

February 9, 1939
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THE WITNESS



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CLERGY NOTES

COLBY, JAMES, formerly of Geneva, Ohio, is to take charge of the East Tawas mission field of Michigan on February 19th. It consists of Christ Church, East Tawas, St. John's, Au Sable, and the missions at Alabaster and Greenbush.

CURRY, MATTHEW A., formerly of the diocese of Connecticut, is now in charge of churches at Blytheville and Osceola, Arkansas, with residence at Blytheville.

FABER, FRANKLIN G., rector of St. Thomas Church, Lyndhurst, N. J., died on January 30th in his 51st year.

FERGUSON, ALFRED F., formerly rector of Calvary, Danvers, Mass., is now the rector of the Incarnation, Lynn, Mass.

FISKE, BISHOP CHARLES, is assisting the Bishop of Pennsylvania with confirmation appointments until March 22nd.

GIFFIN, ROBERT K., formerly of the Incarnation, Chicago, is now curate at St. Luke's, Kalamazoo, Michigan.

GILLESPIE, JOHN S., formerly of Sandusky, Ohio, arrived in Philadelphia on February 5th to begin his work as vicar of St. Bartholomew's Mission.

KINZIE, NORMAN F., formerly of the diocese of Florida, is now the rector of St. John's, Marion, North Carolina.

McGAVERN, CHARLES L., formerly of the diocese of Western New York, is now the rector of Holy Cross, Tryon, North Carolina.

NEWELL, PAUL D., Trenton, New Jersey, was deposed on January 25th by Bishop Gardner, acting under Canon 38, Section 3, sub-section 4.

PICKELLS, JOHN L., formerly rector of St. Stephen's, Steubenville, Ohio, is now the rector of the Reconciliation, Webster, Mass.

PRICE, ALFRED W., rector of St. Philip's, Brooklyn, was elected president of the Brooklyn Church and Mission Federation at the annual meeting on January 26th.

USHER, GUY S., assistant at Calvary Church, Memphis, Tenn., was ordained priest last week by Bishop Maxon. He is to continue at Calvary.

WILLSON, HUGH L., formerly rector of St. Andrew's, West Manayunk, Pa., is now the vicar of St. Andrew's, Ayer, Mass.

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THOSE SHOVEL LEANERS

By

ERNEST D. THOMPSON

Episcopalian and WPA Worker

WHY is it that so many of us must cast aspersions on those unfortunate people who, through no fault of their own, are forced to take jobs on various relief projects? Furthermore, why do so many of us always pick on the WPA as the epitome of laziness? I am quite aware of the fact that there are boondogglers on the projects, but I am just as aware that there are boondogglers, chiselers and grafters in every other field. Perhaps the proportion of lazy to industrious is even greater in these other lines of endeavor. In any case, I feel that the fact that there is a WPA is in itself an indictment against the Christian Church, since if we so-called Christians throughout the world really practised the principles of Christ the conditions that prevail today would be inconceivable, and there would consequently be little need for relief or charity.

Do we that criticise think for a moment that persons employed on relief projects are there by choice? Do we think of the despair and hopelessness a man over forty with a family to support must feel at the knowledge that he can never expect anything better? Have we ever thought of the mental and physical sickness, the blow to one's pride, the human wreckage and suicides that have been caused by the necessity of subsisting on starvation wages with little or no hope for the future? The average wage on WPA projects is but \$55 a month out of which a man is expected to house, clothe and feed his family.

For years now criticism, punk jokes and propaganda have been hurled at WPA workers. The feeling against these people has become so strong that it is practically an impossibility for a person

who has been employed on the WPA to get a job in private industry—if a miracle should provide one. The very fact that a man has been so employed is enough to queer him with prospective employers. The relief question has undoubtedly created another class—a class against which feeling is so strong that it might be comparable to the Indian caste system.

This writer knows of doctors, former ministers, lawyers, persons with numerous college degrees, all of whom had to take a WPA job. And it is no fun. But what about the laboring projects? Many of us are too prone to poke fun at the "men who lean on shovels." Some of them do just that. Most of them do more. They work! Anyway, I wonder how many of us would be willing to do nothing but lean on shovels during the icy weather that New England experiences in winter. Just try leaning on a shovel for eight hours on a bitter cold day, then ask yourself whether you think that these men should be held up to so much ridicule.

In Boston, where I work, the WPA has constructed, among many other things, a number of buildings, underpasses and overpasses, while a new subway is well on the road to completion. Could these things be produced by persons who stand idly around? There have been numerous injuries, even deaths, caused in these various construction jobs, and I, for one, would think seriously and long before accepting such dangerous work. From where I am sitting now I can hear men working on the new subway. There are scores of men out there on this raw cold night digging, drilling, shoveling fifty feet below the sur-

face of the ground. On warmer days, I have watched them standing almost knee deep in muck and mire. A few weeks ago a cave-in—for which the men were in no way responsible—injured one worker, and it was extremely fortunate that the human damage was not far worse.

Then there are other projects. The Writers' Project, with which I am connected, has been condemned by a hostile press. A Music Project that brings classical melodies to the starved ears of a public that has yearned for such music, but which could not afford to pay the prices demanded by some of the private symphony and opera companies. Not long ago I sat in the Boston Opera House and saw men in the uniforms of the Boston Elevated Company, and little ill-clad Chinese children drinking in the music of *Madame Butterfly* as if it were the songs of angels. I have also seen and heard WPA presentations of certain oratorios that have been so filled with beauty and feeling that tears streamed down the faces of some of the men in the audience. And in the recent hurricane disaster the army of men who went out at the risk of their own lives to bring relief, comfort and aid to the sufferers were the very army of WPA *sufferers* whom so many of us ridicule and condemn.

Is it our duty as Church members to cast these criticisms at our unfortunate brethren? Can we think for one moment that it is sufficient for the Church to stand upon its pedestal and hand down its insufficient charity to the poor? Is this ambulance work which the Church has been carrying on for years the duty which Christ would have it do? How smug we must be to give handouts on one day and condemn the recipients the next as shirkers! I believe that if we spent less time destructively criticising the helpless poor—those who are unable to fight back—and more time constructively criticising a system that forces approximately half of the country to be unemployed, to accept relief or to receive unfair wages and to live in despicable conditions, we might be a little better in the eyes of God and infinitely better in the eyes of the unfortunate ones.

It seems impossible that, in a country so renowned for its sports and its resulting code of sportsmanship, so many of us are consistently against the under-dog and kicking him when he is down. And as one who at least tries to be a Christian and who tries to live by the principles formulated by the Master of his faith, I cannot find such criticism of the poor compatible with that religion. Before we denounce, therefore, let us stop and listen to that still small voice crying "Even as ye did it unto the least of these my brethren."

Talking It Over

By WILLIAM B. SPOFFORD

IT IS NOT my job to go in for book reviewing but there are two books I would like to call to your attention. One is *The German Reich and Americans of German Origin* (Oxford, \$1.50). It is the work of a committee of fourteen distinguished citizens of whom a large proportion are Episcopalians: Charles C. Burlingham, Samuel Seabury, Nicholas Murray Butler, George Wharton Pepper and the Rev. Howard Chandler Robbins. Others among them may be Episcopalians for all I know . . . it is not important, except I like to get off a puff for the Church whenever possible, and these men have done an important job. For, with documents that come directly from Germany, they prove that Hitler and his gang maintain that a person of German descent is always a German and belongs to Germany, and that they act upon the conviction throughout the world, including the Americas. Just one quotation from many that could be quoted from this documented book: "We want to bring the Germans in the United States, who in the past have been alienated from the German fatherland and from the German nation, back to the great community of blood and fate of all Germans. To this end the spiritual regeneration of the Germans after the model of the homeland is necessary. When we will have attained this goal, we will organize the Germans in order to give them, after the completion of their spiritual regeneration, economic, reinforcement and political schooling. German-Americans, thus prepared, economically rejuvenated and politically active, shall then be used under our leadership in the coming struggle with Communism and Jewry in the reconstruction of America." That statement was officially made at Stuttgart on August 12, 1937.

THE OTHER BOOK, which seems to me to be a "must" book for anyone who pretends to understand what is going on in the world today, is *War Against the West* by Aurel Kolnai, an Austrian. I have been told that it has been published in this country. My copy came from England and is published by Victor Gollancz (18 shillings). Like the book above mentioned it is a documented affair, and much more exhaustive, being a book of over 500 pages, jammed full of quotations by Nazi leaders. And if there are any doubts in any of your minds what these Nazis think, I give you a few quotations better to enable you to understand why Christians and Jews alike are in prisons in Germany, including two hundred pastors of the Christian Church.

Alfred Rosenberg, official high priest of the Nazis: "The German fatherland is the only reality. All other things are fictions, false prejudices or the expressions of base material interests. We do not encroach upon individual rights; we deprive them of meaning. We do not violate or disregard humanitarian standards. We deny them outright. There is but one right—our right—what German men find right."

Herman Drahn, another Nazi spokesman: "We must condescend to conquer humanity. We shall do this by following Adolph Hitler who is the divine sacredness; the uppermost absolute; the one legitimate anointed; the vessel of God; God's proper instrument."

Hans Bluher, another Nazi spokesman: "We depend upon no moral rules and need do nothing to justify ourselves. Believers in democracy are either meaningless bores or else troublesome, wayward creatures sticking to work, morals, goodwill, right, progress, justice, charity. Worst of all they desire education, that most disgraceful of all democratic contrivances, the poor counterfeit to our culture." And so I could go on almost endless quoting statements in like vein made by official Nazi statesmen.

I WANT to say something else that is more difficult to make people understand; namely that the current, widespread, attack upon Communism, in the United States as elsewhere, is in reality an attack upon democracy. For a person to stand today, here in America, with the democratic and progressive forces is almost surely to be labelled a communist. And it should be obvious to at least thinking people that the bad word "communism" is used by the privileged people, unwilling to yield their power to the democratic process they profess to serve, merely to arouse prejudice, to short-circuit thinking and thus to outlaw progressive and liberal causes. The mildest reform measures of the New Deal are declared to be inspired by Moscow. The defenders of American democratic liberties are pilloried as supporters of the left. When the Chief Justice of the Supreme Court of the United States, who was once the presidential candidate of the Republican Party, reads a decision favorable to the Tennessee Valley Authority, he is denounced as a "communist," as he recently was by one of our leading professional patriots. Let Felix Frankfurter declare, as he recently did, that he is an ardent defender of civil liberties and ironically enough he is immediately asked: "Are you a communist?" Mr. Frankfurter, incidentally, was one of the committee of fourteen to sponsor the book mentioned in my first paragraph—which makes George Wharton Pepper, Nicholas Murray But-

ler, Charles Burlingham, the Rt. Rev. John Ryan of the Roman Church "communists" if you accept the logic of our professional patriots. For an American citizen to take his life in his hands and speak in Jersey City is sure to set up the cry "communist" by Hague and his henchmen, even in spite of recent court decisions. One might go on almost endlessly . . . The Hagues, the Coughlins, the Dieses, the Merwin K. Harts, the Elizabeth Dillings, the J. B. Matthews . . . they all play the same game. If anyone, anywhere, says anything you do not like call him a "communist" . . . and don't define what you mean by the word. About all there is to be said about the matter is that if we are stupid enough to fall for such tactics, we hardly deserve the democratic liberties given to us by our forefathers.

Let's Know

By

BISHOP WILSON

SAYS THE SUPREME COURT

RECENTLY a very interesting court decision was called to my attention by John C. Spaulding of the diocese of Michigan. In the early twenties a dispute arose between two factions in St. George's First Syrian Greek Orthodox Church of Grand Rapids, one side seeking to swing the congregation under the jurisdiction of the Russian Church and the other insisting it belonged under the Syrian jurisdiction of Antioch. The case was carried into court on a question of property control. The whole complicated relationship of these Orthodox bodies was threshed out in the Circuit Court and a decision rendered by Judge William B. Brown in which he does some interesting tracing of Church history. The verdict went to the Antioch faction. The case was appealed to the Supreme Court where it was all gone over again and the original decision was affirmed. The Supreme Court adopted as its own a large part of the opinion of the Circuit Court, a portion of which reads as follows:

"About the year 65 A.D., at the city of Antioch, a community organization was effected of those who professed belief in the teachings of Christ under the leadership of St. Paul, and they took unto themselves and then adopted the name of Christians, which organization afterwards was called the Christian Church. . . .

"From the time of Christ to the year 1054 A.D. the entire Christian Church was under the rule and direction of the patriarchs subject to the authority of ecumenical councils so far as such authority was exercised, and during all that time the

Christian Church which came from the organization at Antioch in 65, under St. Paul, and in each and all the dioceses, was known as the Greek Orthodox Church, each and all having the same creed, tenets and doctrines of faith.

"It will be understood that from about the eighth century until 1054 A.D., the diocese of Rome was more or less dissatisfied with its connection with the Greek Orthodox Church and had more or less directly intimated its intention to withdraw from the councils of the Greek Church and had changed the name of its patriarch to that of bishop. In 1054 A.D., the diocese of Rome, under the leadership of its then so-called bishop, effectually and absolutely broke away from the jurisdiction of the Greek Orthodox Church and established the western church, being the Roman Catholic Church, thus leaving the dioceses of Constantinople, Alexandria, Antioch, and Jerusalem under the Greek Orthodox Church and comprising the eastern Church."

Here is an interesting commentary on the widely publicized claim of the Roman Catholic Church to be the Mother Church of all Christendom from which all other Christian bodies have broken away. Whenever this claim is disputed the objectors are accused of some sort of sectarian bias. Here, however, is the carefully considered opinion of an unbiased court, affirmed after a second round of study by the Supreme Court of the state of Michigan. The full decision, from which this excerpt is taken, is very illuminating and may be found in one of those ponderous law books labeled "223 Mich." page 100. "Hanna V. Malick" is the title of the case and the date is 1923.

Prayer Book Inter-Leaves

THE PARISH COMMUNION

THE Holy Communion is the outward and efficacious symbol of the divine unity embodied in the Church. The parish communion should gather up and sanctify every parochial activity. Its celebration should be the most interesting and significant parish event in every month. These are generalities. How work them out in detail in the average parish? How go from the ideal to the practical and develop the latent possibilities in the parish communion? A few simple suggestions follow.

The parish communion at the late hour on the first Sunday in the month may well be the occasion for important announcements and interesting parish news, including from time to time a brief report of the activities of the parochial vestry. Special prayers and thanksgivings can sup-

plement the more formal prayers of the liturgy: "Let us pray for the eight young people of this parish who are to graduate from high school next Wednesday: let us give thanks for the safe arrival in Alaska of Miss Blank, our Sunday School teacher, who volunteered for mission work in that field." Community no less than parochial interests can be remembered: "Let us pray for the success of the new housing project that has just been favorably acted on by the city council; let us give thanks for the settlement of the strike at the Riverside Mill effected last week." Such intercessions and thanksgivings do not rule out the occasional mention of individual members of the parish, both the well and the sick. There should be prayers for all who have been baptized, married, or buried during the preceding month, and their names should be read. This is the service at which the newly-confirmed should make their first communion, and it is the proper time for adult baptisms. Taking a suggestion from our Protestant brethren, we might make the parish communion a special "dedication service," and the first Sunday in the month a "rally Sunday." Communicants who are unable to be present in church every week could make a point of coming on this "Sacrament Sunday," and to those kept away by sickness or other serious cause the sacrament could be carried from the altar. The communion alms need not be appropriated to a mysterious "rector's discretionary fund," but could go each month to some object of general interest.

It goes without saying that the service should be in fullest measure congregational. Hymns should be carefully selected and the people gradually trained to sing their part as in the *Sursum Corda* dialogue. With competent and patient leadership (not always obtainable, alas!), any village congregation can learn a simple setting like the *Missa de Angelis*.

On Friday or Saturday preceding the parish communion a service of preparation can be held and eucharistic instruction given. Meanwhile early celebrations every Sunday will keep alive the ideal of the Lord's service on the Lord's day. These early services will acquire new significance and drawing power as the understanding of the parish communion deepens. And the added emphasis on the corporate character of eucharistic worship will make a strong appeal to many who are sick of individualistic and subjective expressions of religion.

But, it may be asked, what hinders having the parish communion every Sunday? The answer is—the General Convention. For the parish com-

munion we need an adaptation of the Prayer Book communion service to the modern situation. If the General Convention does not sanction such adaptation it is unlikely (and undesirable) that the Holy Communion should become the chief service on every Sunday in a large number of our churches. More of this next time.

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.

I'm Going to Quit

GENERALLY, the product of "sore toes." If it were not so common, and such a tragedy for the individual, one could almost laugh at the colossal egotism of it.

Supposing the rector has offended: certainly, "I am going to quit the Church" is not the answer. If he is careless, indifferent or incompetent it is not going to worry him very much; while if he takes his responsibility seriously, all he can do is to pray "that by God's grace you may come to a better mind."

Or perhaps if the Superintendent of the Church School offended, he may be inconvenienced to find another teacher. He has efficient and punctual ones; incompetent and irregular ones. He is always hoping that in the next one he is going to find a teacher with the peculiar ability to keep the football enthusiasm of a bunch of high school boys and at the same time really teach them a worthwhile lesson.

Or maybe, it began in the choir. More toes get trodden upon here than anywhere else in the Church. Still our caption is no answer. The Church goes on whether they quit or not. The Church is not dependent on the choir. It went on gloriously for six centuries before the invention of the Gregorian chant.

People have always found it difficult to live together, to work together, or to play together. In fact they disagree over most everything they try to do together. So, "hurt feelings" or "trodden toes," "noses out of joint" and "jealousies" are not new. A careful and frank discussion of the differences would solve most of them, but "I am going to quit the Church" solves no problems.

The Church has gone on for 1900 years. I wonder how many people in its eighty to one hundred generations have "quit." Certainly the Church marches on. "The gates of hell shall not prevail against it;" and neither will your quitting.

"Now, wait a minute; you have turned my meaning," says the quitter. "I am not against the Church, only against certain impossible people in it." Is that what you think? Jesus said, "He that is not with me is against me."

You will not accomplish a thing, and you will lose your part in a nineteen century old organization if your reaction to a difference of opinion or a slight is "I am going to quit the Church."

Of course, if you were talking of an organization founded by a woman in the 1870's, that would be one thing; but if you are talking of the Church of Apostolic Succession and Catholic Faith, that is another.

It will go on—go on in a glorious succession of men and women who will live and die for it, as they have done in every generation since St. Stephen. I shall hardly be numbered among the Saints, and I do not crave a crown of martyrdom, but no one shall say of me, "he could not take it." It is my Church, and I will not forfeit that heritage no matter what any one may do to me.

Now all this, gentle reader, I sincerely trust does not concern you; but there are many in every parish whom it does concern (and some of them are so mad they will not read a Church paper). I propose that you give them this to read; and ask them to join you and go to the altar next Sunday morning and leave their grievances there!

—THE POOR PARSON.

The Brave Jesus

"SO WHEN they continued asking him, he lifted up himself and said unto them, He that is without sin among you, let him first cast a stone at her." Churchmouse likes to think that, as he spoke, there was just the suggestion of a twinkle in his eye.

"And again he stooped down and wrote upon the ground." One can well imagine that his lips trembled slightly, in the attempt to repress a smile, as he wrote.

Perhaps, while pretending not to see, he peeked a bit and noted with amusement the puzzled looks and muttering confusion of those canny old Scribes and Pharisees as, one by one, they silently stole away.

Then, when he looked up at the woman standing there, alone, and asked "Woman, where are those thine accusers? hath no man condemned thee?" and she replied "No man, Lord," it would not have been surprising if Jesus had actually laughed. And then the woman, forgetting all her fears for the moment, would have laughed a little, too, for it really was comical, the way that crooked lot of stool-pigeons had been checkmated.

"Neither do I condemn thee: go, and sin no more." Gladly now would she obey the solemn admonition, for she knew Jesus, brave Jesus. Weighed down with the sin and suffering of all the world, he still could laugh. She, too, would be brave.

THE CHURCHMOUSE.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Rev. Richard A. Kirchhoffer of Mobile, Alabama, was consecrated Bishop Coadjutor of Indianapolis on February 8th by the Presiding Bishop. The service was held in St. Paul's, Indianapolis. Bishop Clingman of Kentucky was the preacher.

* * *

New Bishop for Easton

The Rev. William McClelland, rector of St. Stephen's, East New Market, Maryland, was elected Bishop of Easton at a special convention on January 31st, and has accepted, subject of course to confirmation.

* * *

Church Has a Social Responsibility

The Christian conscience, alert to human values, did much to put an end to sweatshops by boycotting their products, declared Spencer Miller Jr. in addressing the Auxiliary of the diocese of Newark. He told the women of their power as consumers and stated that it was their privilege and responsibility to see to it that the goods and services they utilize are produced under good conditions. Mr. Miller is the consultant on industry for the National Council.

* * *

News Notes of Pennsylvania

Bishop Taft leaves for a two weeks' vacation on February 6th. . . . Bishop Campbell, formerly of Liberia, addressed the Auxiliary of the diocese on February 8th on the work in Africa. . . . The Rev. Robert P. Frazier has left for Wyoming to take up his new work as archdeacon of the district. . . . The second step in preparation for the diocesan Lenten Mission was taken at a meeting of the clergy on February 6th when those who have agreed to take part were given instruction by Dean Charles Eden of the Germantown Convocation and the Rev. James M. Niblo of Norristown.

* * *

Churchman Hits at Dies Committee

Congressman Jerry Voorhis of California, a good strong Episcopalian, hit at the Dies Committee in an address on February 1st before a committee of the House which is considering a further appropriation to enable Mr. Dies to carry on for another year. He declared that the committee had been extremely unfair in allowing witnesses to testify against individuals and organizations without giving them any opportunity whatever to reply. A committee

YOUNG PEOPLE

WE HAVE HESITATED to say that the articles on Basic Convictions, again announced on page sixteen, are primarily for young people. Adults also are important and we are convinced that they would do well to organize a Lenten Discussion Group, using these articles for the basis of their study. However we should announce that the young clergymen preparing this material have been asked to keep young people particularly in mind. In regard to the series by Bishop Johnson, these articles have been the material he has used in recent parochial missions—and he never preaches a mission without having a large part of the people that hear him ask that his addresses be printed. Rectors, we believe, will welcome these two series of articles for Lenten use. We would again remind them that all orders must be in the Chicago office not later than February 20th to insure delivery of the first Lenten Number.

of over a hundred lawyers, headed by Frank P. Walsh, leading Roman Catholic layman of New York, also filed a forty page document protesting against the continuation of the committee. It was couched in the strongest terms, denouncing Mr. Dies and his committee on many grounds. However before you read this item the chances are that Congress will have granted Mr. Dies and his committee \$100,000 to carry on for an-

other year. Reliable reports from Washington indicate that a deal has been made—"you give me this and I'll give you that."

* * *

Anglican Society Holds Meeting

The annual meeting of the American Branch of the Anglican Society was held recently in New York, with eleven dioceses represented. A dinner was the big event with speeches by Bishop Oldham, the president, Canon Daniels of Ohio and the Rev. William J. Brown of Vermont.

* * *

Bishop Stevens Speaks on Unity

World affairs and the unity of the Church were stressed at the convention of the diocese of Los Angeles, meeting at St. Paul's Cathedral, January 22-27. Bishop Stevens, addressing the convention at the opening service, declared his belief that the present world situation was more uncertain than at any time since the world war and admitted that "there seems little for us to do . . . except to pray, to refuse to be swayed by hatred and suspicion and to be properly hesitant about succumbing to the lure of catch-phrases and propaganda." The bishop expressed his belief that unless some dramatic sponsorship by the Pope and the new World Council of Churches was given to the proposed economic conference that experiment would probably not be useful. The Federal Council of Churches of Christ in America and the new World Council were both praised by the address, and the bishop declared that conservative Churchmen no longer need

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1939

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Bishop of Los Angeles

FOREWORD BY

THE RT. REV. HENRY ST. GEORGE TUCKER

Presiding Bishop of the Episcopal Church

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fear alignment with them. Answering objections to the Presbyterian-Episcopal concordat, Bishop Stevens said, "One has an uneasy feeling that too many people are crying before they are hurt. . . . To assert one's determination to have nothing to do with such a venture seems neither good sense nor good Christianity. It ought to be taken for granted that convictions on both sides must be safeguarded, and that as far as we are concerned, both the faith as we hold it and the polity as we accept and practice it will not be in danger."

Bishop Gooden, in his address, declared that "It is right for Christians to take sides in earthly matters against the wrong," while international affairs came into the convention when the Rev. Frederic C. Fleming, rector of Trinity Parish, New York, declared that "The Church should go back to its own essential message with its emphasis on discipline, the truth of God's revelation, and the personal love of God as an answer to the goose-step, propaganda and the idolizing of Fuhrers and Duces." Resolutions were also passed expressing sympathy for the sufferers in Chile, opposing games of chance at church affairs, condemning race prejudice and commending the new Los Angeles city administration for its reform efforts.

* * *

Clergy Meet in Kansas

The Rev. Don H. Copeland of Cleveland Heights, Ohio, was the leader at a midwinter clergy conference held in Topeka on January 24-26 for the clergy of the diocese of Kansas. All but three of the clergy were present.

* * *

Accepts Election to Upper South Carolina

The Rev. John J. Gravatt, rector at Staunton, Virginia, elected bishop of Upper South Carolina as previously reported, has informed officers of the diocese that he will accept the election, if approved by the Bishops.

* * *

Convention of Olympia

The convention of Olympia, meeting at Trinity, Seattle, Washington, January 22-23, endorsed unanimously two bills before the state legislature, one to enforce a three days' notice before marriage and the other to provide better rehabilitation for youthful first offenders. Bishop Huston in his address reported a large number of confirmations and increased giving. The principal business was the acceptance of a simplification of the diocesan canons, the work of the Rev. George A. Wieland. Bishop Rowe of Alaska and Bishop Harold E. Sexton of British Columbia were



BISHOP STEVENS
Wants More Church Unity

the speakers at the banquet, attended by 425 people. The two tasks before the world, declared Bishop Sexton, are the democratization of Christianity and the Christianization of democracy. He was critical of those who talk about conditions and yet do nothing and declared that "too many Churchmen have to be classified in parish registers under the heading F.B.P.O., for burial purposes only."

* * *

Gains for Church Life Insurance Corporation

Important gains in the amount of insurance now in force was announced on January 31st by Mr. William Fellowes Morgan, president of the Church Life Insurance Corporation, following a meeting of the directors. The amount now in force is \$23,788,000, representing an increase of \$1,368,000 over the previous year. Annuity contracts issued in 1938 showed an increase over 1937 of more than 100%. Another significant fact is that the present market value of the corporation's investments is in excess of cost and that none of its investments are in default. Mr. J. P. Morgan, as chairman of the Church Properties Fire Insurance Corporation, another affiliate of The Church Pension Fund, announced at the same time that the company had increased its surplus from \$204,413 to \$257,691, in spite of fire losses of \$135,661. The total

amount of insurance in force on Church properties at present is \$85,191,000.

* * *

Bexley Hall to Be Studied

Five Church leaders have been invited to study Bexley Hall, Kenyon College, carrying out a resolution passed last June by the Kenyon trustees that a committee "study and report on the present and future status of Bexley Hall." Those to serve on the committee are Bishop Strider of West Virginia; the Rev. Duncan Browne of Chicago; President Kenneth Sills of Bowdoin College; Mr. Robert B. Tunstall of Cleveland and the Rev. Theodore Wedel of the College of Preachers, Washington. The committee is to make only a private report to the Kenyon trustees. Whether or not they will consider the possibility of the merging of Bexley with some other seminary or seminaries is not indicated, but since some have long urged this action it presumably will be one of the matters considered.

* * *

Unity Meeting in Jackson

Professor W. D. Henderson of the University of Michigan was the speaker at a meeting of men of the Presbyterian and Episcopal Churches of Jackson, Michigan, recently. He spoke on "In what direction are the Protestant Churches moving?" The discussion, preceded by a dinner, was arranged jointly by the men of the two churches.

* * *

Mountain Missionaries Hold Meeting

Problems of mountain missionaries were discussed at St. Peter's, near Callaway, diocese of Southwestern Virginia, January 23-24.

* * *

Lenten Preachers in Providence

Grace Church, down-town Providence, R. I., always brings to the city notable preachers during Lent. This year: the Rev. Norman Nash; Bishop Lawrence of Western Massachusetts; Bishop Perry; Bishop Bennett, and the following parsons, Arthur H. Bradford, Alexander MacColl, Leslie Glenn, Philemon F. Sturges, Boynton Merrill and Rector Clarence (Little Jack) Horner.

* * *

Conference on Methods at Oklahoma City

A conference on methods of Church work was held at Oklahoma City, February 8-9, under the direction of the Rev. Charles W. Sheerin, vice-president of the National Council. Among the leaders were Bishop Quin of Texas who spoke on the forward movement and Dean Claude

W. Sprouse of Kansas City who spoke on the value of clergy and lay conferences. The conference was well attended by leaders of the province of the Southwest. It was one of a series of similar conferences held throughout the country.

* * *

New Memphis Parish Has Only Men

The Rev. Israel Noe, former Memphis dean, is now the rector of a new parish in the city, St. James, which came into being as the result of a petition signed by 106 Churchmen. It is unique in many ways, according to reports, but perhaps the most unique feature is the fact that at present it is composed entirely of men. It is stated, however, that now that the parish is established women will be admitted. The site for the new church has not yet been determined. The parish, as previously reported, came into being as a result of favorable action on the petition taken by the Tennessee convention.

* * *

This Matter of Apostolic Succession

When Dean Blankingship is consecrated Bishop of Cuba on February 24th in the cathedral in Havana, it will be a simple matter to trace his consecration back to Bishop White of Pennsylvania . . . and a lot further back if you want to go to the books. He is to be consecrated by Bishop Tucker, the Presiding Bishop. Bishop Tucker in 1912 had among his consecrators Bishop McKim of Tokyo; he in turn at his consecration in 1893, had Bishop Dudley of Kentucky; he in 1875 had Bishop Smith, also of Kentucky, and the latter in 1832 was consecrated by Bishop White, the second American bishop, whose consecration took place at Canterbury in 1787.

* * *

Out of the Mouths of Babies

The 50,000 children of New York who are connected with a club maintained for them, have their own ideas, according to a poll that was recently taken. When asked to vote on "most hated" individuals Hitler was tops, closely followed by Mussolini, with "The Devil" running a poor third. President Roosevelt was voted the most beloved, followed by God. Roosevelt received 39%; God got a 22% vote; Washington and Lincoln received 15% each. This was the vote of the boys, with the girls even more partial to the President since they gave him a 47% vote. The girls were also stronger in their hatred of Hitler since they gave him a 98% vote whereas the boys gave him but 88%. Other preferences: spinach as the favorite vegetable; bananas was the top fruit; pie with

a generous helping of ice cream on top was the favorite desert and turkey led for meat—when they can get it, since all the boys and girls are from families with low incomes.

* * *

Chinese Clergyman Speaks in Texas

The Rev. Kimber H. K. Den, Chinese missionary, was the headliner at the council of the young people of the diocese of West Texas, meeting at Laredo at the time of the diocesan council. Bishop Capers was the preacher at the annual service of the convention, with Mr. Den speaking at an evening service. At the service held in connection with the annual meeting of the women of the diocese the preacher was the Rev. Everett H. Jones.

* * *

Bishop Mann Calls for Renewal of Faith

An anonymous gift of \$4,000 was announced at the convention of the diocese of Pittsburgh, meeting January 24th, thus enabling the diocesan treasurer to announce, amid cheers, that the budget for 1939 was balanced. Bishop Oldham was the special preacher at the convention service, along with Diocesan Bishop Mann, both speaking on unity. Bishop Mann also announced that special arrangements would be made to observe the 75th anniversary of the founding of the diocese at the 1940 convention. Resolutions were passed expressing sympathy to the perse-

cuted peoples of Europe, particularly the Jews; endorsing proposed changes in the marriage laws of the state; urging the National Council to study the plan of personalized contacts in the missionary work and a revision of the present objective plan. Bishop Mann, in a stirring address to the convention, declared that there had been a breakdown of religious faith so that "today we are facing a world which in large part not merely denies the God of the Christian faith but treats with contempt the moral ideals of the Christian life. And we stand aghast at the result. We face a world sterner, harder, more cruel, more menacing than we have ever known, a world in large portions of which the old pagan gods, the gods of force, of lust, of cruelty seem to have come back. And we are learning by a tragic experience that we cannot leave God, as revealed in Jesus Christ, out of account and yet re-



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Let's have no gloom, but a sober inventory of ourselves instead; no doleful hymns; not so much emphasis on "don't," and a lot more on "do"; a Rule of Life well and cheerfully lived; some decent reading of books that both priest and layman can read and enjoy; self-denial of something worth while (not booby things like candy) and that will help us earn a real Easter Offering—and all that we may draw truly nearer, in a natural way, to Our Lord.

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tain our faith in the sacredness of human personality." An added feature of the convention was the large attendance of members of young people's groups at the convention service.

* * *

Quiet Day in North Dakota

The clergy of North Dakota are to have a Pre-Lenten quiet day at the cathedral in Fargo on February 15th, led by the Rev. F. D. Tyner of Minneapolis—the Church School-by-Mail of North Dakota has an enrollment now of 217 children. The Young People's Fellowship-by-Mail is studying the life of Christ this winter. They prepare note books, with pictures and everything, with a prize for the best one.

* * *

Musical Library in Michigan

The Rev. Edward Platts, in charge at River Rouge, Michigan, says it is all right to talk about good church music, but many parishes and missions simply haven't the cash to buy the better anthems. How about a diocesan library of music? No sooner said than done. The best anthems obtainable for the use of small choirs now form the nucleus of the library

with a generous time limit on their use—nominal fee to cover wear and tear, which sounds reasonable enough.

* * *

Chicago Seeks Hundred Thousand

A hundred lay readers, representing 60 parishes and missions of the diocese of Chicago, are to start a drive on February 12th for memberships in the newly organized Laymen's Association. Memberships range from \$25 to \$1,000, and it is hoped that \$100,000 will be raised this year to reduce the diocesan debt which is in the neighborhood of a million.

* * *

News Notes from Rhode Island

The Rev. Richard Mortimer-Madox, rector at Barrington, has been elected president of the Bristol County association of clergy. The Rev. Anthony R. Parshley, rector at Bristol, was the speaker at the first meeting held at West Barrington. . . . Captain Mountford, number one man of the Church Army, the Rev. A. Vincent Bennett of Fitchburg, Mass., and the Rev. James M. Duncan of the diocesan field department, were the speakers at the annual meeting of the Auxiliary, meeting January

20th in Providence. . . . the Rev. Whitney Hale, rector of the Advent, Boston, was the preacher at the annual Festival of Lights service held at St. Stephen's, Providence.

* * *

Church School Leaders Meet in New York

Heads of our secondary Church schools met in New York, January 25-26 to discuss the religious teaching in their institutions. At the request of the Presiding Bishop a commission was appointed to make a survey and then initiate provision of better materials for religious training.

* * *

The Poor Parson Gets An Answer

In a recent issue appeared an article on "Ministerial Matrimony" written by the Poor Parson. Here is something on the same subject by one who signs herself "A Rector's Wife";

"I am very sorry for The Poor Parson who is sad again. It was with a great deal of amusement and joy that I read the epistle about the rector's wife. I hold such a position in a small town parish. I knew of all these disadvantages before my marriage, and yet through the years I



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have come, I have found more happiness than I ever thought would be my lot. What if you do answer the ever ringing telephone, it may be someone asking for advice or be an invitation to dinner. True the rector's wife must be a chameleon and be happy in the house of the parish sexton as well as one on the Gold Coast, is this such a difficult task? The youth of the parish give you a build-up, while the older group give you that very much needed peace and the middle age give you that even judgment that is so helpful. There isn't any vocation in this world that gives a thing back without untiring effort. Our dividends may not be in money but I do firmly believe that we always net a profit. I like to think this work of ours is almost as important as that of our husbands and I doubt if anyone could ever make me trade it for anything different. The rector's wife, like any human being, loves praise and thanks but we don't all really need your sympathy."

* * *

Bishop of London to Retire

The Bishop of London, the Rt. Rev. Arthur F. Winnington-Ingram, is to retire in September. He has been the Bishop of London since 1901.

* * *

Plan for Study Courses

They had an institute in Detroit on January 16th, directed by Mrs. William L. Torrance, educational secretary of the Auxiliary, to prepare women to conduct Lenten study courses. There were about one hundred present.

* * *

Churchmen Hear of Social Trends

Fifty national mission agencies held a four day conference in Baltimore, January 10-14 and heard a few pertinent facts from outstanding Church leaders. Professor Arthur E. Holt of Chicago Theological School stated that "nothing less than a moral revolution can save democracy. Democracies believe in God but they have lost the sense of responsibility to meet the needs of the common people." Professor Arthur Raper of Atlanta dealt with the sharecropper situation in his part of the country by declaring that "any landless man who

challenges the plantation controls is dealt with firmly. If he defies the system by organizing wage hands for higher wages, or farm tenants for written contracts, he is at once a target for withering ridicule, vitriolic denunciations; he may find himself without recourse to attorney and without civil rights; he may be even waylaid by hooded or unhooded leaders of the community, some of whom may be public officers.

"If a group of tenants seriously try to accumulate savings with which to buy plantation lands, they may find themselves without farms for another year, for planters frequently unite to show 'smart tenants' that they must stay in their places. Tenants who are too determined to escape tenancy do not fit well into a system which insists upon the continued centralized ownership and control of the land and upon the presence of propertyless and dependent tenants and wage hands.

"Economically impoverished and culturally dependent, landless farmers have little opportunity to be repre-

sented in the South's representative government, to vote in the South's Democratic politics, or to protest in the South's Protestant religions. Held in their disinherited status by economic and cultural forces, it is not surprising that many of them are improvident, that they often fail to report for work when expected, that they are relatively unproductive, that they frequently make careless use of what little money and provisions they get.

"Decade by decade, the South's farm tenancy rate has risen, until now over half of her farmers are without land. In the leading cotton states 60 to 70 per cent own no land, while in many of the region's banner

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cotton counties over nine-tenths of the farm families are landless. And where landless people are prevalent, soil fertility is treated as a marketable commodity rather than as a social asset.

"Farm tenants are not expected to exercise initiative; they are expected to do what they are told to do. They are not supposed to be resourceful; they are supposed to be attentive, obedient and cheerful. They seldom apply themselves to their tasks with enthusiasm. Their inadequate diet, their submerged status in the community, their subservient relation to the landlord, and the meager returns for their labor leave them with low vitality and without an economic motive. Here lies the main reason for their listlessness, their improvidence, their hopelessness. Disinherited and defenseless, the farm tenant population has become resigned to its landlessness and chronic dependency."

Pointing to the decline in church membership among rural people, Will Alexander, administrator of farm security of the federal government, declared that spiritual decline had gone hand in hand with a continuous and rapid decline in the material welfare of a large part of our farm population. "The Church," he declared, "is failing to meet the religious needs of these people because it has made little or no effort to meet their social and economic needs. If we can solve the urgent problems of food and shelter and security for the bottom one-third of our farm population, the answer to their spiritual problems will not be hard to find."

Miss Katharine Lenroot of the child labor division of the federal department of labor, spoke on the task that must be performed if young people are to have a place in the emerging new world. Miss Katharine Glad-

felder, Presbyterian, stated that religious leaders are becoming increasingly aware that there is something wrong with our economic system and that the cooperative movement offers a possible way out.

Turning to the problem in the cities, Mark A. Dawber, executive secretary of the Home Missions Council, took churches to task for following their more prosperous members into the suburbs thus leaving great masses of the poor without the ministrations of the church. "Depleted mining areas," "the unemployed masses"; "the breaking down of our democratic system"; "underprivileged urban groups"; "migrant workers"; "the decay of the old American stock" . . . expressions such as these presented a gloomy picture, containing plenty of challenge but with few speakers offering practical suggestions as to how to cope with the various situations described.

* * *

Bishop Creighton Travels a Bit

Bishop Creighton of Michigan was the speaker at St. George's, Sarnia, Ontario, on January 11th when a group of laymen sponsored an "international night." He was also a headliner at the convention of West-

ern Michigan, speaking at the convention dinner and also at the initial meeting of the newly formed laymen's organization.

* * *

Clergy Honor Bishop Davis

Bishop Davis of Western New York was the guest at a luncheon of the clergy on January 26 which marked the anniversary of his consecration. A conference on diocesan work was held in the afternoon.



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MONTHLY BULLETIN

FEBRUARY, 1939

EDITORIAL

Industrial Democracy as the Basis for World Peace is proposed as the topic for a year of study, to be inaugurated in the Lenten Season of 1939, by the Church League for Industrial Democracy in all its chapters and for its individual members. Obviously, the topic is central in the purpose of the League and eminently appropriate in its program, though hitherto no such emphasis as is here proposed has been given to world affairs and to other nations. The gravity of the world situation summons us to do our part to prepare Church members to ally themselves with the truly ethical forces in the world community. If in this sense we are to choose the right allies, we must seek deeper understanding of the foundations of peace. To some of us it appears that the League's own statement of purpose and the implications of its own activities and interests in the United States give the starting point for the study which will prepare its members for a distinctive contribution toward this deeper understanding needed to guide the United States in the development of democracy at home and maintenance of peace abroad.

The Statement of Principles of the League when it was established twenty years ago, begins by affirming "our belief that *only that social order can properly be called Christian which substitutes fraternal co-operation for mastership in industry and life.*" It then proceeds to take as its basis for action the declaration which had been promulgated by the General Convention of the Church:

"The moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained. . . . Therefore, we affirm . . . that the Church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated and in which every worker shall have a just return for that which he produces."

Finally, this pronouncement of the

platform by the CLID declares that "the Church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplemented by mutual understanding, sympathy and just dealings, and the ideal of thorough-going democracy may be finally realized in our land."

When these words were written, Fascism had not been established in Italy; Naziism had not taken power in Germany; Ethiopia had not been invaded; the republic in Spain had not yet been established, nor had the Fascist attacks of a rebel army sought to overthrow the republican government; and Japan's aggressions against China had not yet begun. Mexico had established its new constitution of 1917, but its efforts to free its land from absentee ownership and native feudalism and to restore the land to the peasants were to be kept in abeyance by foreign influence for another fifteen years. In the United States it was then impossible to foresee the long-continued depression which began in 1929, nor could anyone prophesy then the course of the New Deal, and the conflict which even now lies ahead to preserve the civil liberties of our bill of rights and to maintain labor's right to organize, embodied in the National Labor Relations Act.

In all these situations it will be found that the social economic needs of the people have given rise to a conflict in which the program of democracy would take for its objective the raising of standards of living in a world of abundance; but the opposition repudiates democracy, lest it challenge successfully the status quo of privilege. If this analysis be correct, and at least it may be regarded as a topic for investigation, the central task is the development of democracy in industry. To explore the implications of our own program is to enter the very center of the world situation.

If the CLID at its annual meeting in Boston votes to inaugurate this

study, it is suggested that the following steps be taken:

I. A study guide committee should formulate an outline, indicating the topics for investigation: the paradox of poverty in a world of abundance; standards of living, actual and potential; unemployment and its causes; the economic background of Fascism; trends in standards of living under Fascism and Naziism; colonial policies and the problems of distribution of raw materials; absentee ownership, and in general the economic causes and consequences of war. Besides this general topical approach, special areas and situations should be selected for study—Spain, China, British foreign policy, Mexico, Palestine, Africa. The Soviet Union should be a major topic, calling for study of its foreign policy, its internal development, and the history and application of the theory of Communism.

II. Study leaders should be appointed in the chapters to select special topics for their groups and to report at the next annual meeting. Fruitful co-operation may be established with those involved in the missions of the Church to encourage study of social economic conditions in the areas of missionary effort.

III. Through correspondence between the Study Guide Committee and the Chapter Study leaders, bibliographies should be developed, and contacts established with organizations and with individuals within and without the CLID membership who can give first-hand information on the subjects studied. Local study groups might be influential in preparing topics from this field for community meetings and in securing speakers. Local librarians and teachers of history and economics in local schools and universities should be drawn into the project.

A word of caution may be added. In these days when economic problems and foreign affairs are the concern of every man, the danger is that every man will believe that he can have an opinion without taking the trouble to study the situation. The need today is for *responsible and informed* public opinion. Those who act or express opinion from mere snap judgment may become the allies of

reaction. To quote the Intercessions in the January CLID Bulletin: "From ignorant partizanship, from stupid snap-judgments, from lazy acquiescence and cruel indifference, *Good Lord deliver us.*"

MARY VAN KLEECK.

MEETING

THE ANNUAL MEETING of the CLID opens with a service at St. Paul's Cathedral, Boston, Feb. 12th, at 7:30 P.M.; the Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York, is to be the preacher. This is also the service for labor unions of Boston, held annually at the Cathedral. The Program for Monday, February 13th, with all sessions at the Cathedral, is as follows: Holy Communion; 8:20 A.M.; 9:30, Business Session. Appointment of Committees (members wishing to have resolutions considered are urged to have them prepared in advance to place in the hands of the Resolutions Committee); Discussion of *Industrial Democracy as a Basis for World Peace* (see Miss van Kleeck's editorial) led by the Rev. A. T. Mollegen of the Virginia Seminary. 1 P.M., Luncheon (50c) with report by the executive secretary and the treasurer. 2 P.M., Consideration of proposed new constitution, presented by the Rev. Lawson Willard. Plans discussed for a CLID Summer Institute; Report of committees, with discussion and action on proposed resolutions. 6:30 P.M. Annual Dinner; Dean Philemon F. Sturges, chairman; Speaker, Mr. Edwin Seymour Smith of the National Labor Relations Board. Reservations for the luncheon and the dinner should be made in advance to the Rev. Jesse Trotter, 233 Clarendon Street, Boston. *Plan to attend.*

CHAPTERS

THE SECRETARY of the Cincinnati Chapter reported 46 members at the first meeting of 1939, held on January 25th. Five regular meetings were held during the year and two retreats, one led by the Rev. Wilford Cross and the other by the Rev. Edmund L. Souder. The chapter also sponsored a theatre party, selling 191 tickets for a performance of *One Third of a Nation*. At the annual meeting on January 25th the Rev. Wilford O. Cross was elected president and Miss Marie Michael secretary-treasurer. Miss Lois Symons was elected the chapter's delegate to the annual meeting in Boston. . . . The annual meeting of the Boston chapter was held on January 13th at which the Rev. Roger W. Bennett was elected president; the Rev. Paul T. Shultz, vice-president; the Rev. Jesse Trotter, secretary, and Miss Marian

DeC. Ward, treasurer. Mr. Ernest D. Thompson continues as field representative of the chapter and reports activity, particularly among the young people who have organized into a group that holds regular weekly meetings and a corporate communion once a month. The adults of the chapter have organized as a study group. . . . Miss Florence Newbold was sent to Washington as a delegate of the Philadelphia Chapter to the Congress for Peace and Democracy. She presented her report to the Chapter at a meeting on January 30th. Chapter members are being urged to attend the course of lectures being given by the Rev. Felix Kloman, CLID member and rector of Christ Church, on "The Church's Message and the Modern World" as a part of the diocesan normal school. The Chapter, interesting itself particularly in housing this year, was responsible for the first number of an attractive four page paper issued by the Tenants League of the city. Efforts are also being made to have panel discussions on social questions after the Sunday evening services in a number of parishes. . . . The Rev. W. Owings Stone was elected president of the Baltimore Chapter at the annual meeting held in January. Mr. Stone is also chairman of the United Peace Chest Campaign in which the Fellowship of Reconciliation, the Women's International League for Peace and Freedom and the American League for Peace and Democracy are cooperating. . . . Six meetings have been planned by the Providence Chapter, with the Rev. Fred Lawrence of Cambridge, Mass., the speaker on January 31st.

FLASH!!!

AS THESE PAGES were about to go to press a telegram was received from Methodist Bishop McConnell urging CLID members, and Church people generally, to do everything possible for the relief of the Loyalists in Spain. Space prevents details but it can be said that hundreds at the French border are literally dying of starvation and exposure. All funds received will at once be handed by us to the North American Committee, of which Bishop McConnell is chairman, and immediately wired to the International Committee in Paris that is doing everything possible to meet the situation. One CLID member has, as these words are being written, donated \$1,000. Send whatever you can at once to
CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
155 Washington St.,
New York City

INTERCESSIONS

(This Act of Intercession should occupy a considerable space of time by reason of spaces of silence left between each petition wherein the group or congregation makes silent prayer, and wherein the leader may interpolate extempore or composed prayers according to his choice.)

On behalf of the helpless let us make intercession to God Who is our only help in time of need. (Here the Prayer Book Litany may be used.)

Let us first confess that on our own hearts and hands is some taint of the sins we deplore in others. May God cleanse us that we may bring forth works meet for repentance. (*A Silence*).

Let us enter in Spirit into prisons and concentration camps to share the misery and anguish of all held in duress for righteousness sake, or by reason of race and faith in God. (*A Silence*).

Let us pray for the Confessional Church of Germany, for Martin Niemöller, for all persecuted pastors and congregations. (*A Silence*).

Let us pray for the clergy, religious orders and other members of the Roman Catholic Church undergoing oppression. (*A Silence*).

Let us wrestle with God on behalf of the Children of Israel, mocked, despised, and shamefully mistreated. (*A Silence*).

Let us remember the Jews of all lands; the stunned, desperate, tortured, innocent victims of demonic hate. (*A Silence*).

Let us remember the anguished, the homeless, sick and starving in Spain, in China, and in all distressed lands. (*A Silence*).

Let us ask God to turn and soften the wicked; to stay the hand of the tormentors; to multiply mercies. (*A Silence*).

Let us ask for Grace abounding, that the more others pour out wrath, the more we may pour out comfort and love; that the more others torture and despoil, the more we will compensate by opening our hearts and purses, our land and our homes to succor the distressed. (*A Silence*).

Lord have mercy. *Christ have mercy.* Lord have mercy. Psalms 79, 80. The Lord's Prayer. Benediction.

FINANCES

WE WILL not take space in a crowded number to report at this time on finances, particularly since a full report will be presented at the annual meeting. The budget for 1938 was \$9,100 but only \$6,630 was raised. The budget for 1939, already sent to members, is \$8,920. Several individuals have pledged substantial sums; the Boston Chapter plans to

raise \$1,000, half for local work and half for national work; Cincinnati Chapter promises a definite amount. Meanwhile however individual members are slow in sending in their dues (Supporting, \$25; Sustaining, \$10; Contributing, \$4; Annual, \$2; Youth and Student, 50c). The Emergency Committee which seeks aid for worthy enterprises also will report at the annual meeting. The largest contribution recently made was for \$600 and went to the Delta Farm to help pay the salary of CLID member, Dorothy May Fischer, who is doing exceptionally fine work as a member of the staff. Sums have also been raised and sent to Spain and China for relief. A full report will be presented at the annual meeting and reported in the March Bulletin. See *Flash* in this Bulletin.

SECRETARIES

THE EXECUTIVE SECRETARY

was a delegate to the American League Congress for Peace and Democracy, held in Washington, in January, and was chairman of the committee on Spain and of the resolutions committee. He was also elected one of the five vice-chairmen of the League. Others are Robert Morss Lovett, editor of the New Republic, Mrs. Victor L. Berger of Wisconsin, Howard Costigan, president of the Washington State Federation and A. F. Whitney, president of the Railroad Brotherhoods. The Rev. Harry F. Ward of Union Seminary is the chairman. On January 28th the secretary was a speaker at a large outdoor demonstration held in New York against cuts in the WPA. It was sponsored by the Workers Alliance and other organizations. On February 5th he was a speaker at a Presbyterian Church in East Orange, New Jersey, and on the 6th spoke to the members of the Morningside Heights Chapter of the CLID. The secretary was also one of a large number of speakers at the recent Interfaith Conference on Democracy and Economic Planning, held in Brooklyn. Among those on the program were the Rt. Rev. John A. Ryan, director of the Welfare Council of the Roman Church; Dr. Mordecai Ezekiel of the federal department of agriculture; the Rt. Rev. Francis Hass of Catholic University; Clinton Golden, CIO organizer; Rabbi Edward Israel of Baltimore; Professor Walter Rautenstrauch of Columbia; F. Ernest Johnson of the Federal Council of Churches and others. Forthcoming speaking engagements include several addresses for the North American Committee to Aid Spanish Democracy; a peace meeting in Red Bank, New Jersey, the Baltimore Forum, directed by CLID member, Elisabeth Gilman, and addresses before a number of Church groups.

MEMBERS

THE REV. NORMAN NASH, one of the founders of the CLID and a member of the national executive committee, was recently elected Rector of St. Paul's School, Concord, New Hampshire. . . . The Rev. Alden Drew Kelley, student pastor at the University of Wisconsin and a CLID member, recently accepted appointment as secretary for college work of the National Council. . . . Miss Lucy R. Mason, formerly of the Consumers League, is doing exceptionally fine work as the southern public relations representative of the CIO. . . . Several Cincinnati members took part in a demonstration against Nazi persecutions and signed a petition to the President and Congress calling for the cutting off of business dealings with Germany. . . . The Rev. Joseph Fletcher of Cincinnati, speaking at the school of sociology of the Canadian Church Union,

enumerated five points along which he considered a program for Christian social action should be directed; 1, clarification of Christian teaching; 2, alignment with the forces of labor; 3, repudiation of all "the hypocrisies of non-intervention"; 4, cooperation with welfare agencies; 5, joining the popular front in defense of democratic gains. . . . Mary van Kleeck presented a paper, in absentia, on Industrial Relations and Standards of Living in the United States, at the regional study conference of the International Industrial Relations Institute, meeting at The Hague, Holland. . . . Congressman Jerry Voorhis, CLID member, is to engage in an informal "off the record" discussion with members of the American Seminar when they visit Washington in April. . . . CLID Vice-President Vida D. Scudder is busily at work on a biography of Father Huntington, founder of the Order of the Holy Cross and a pioneer in Social Christianity.

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