities.

* * *

Reports Come in from Germany

Facts about the reaction of the German people to the war crisis of late September are important, and even if belated, are coming through and ought to be reported.

Women played a prominent part in the anti-war mood, when they accompanied their husbands to the mobilization trains. At the Potsdam station there were free-for-alls between the workers' wives and agents for the Gestapo, and twice someone pulled the emergency brakes of departing trains. There were disturbances when mule-drivers were being

entrained in Berlin at the Friedrichstrasse station. A reinforcement of the Gestapo and Nazi shock troops were entering the station, and some of the men on the train began whistling the *International*. The train was rushed and a fierce fight followed. After this, the Gestapo forbade wives to accompany their husbands to the train. Only persons with tickets were allowed on the platform.

The impulse to resist was shown also in western Germany in the course of the work on the fortifications. The resistance was mostly directed against the exceedingly small wages for heavy work. Dependable sources state that stubborn workers in this region were shot. A certain number had refused to submit. It is understood that the former Social-Democrat Deputy Franz Kuentler, who was last working as a laborer in a wholesale house in Berlin, was arrested and killed.

However, the opposition is dying down, and in the illegal cells (Kadern) there is a widespread feeling of despair: "Hitler succeeds at everything, there's no point working against him."

* * *

Death of Mission House Worker

Mary Bogart Handy, for eleven years the assistant in the supply department of the Auxiliary at the Church Missions House, New York, died suddenly on December 28th.

* * *

Presiding Bishop's New Year Message

Presiding Bishop Tucker presented a New Year Message to the Church over a coast to coast network on January 1st, and an hour later gave the same message at St. Bartholomew's, New York. Improvements in business and the hope for international peace, particularly as a result of the Lima Conference he pointed to as things to be cheerful about, but he also declared that autocratic governments operate more efficiently than democracies. "While the good are occupied in passing resolutions and making protests, the bad are converting their purposes into concrete results." He went on to stress the need for constant watchfulness in the United States since "the same disease germs, race prejudice, selfishness, national pride are prevalent here."

* * *

Women Meet to Discuss Missions

A women's interdenominational conference on missions was held in Baltimore, January 7-10, attended by hundreds of leaders of the various churches. Representing the Episcopal Church on the program was Mrs. Augustus Trowbridge, who

presided at the session for the Council of Women for Home Mission.

* * *

Children's Chapel for Detroit Cathedral

A children's chapel for St. Paul's Cathedral, Detroit, was announced on Christmas Eve by Dean Kirk O'Ferrall, the gift of an anonymous donor. To cost \$10,000, it is to be dedicated this spring in honor of the fifteenth anniversary of the installation of Bishop Page as diocesan of Michigan.

* * *

Berkeley Alumni to Meet

Neville Gorton, headmaster of Blundells School, Tiverton, England, who is the present English lecturer at the Berkeley Divinity School, New Haven, is to be the headliner at the mid-winter alumni reunion to be held January 31-February 1.

* * *

The Meaning of Confirmation

Three scholarships for adult conferences during the summer of 1939 have been offered by the Auxiliary of the province of Sewanee, for the best papers on "what is the Meaning of Confirmation?" The judges are Bishop Stewart of Chicago and the Rev. John Moore Walker of Atlanta.

* * *

Social Workers Meet in Chicago

The Rev. Almon R. Pepper, executive secretary of social service of the National Council, is to be the headliner at a two day conference held in Chicago January 12-13, sponsored by the provincial department. Other speakers are Professor Roy Colbert of Wisconsin, Mr. J. T. Nicholson of the Chicago Red Cross, Mr. E. S. Ballard, president of the Chicago Council of Social Agencies, the Rev. Ralph E. Higgins of Grand Rapids, Dr. William S. Keller of Cincinnati.

* * *

Sisters Receive a Mansion

The Sisters of St. Anne, religious order with headquarters in Chicago, have been given a mansion on Lake Geneva, Wisconsin, by Mrs. Fred J. Koch of Lake Forest, Illinois. It was formerly the estate of her grandfather, Otto Young, Chicago businessman. It will be used as a summer camp for children.

* * *

Young People Sponsor Clinic

The young people of St. John's, Decatur, Illinois, recently sponsored what they called a clinic, though in reality it was a conference on the theme, "Young people in the modern world." Church Army Captain Earl S. Esterbrook was the top man, though the young folks did a bit of talking themselves when they split

up into groups to discuss "Peace," "Why indifference to the Church?" and that ever fascinating topic, "Christian Morals."

* * *

New Trustees for New York Cathedral

The Rev. Horace W. B. Donegan, rector of St. James, and Mr. Gano Dunn, president of Cooper Union, were elected trustees of the Cathedral of St. John the Divine, New York, at the meeting of the trustees on December 27th. Bishop Manning announced encouraging progress in the campaign for \$435,000 to complete the interior of the Cathedral, and in his sermon on January 1st announced that the entire amount had been raised. He expressed his appreciation for the part the papers, both secular and religious, had played in the successful undertaking. Work is to start at once, with all services now held in the nave until work on the sanctuary and choir is completed.

* * *

Bishop Taitt Confirms Four Convicts

Bishop Taitt of Pennsylvania visited the Eastern Penitentiary at Craterford, Pa., on January 6th, and confirmed four convicts. It makes six men who have recently requested confirmation as a result of the services held regular by the Rev. Walter C. Klein.

* * *

Church History for the Laity

Dean Ladd (Prayer Book Inter-Leaves) of the Berkeley Divinity School is presenting a series of five lectures on the above subject at St. Clement's, Philadelphia, under the auspices of the Yarnall Foundation and the Laymen's Union for the Maintenance and Defense of Catholic Principles.

* * *

Death of Connecticut Churchman

William R. Foote, vestryman of Trinity Church, Branford, Conn., and a leader in Church affairs in the diocese, died on December 27th in his 90th year.

* * *

Aid for German Refugees

The plan for aiding German refugees, started in Southern Ohio under the chairmanship of Bishop Paul Jones, is now definitely under way since a member of St. Alban's, Columbus, has signed the necessary affidavit to allow a family of four to be brought from Vienna. Under the plan, which was endorsed at the recent meeting of the National Council, each town in the country would agree to guarantee the livelihood of a certain number of refugees, the number to depend upon the size of

the town. Details may be had from Bishop Jones by writing him at Antioch College, Yellow Springs, Ohio, where he is chaplain.

* * *

Social Service Sunday

Churches have been requested to observe January 22nd as Social Service Sunday, by the department of the National Council. A leaflet, containing a message by John M. Glenn, formerly director of the Russell Sage Foundation and a communicant of Trinity, New York, together with practical suggestions for observing the day, has been sent to all the clergy.

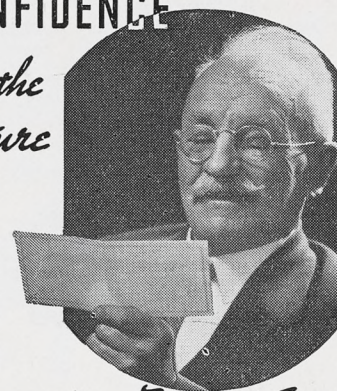
* * *

Church Women Meet in Shanghai

The Chinese equivalent of the Auxiliary, the Women's Missionary Service League, was able to hold a business session in Shanghai for the first time in two years. Only the

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Shanghai churches were able to send their full quota of delegates but because so many people from other places are now refugees in the city there were representatives from nearly every parish and mission. Many of those present were homeless, living on a minimum of food and clothing and yet they met to plan and carry forward the work of the Church throughout the world. The offering by some miracle was over \$1,500 Chinese currency of which \$25 was voted to the American Woman's Auxiliary triennial. Deaconess Putnam writes: "As one surveyed the assembly one could weep and yet shout for joy that the Church in China, when served by such women, has a part in bringing in the Kingdom of God."

* * *

Ministering to Students

Since the opening of Bennington College in 1932, St. Peter's, Bennington, Vermont, has had many contacts with students. This has been especially true through music with Rudolph Pittaway, director of choral music at the college, bringing his choir of sixty voices to the church for several services. Also this year Miss Ruth Ives, college girl, who is soloist at St. Peter's, has directed a

choir of students in Bach chorales. They joined with the parish choir for a candlelight choral service on December 27th. Rector Norman Dare also brings the students in contact with outstanding clergymen by inviting them to preach at St. Peter's. Among recent preachers have been the Rev. John W. Suter Jr., of New York, Sir Wilfred Grenfell, Dean W. P. Ladd and the Rev. Charles Hedrick of the Berkeley Divinity School.

* * *

Committee to Recommend for Easton

A nominating committee is now at work in the diocese of Easton (Maryland's eastern shore) canvassing the field for men that they can recommend to be the next bishop of the diocese, soon to be elected.

* * *

The Miners Wanted A Chapel

Can you imagine a group of miners, belonging to the Episcopal Church, so distressed at the lack of any place to worship that they build their own little chapel? They do it in the Philippines. At one of the gold mines near Baguio, in the Philippines, the Rev. Sydney Waddington has discovered a number of Church people and found they were

dissatisfied because there was no good place to hold services. They asked whether they might build a small chapel on the mine property, entirely at their own expense. The acting manager of the mine consented and by this time the little chapel is probably in use.

* * *

Life in China Anything But Dull

"Life in the Japanese-occupied area is anything but dull," writes the Rev. Hollis Smith from Zangzok, in the diocese of Shanghai. "And by contrast with former days, it is very unpleasant. For one thing there is no freedom of movement. If one is not being harried by the Japanese military, then it is the guerillas. The latter, however, so far as this foreigner is concerned, are considerably more polite—thus far.

"For another thing, there is nothing certain about anything. We live in a vast sea of uncertainty. Start out somewhere and one is very apt not to start at all, to say nothing of arriving. The boat or launch does not show up. Or, having started, one meets with a rumor halfway to the destination, and turns around and comes back. Or else one runs off at a tangent ending miles away from the place started for. In and out



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TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
TWENTY YEAR ENDOWMENT	39.14	39.51	40.12	41.18	43.08	46.46

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of the city it is much the same thing. Go out of the city for a few hours and find the gates shut on returning. Nothing to do but spend the night outside. Passing the sentries at the city gates is always a question. It may be a peaceful passing or it may not.

"In the country conditions are worse. Here it is the guerilla sentries, or the local tax-gatherers or plain bandits. No certainty, no peace of mind. Nights are passed in fear and trembling. Any night a whole family or group of families will be rooted out of bed by nearby shots and shouts. If they are not attacked and forced to run out and hide, then at least the rest of the night is spent sitting up waiting for daylight in a terrified state of mind. This has happened to our workers in the country time and again.

"But in spite of all life goes on as well as may be. If one does not meet with trouble then that is something to be thankful for. If trouble comes, then it must be borne as best can be. All this has its effect on our Christian work. Advance work goes on but it is very difficult. It takes about all the best we have to keep what we have. The greatest danger is that of discouragement."

* * *

Negroes Aid in Supporting Schools

Schools operated by the American Church Institute for Negroes received last year \$457,000, with approximately one-third of the amount contributed by Negroes. Part of it was in materials rather than cash, since many of them see little actual

money during the course of a year. But they can and do give feed for horses and cattle, chickens, ducks, potatoes and other supplies.

* * *

Church Committee on Infantile Paralysis

The Presiding Bishop and sixteen other Bishops of the Church have accepted membership on the Church Council of the National Foundation for Infantile Paralysis. Plans have been made for a nation-wide mobilization against the disease.

* * *

Bishop Roberts Visits the East

Bishop Blair Roberts of South Dakota is filling speaking engagements in eastern dioceses during the month of January.

* * *

Consecration of Dean Blankingship

Dean Blankingship of Havana is to be consecrated Bishop of Cuba at the cathedral in Havana on February 24th. Presiding Bishop Tucker is to be the consecrator.

* * *

It Is "Let Us Pray" Not "Let Us Play"

Believing that too much time and energy is spent by church people in playing bridge, bingo and other games in order to raise money to support the church, Rev. Heber Benjamin, rector of St. John's, Flushing proposed to his parish that they support the Church entirely through pledges this year, and so have more time to give to the prayer and study side of the church. He called the

plan the Ticket Immunity plan, and during the Every-member canvass, asked each person to add 10c a week to his pledge in order to raise the necessary amount usually contributed through the organizations, bazaars and other benefits. The congregation showed their approval of the idea by over-subscribing the Plan, and now no member of St. John's will be asked to buy a ticket to a single affair, or bake any more cakes and pies to buy back. There will be no loss of sociability as there will be at least two social functions a month for the entire parish. These func-



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tions will be entirely free, the cost of refreshments and entertainment coming out of the funds raised. This will have a further advantage in that all can enjoy the social atmosphere of the parish, without having to watch the price tags. Giving to the church has increased from \$8500 to \$13,000 in three years time.

* * *

Mission to Be Held in Houston

Plans are being perfected for a preaching-teaching mission to be held in Houston, Texas, for the week commencing May 14th. The leaders are to be Bishop Irving P. Johnson and the Rev. John Gass, rector of the Incarnation, New York.

* * *

Hot and Cold in North Dakota

The story comes from North Dakota that on a day last summer it was so hot that two dogs were discovered chasing a rabbit, with all of them walking. On the other hand on a day just before Christmas it was so cold that the sun dogs were howling because it was so cold.

* * *

Courage and Consecration But Little Money

Most of the clergy in the diocese of Sacramento receive salaries averaging \$100 a month, out of which they pay their motor car expenses. Each one ministers to two or more stations, sometimes long distances apart. "They are tackling the charm of a tough job with courage and consecration," Bishop Porter writes, "and form a body of men of whom any Bishop might be proud." Similar figures, duties, distances, and devotion, are noted by many of the bishops about their men.

* * *

One Poet Writes to Another

Yone Noguchi, renowned philosopher-poet of Japan, has addressed letters on the Sino-Japanese war to Mahatma Gandhi and Rabindranath

Tagore and, in course of his letter to Tagore, he wrote: "The present war is a declaration towards the West to leave hands off Asia . . . It is the war of 'Asia for Asia' . . . Since the war began, we have grown spiritually strong and true, ten times more than before . . . If Chiang Kai-Shek wishes a long war, we are quite ready for it. Five years? Ten years? Twenty years?—as long as he desires, my friend."

To which Tagore replied: "You are building your conception of an Asia which would be raised on a tower of skulls. I have, as you rightly point out, believed in the message

of Asia, but I never dreamt that this message could be identified with deeds which might bring exaltation to the heart of Tamerlane at his terrible efficiency in manslaughter.

. . . The doctrine of 'Asia for Asia' which you enunciate in your letter, as an instrument of political blackmail, has all the virtues of the lesser Europe which I repudiate and nothing of the larger humanity that makes us look far across the barriers of political divisions."

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RELIGIOUS BOOK EDITOR UNCOVERS MORE PROPAGANDA

(Continued from page 7)

litic Jew Lenin" ascended to a place of supreme power in Russia through "the financing of big capitalistic Jews in the banking house of Kuhn, Loeb & Company, New York."

After the war the Jews "operated through the Federal Reserve to raise the discount rate on call money and produce a panic. Then by artfully operating behind the scenes, they prolonged that panic into a Depression. What they really were up to, in the United States, was to make the Depression so severe that they could introduce some dub or willing stooge into the nation's highest office, surround him with hundreds of Communistic Jews, and gradually introduce legislative measures for the cure of the Depression, that would secretly bring in Communism without the American people becoming aware of their true purposes."

"They found their man in Roosevelt, the pampered son of a rich family in New York, who had never done a day's work in his life, who was vain, bumptious, arrogant, yet possessed of the brains to play their game and pull their chestnuts from the fire. Having fanaggled him into office, they immediately surrounded him with a Brain-Trust—made up predominantly of Jews—which took control of the country's policies. Whatever they wanted done, they did through Roosevelt. . . . But what the American people did not know was, that deep in behind all of it existed a world-wide coalition of great banking Jews who really constituted a *Hidden Empire*, who had their lines laid to every nation's capital, who pulled the strings in Moscow as they pulled them in the 'free' United States." . . . "The 'poor dumb Gentile' did not know that the whole Russian debacle, the American panic of 1929, the outstanding features of NRA—after they had acquired control of the Democratic Party—and the Relief Program which merely kept body and soul together in the distraught American Gentile without actually relieving him—were all parts of the one great world plot that was in process of fulfillment."

"It took astute Christian Gentlemen in the State Department of the United States, to find out these things and know that they were true. But, of course, immediately the Jew-Gang had stolen the Democratic Party and gotten into power, such men were 'fired' and allowed precious little chance to tell what they had learned."

The author asserts that if anybody tries to inform the public about these facts that he has learned

through the quiet and secret investigations of members of the State Department, he is howled down as a dangerous Fascist "engaged in overthrowing democratic institutions." "This," he says, "is the situation in the United States at the present time."

I have quoted enough now, I am sure, to fill any reader with amazement that this kind of rot is be-

lieved. But anybody who hears the gossip on our main streets realizes that it is believed by some people because of ignorance and by more because they enjoy feeding their dislike of the Jew.

Next week I shall quote some of the religious falsehoods that are perpetrated by this pamphlet and that ought to be known by Christians in order more readily to combat them.

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Daily: 12:30 except Mondays and Sat-
urdays.

Holy Communion, 11:45 A. M. on Thurs-
days and Holy Days.

The Heavenly Rest, New York

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 Eve-
ning Prayer 4 p.m.

Thursdays and Holy Days: Holy Com-
munion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days: Holy Com-
munion 10 A.M.

Fridays: Holy Communion 12:15 P.M.

St. Bartholomew's, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & 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 & Church
School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.;
Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roelif 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 Com-
munion.
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 Sun-
days.

Saints' Days: 10:30.

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 Com-
munion. 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. 4:30 P.M. Evensong
and Address.

Daily services in the Chapel.

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

Very Rev. Austin Pardue, Dean

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 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.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.;
8 P.M.

Weekdays: Monday, Wednesday and
Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M.
Holy Days, 7 & 10 A.M. Morning Prayer
at 9 A.M. Evening Prayer at 5:15 P.M.

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 Wednes-
days and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

CLID

MONTHLY BULLETIN

JANUARY, 1939

EDITORIAL

ALL members of CLID will welcome these pages of our own. Our corporate life is real; we are one in prayer, in faith, in courage. But ours is mostly a fellowship without outward sign. We are busy, we are scattered; many of us can't get to chapter meetings. And we have not as yet undertaken many jobs in common. "What does CLID do?" The question is constantly asked. Now we need not be ashamed to answer; we are well represented by our devoted secretaries, and we can tell about the work of Mr. Spofford, Mr. Moore, Mr. Matthews; we can point to the School of Christian Social Ethics at Wellesley, initiated by us and admirably carried on under leadership of our member, Prof. Norman Nash. Moreover, many, perhaps most of us, are serving the Cause in one way or another as individuals actively perhaps, surely through prayer; and we are heartened by knowing that we are not alone. But it will be good to have this means of communication.

Here will be found reports on the social activities of members. It will also, we hope, give us helpful flashes of light on the swift moving social changes which carry us along rather bewildered and breathless. Perhaps it will especially report on the sundry constructive experiments in process under Christian auspices, such as phases of the cooperative movement. We must never dogmatize; but these pages will, we trust, enlighten. If one happy fact about CLID is our unity, another is our sharp divisions of opinion, for these show we live. People who stay put can stay together. People who move forward are likely to disagree about the best path, especially if they are exploring unmarked trails. Radical Christians today certainly agree on one thing; they can not sit down on or in the Status Quo. Their one goal beckons them: Industrial Democracy, in the Name and through the power of the Carpenter of Nazareth. But how they disagree about the path! We of the CLID are likely to disagree, quite possibly, more and more; and this bulletin should help us to remain within hailing distance of one an-

other, which is the one essential to a group lost in the woods.

Let us, through all differences, joyously realize our true fellowship. And while we use means to make it active and concrete, let us never forget that it reaches into the Invisible. What noble leaders have preceded us! By how great a cloud of witnesses are we encompassed!

"The Church was meant to be the Great Emancipator; it has forgotten its mission. But I am not decrying the Church. * * * I want her to take up her mission as the leader of the hope for the salvation of mankind. Christ is the only salvation."

It is not Mr. Spofford speaking, though it well might be. Nor is it our beloved President, Bishop Parsons. It is Father J. O. S. Huntington, founder of the Order of the Holy Cross, addressing a great meeting in Nebraska during the Eighties of the last century. Even our distinctive approach, belief in the application of democracy to industry, finds prophetic endorsement in him: "I have always been heart and soul in the labor movement; I am still, and always shall be," said he, in 1887. And at a meeting of the splendid Society, *Cail*, precursor of CLID, —a society of which he was among the founders,—he expressed with his own concise intensity the conviction which we share: "The road we travel is the road the Church has got to walk, if she is going to walk at all."

—VIDA D. SCUDDER.

MEETING

THE annual meeting of the CLID is to be held in Boston, commencing with a service at the Cathedral of St. Paul on Sunday evening, February 12th. On Monday, February 13th, following a Holy Communion Service there will be a business session. The Executive Secretary will present his report at the luncheon; the afternoon will be devoted to group discussions, followed by reports at a meeting of the whole. The conference will close with the annual dinner Monday evening when the speaker will be Mr. Edwin S. Smith of the National Labor Relations Board. Further details will be sent to all members presently. We take

this means of urging all members and friends of the League to plan to be in Boston for the annual meeting of 1939.

SECRETARIES

SINCE the annual meeting of 1938 the Executive Secretary has delivered 68 addresses before Church groups and 27 before non-church groups and has given five broadcasts. He has taken three trips, of ten days duration each, speaking before Church groups and went to Mexico City in September as a delegate to the International Congress against War and Fascism. The Rev. Joseph Fletcher and the Executive Secretary were the leaders at the School of Sociology of the Canadian Church Union, held in Toronto in December. Carrying out the will of the executive committee the secretary should "cooperate with organization, both secular and religious, that are working in the fields of our endeavor," he has continued to serve on the board of directors of the Civil Liberties Union; is a member of the national executive committee of the American League for Peace and Democracy, and was a delegate, along with other CLID members, at the Congress of the American League held in Washington January 6-8. He also serves on the Scottsboro Defense Committee; represents the CLID on the Jersey City united front committee; is a member of the delegates body of the Medical Bureau and North American Committee to Aid Spanish Democracy; is a member of the industrial division of the Federal Council of Churches and of the executive committee of the United Christian Council for Democracy of which Mr. Cochran is president. In addition he is in constant touch with labor organizations, both A.F. of L. and C.I.O., which is one of the main fields of our endeavor.

The Rev. Joseph Moore, field secretary, after an active summer which included two trips into the northwest for the League and courses at two summer conferences, has been visiting various centers this fall presenting the message of the League and seeking to establish chapters. Among places visited: Elkhart, Fort Wayne

and Logansport, Indiana, Chicago and Cincinnati. He plans this month to visit St. Louis, and also again to visit the northwest, with meetings in Minneapolis, St. Paul, Watertown, Sioux Falls and Pierre, South Dakota. His activities in Indiana, centered in his own parish in Evansville, have been particularly stimulating, with the CLID chapter the leader in civic reform, in the peace movement and in activities on behalf of organized labor. In October he visited the east, addressing our chapters in Boston, Providence, New York, New Haven, Philadelphia and Baltimore.

Mr. Stanley Matthews, who worked so effectively for the CLID as a field secretary earlier in the year, was compelled to discontinue the work during the summer because of illness. He is now in Florida and it is our hope that he will soon be able to resume work for the League.

CHAPTERS

THE Morning-side Heights chapter in New York, under the chairmanship of the Rev. George E. Rath, is now holding regular monthly meetings at Windham House. . . . The Executive Secretary was the speaker at their meeting on January 9th. . . . The Boston Chapter is holding regular monthly meetings under the chairmanship of the Rev. Arthur Lichtenberger, and is particularly busy at the moment preparing to entertain the annual meeting of the League. . . . The Philadelphia chapter has interested itself particularly in housing. It sponsored a theatre party recently, with 230 members and their friends attending a performance of *One Third of a Nation*. A number of League members are attending a class on housing given by the secretary of the Tenants League, Mr. Bernar Childs, and Mr. Childs was the speaker at the meeting of the Chapter held on December 16th at St. Luke and the Epiphany. . . . The Guild for Christian Social Action at the General Theological Seminary is meeting regularly under the chairmanship of Robert Clayton and with the Rev. Thomas J. Bigham as faculty advisor. . . . The Connecticut Chapter, under the chairmanship of the Rev. Fleming James of the Berkeley faculty, is studying legislation that is to come before the General Assembly of the state this session. . . . The Providence Chapter opened the year with a meeting at which an address was given by the Rev. Edward Souder, formerly a missionary in China. Study groups are meeting regularly. A meeting is to be held on January 31st with the Rev. Fred Lawrence of Cambridge as the speaker. . . . The Rev. Joseph Fletcher is the chairman of the Cin-

cinnati Chapter. Quiet days are held monthly in the chapel of the Community of the Transfiguration and study groups are meeting, following a course offered by the Graduate School of Applied Religion. Members of the chapter are representing the CLID in the councils of trade unions, the consumers' league, the better housing league, the peace and anti-fascist organizations. . . . The San Francisco Bay chapter took a hand in the November election by urging Church people to vote against certain anti-labor amendments to the constitution. The amendments were defeated. (*Note: Secretaries of chapters are urged to send reports for publication.*)

MEMBERS

THE Rev. Gardiner Day of Wilkes-Barre has been serving on a committee composed of clergymen that is trying to arbitrate the newspaper strike in the city. So far their efforts have been unsuccessful since the publishers of the four newspapers have been unwilling to meet with representatives of the Guild. . . . Miss Elisabeth Gilman of Baltimore was the candidate of the Socialist Party for the United States Senate. She continues to be the director of the Baltimore Open Forum and the secretary-treasurer of the Christian Social Justice Fund, to name but a few of her many activities. . . . The Rev. Lawson Willard of Elmhurst, Long Island, has addressed a number of meetings recently on Democracy vs. Dictatorship. . . . Mary van Kleeck was the leader at the conference of the International Industrial Relations Institute, held in Mexico in September. She presented a paper on "Opportunities for economic co-operation between the United States and Mexico." She also attended, as an observer, the Latin American Labor Congress Against War and Fascism. . . . The Rev. Bradford Young served this fall on a committee of the Church

Federation that investigated a dispute between the union and insurance companies of Brooklyn. Mr. Young, the Rev. Joseph Titus and the Rev. William Sperry also served most effectively on a citizens committee that arbitrated a dispute between the workers and management of the Eagle Pencil Company. Mr. Young has given numerous addresses (Montclair, Englewood, Boston, with several in Brooklyn) on labor and also on peace, his position being for neutrality and economic appeasement.

. . . The Rev. Fleming James of the Berkeley Divinity School, chairman of the Connecticut Chapter, was a speaker at the fall meeting of Labor's Non-partisan League of Connecticut. He also serves as a member of the executive committee of the Connecticut Conference for social and labor legislation. . . . The Rev. Joseph Fletcher of Cincinnati read a paper at the meeting of the American Church Union and was the leader at the school of sociology of the Canadian Church Union. With Dr. William S. Keller of Cincinnati he was a leader of the conference on "Preaching and Social Service" held at the College of Preachers in Washington in November, and these two members are now aiding in setting up a conference, also to be held at the College of Preachers in February, on "The Ministry and Social Leadership." . . . The Rev. Robert D. Smith, formerly chairman of the Philadelphia chapter, was recently appointed Canon of the diocese of New Jersey, in charge of social service, succeeding Canon Samuel G. Welles, a charter member of the League. (*Note: Members are urged to send notes of their activities for this column.*)

FINANCES

THE report of the treasurer for the year 1938 is not complete at this writing, but it will be presented at the annual meeting and in the next Bulletin. For the first seven months of the year the income was \$3,833 and the expenditures were \$3,450. The budget for 1938, approved at the last annual meeting, called for \$9,000. It is doubtful if the final report for the year will show more than two-thirds of the sum raised, or spent. A similar budget of \$9,000 will doubtless be presented at the annual meeting in Boston, when it is hoped that chapters and individuals will take responsibility for a considerable part of it. With a membership of only 2,500 it is obvious that dues of \$2 a year do not bring in sufficient income to carry on the work. We therefore voted last year to have various grades of membership: Patron, \$100 or more; Supporting, \$25; Sustaining, \$10; Contributing,

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

To bring together for prayer, study and action those who seek to apply the principles of Christ in industrial society.

Bishop Edward L. Parsons, President
Mr. William F. Cochran, Treasurer

Office
155 Washington Street
New York City

\$5; Annual, \$2; Student or Youth, 50c. Each member is urged to give as generously as possible, and if donations or pledges could be received before the annual meeting it would enable the Treasurer to present a more cheerful report. Incidentally the Boston chapter recently voted to raise \$1,000 in 1939, half for the national office and half for local work. Also St. James Church, Elmhurst, Long Island, where the Rev. Lawson Willard is rector, places \$25 in their parish budget for the work of the CLID. The rector reports that it not only aids a good work but has considerable educational value in the parish. We hope that there may be other parishes willing to follow the example of St. James Church.

EMERGENCY

SEVERAL years ago the CLID set up an Emergency Committee through which appeals went to members for various worthy enterprises. In 1937 the sum of \$2,572 was contributed, mostly for Spain and the Delta Cooperative Farm. The response has been less in 1938, probably because other agencies are making appeals for the same causes. However something over \$1,300 was given in 1938 and distributed. Elsewhere in this paper is an announcement by the Committee, setting forth the causes that CLID members and Church people generally are urged to aid.

INTERCESSIONS

For courage, despite all setbacks, to hold the vision of a democratic society free from privilege and coercion, inspired by the Christian will of men inspired by the Holy Spirit.

That the Way of the Cross may be made clear to all nominal Christians in possession of industrial or political power.

That any coming changes in the social order may be achieved through the will to sacrifice of the privileged rather than through the will to power of the oppressed.

For a clearer understanding on the part of Christians of the relation of true liberty to an increasing measure of social control.

That Christians may be led to a right attitude in regard to their co-operation in a United Front.

That the Christian Church may make more severe demands upon her members and may develop clearer and more concrete conceptions in regard to social justice and the sacrifice it must involve.

From ignorant partizanship, from stupid snap-judgments, from lazy acquiescence and cruel indifference

Good Lord deliver us.



3,715,000

children in Loyalist Spain are hungry and suffering from rickets and pellagra. They are inadequately clothed against the cold. Many of them are homeless refugees.

Do Not Shut Your Heart to the People of Spain

Children will die of starvation this winter if we do not send them food. Share with these young victims of invasion. The greatest possible joy for Spanish mothers is the realization that their children will be fed.

Let your gift to humanity be a meal a day for one month for at least one Spanish child. For \$5.30 a child can have one quart of milk, one loaf of bread, a dish of stewed fruit, one egg and cod liver oil every day for a month.

\$ 5.30	life for one child
10.60	life for two children
26.50	life for five children
53.00	life for ten children
530.00	life for 100 children

The Emergency Committee of the CLID also appeals to you to aid the work in China among orphaned children, directed by Madame Sun Yat Sen; the German Refugees; the Delta Cooperative Farm.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street,
New York City.

Because I will not stand by indifferently while others suffer,
I enclose my contribution of \$..... to be used

- ☐ To feed the hungry in Spain.
- ☐ To care for Chinese orphans
- ☐ For German Refugees
- ☐ The Delta Cooperative Farm

Name

Address

City..... State.....