

October 26, 1939
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THE WITNESS



SPANISH REFUGEES IN FRANCE
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CLERGY NOTES

ALLISON, W. F., formerly rector of Trinity, Washington, D. C., and in charge of missions in Virginia, has accepted appointment as vicar of the Warren County Associated Missions, diocese of Newark.

BATCHELDER, R. C., formerly curate at St. Paul's Church, New Haven, Conn., is now rector of St. James' Church, Lancaster, Pa.

BENNETT, D. A., vicar of Holy Trinity Church, Hollidaysburg, and St. Peter's, Altoona, Pa., has accepted the rectorship of St. Paul's Church, Nantucket, Mass.

GOODRICH, W. L., was recently ordained to the diaconate at St. Matthew's Church, Union City, Pa., by Bishop Ward of Erie.

HATCH, R. M., assistant at Trinity Church, Boston, Mass., is engaged to marry Miss Helen Crocker Addison, daughter of Rev. and Mrs. J. Thayer Addison of Cambridge.

LOFSTROM, E. M., became rector of St. Luke's Church in Billings, Montana, on October 1. He has been in charge of the churches at Powell, Lovell, Cody, and Meeteetse, Wyoming.

MEADOWCROFT, RALPH S., was instituted rector of All Angels', New York City on October 18th by Bishop Manning.

NALE, R. K., former chaplain of St. John's School, Salina, began his postulancy at the Order of the Holy Cross, West Park, New York on September 8th.

PAULSON, R. H., will be ordained to the priesthood by Bishop Longley of Iowa in St. James' Church, Oskaloosa, Iowa, on November 6th.

POWELL, NOBLE, dean of Washington Cathedral, has declined his second election as Bishop of Louisiana, preferring to remain in his present capacity.

RIDDLE, S. L., rector of Caroline Church, Setauket, Long Island, was married to Miss Elisabeth Pope Sloan on October fourteenth in Caroline Church. Bishop Stires of Long Island officiated.

(Continued on page 13)

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HUMANITY AND CHRISTIANITY

By

HEWLETT JOHNSON

The Dean of Canterbury Cathedral, England

THIS tale of misery is intolerable. It revolts decent people with eyes unblinded by vested interests. Were it in the nature of things, unavoidable, then civilized men have no right to enjoy luxury in face of it. Sharing of some sort is urgently demanded.

Christians should find it doubly intolerable. Christians must protest or the Christian Church will be hated in this as in certain other lands, and rightly so.

When people ask, as they do, why I, a Dean, and a minister of religion, leave my spiritual job and meddle with material needs and economic questions and write articles like this, on behalf of starved children, hopeless youth, and despairing men and women, I refer them to Jesus of Nazareth for the answer.

The true Jesus, not the dreamy impracticable, and wholly other-worldly person depicted in stained glass windows and taught to children as "gentle Jesus meek and mild," a man submissive in all circumstances, forbidding abrupt challenge to social conditions, or attack upon responsible ruling classes.

Jesus could be stern and practical. The "love" He taught and practised brought Him to the galleys, not to a comfortable and dignified old age. His words concerning riches were devastating in fierceness. He addressed His blessings to the common people, who welcomed Him; people of the soil, peasants, fishermen and artisans like Himself.

He tells these common people that the new world is for *them*, not for the rich, the prosperous, the self-satisfied. "Rejoice ye poor, ye sinners, ye despised, the new world is meant for you."

It was the plight of these "little people," borne

down as our unemployed are borne down today, under social and economic burdens; the widow vainly seeking for justice, the penniless Lazarus begging bread at the door of the heartless rich man, the labourers standing all through the heat of the day in the village market-place, ready to work but idle "because no man hath hired us," which called forth the anger of Jesus.

Ex-King Edward VIII caught a flash of the same passion when he visited the derelict steel works of Dowlais; when he side-stepped the official programme and learned for himself of the plight of the unemployed who had built and operated those magnificent works for the enrichment of their owners, and exclaimed, "Something will be done!"

Official Christianity has been blind to the social demands of Jesus. The conscience of the world revolts against the ecclesiastical order just because, in this matter, world conscience has been nearer than that order to the mind of Jesus.

Jesus had absolutely no use for false religious spirituality which excuses human snobbish pride and ignores human misery. His attitude of hostility to it flares out in an incident at a feast at which He sat as guest. (St. Luke: 14; 1-24). His fellow-guests were the well-to-do and the socially ambitious men, regardless of the distressed classes. Scrambling for best seats, they ignored the hungry multitude.

Christ could not endure it. Scorching their pride, He bade those snobs sit at lowly tables with lowly people. He bade them scatter their invitations to the hungry; not to the closed circle of the rich.

His words exploded like bombshells. One fatuous guest, seeking a change in the conversation, takes the line common to false religion in every

age. He rolls his eyes to heaven and exclaims: "Blessed are they who eat bread in the kingdom of God." Speaking of heaven, of eating, and of the future; when Jesus was speaking of earth, and giving and the present. Jesus bids us pray that God's kingdom may come *on earth*.

Jesus once told the matchless tale of a clergyman going to church to say his prayers. (St. Luke: 10; 25-37.) On the road he saw a huddled form lying motionless; *and let it lie*.

Merely an unfortunate man in trouble. And anyway it was no concern of his. He has his proper task, the spiritual task of prayer. Was he not on the way to church? He passes by on the other side, "socially illiterate".

Another man, unorthodox in creed, a mongrel in race, comes by, stops, investigates, sees in the stranger a brother man in need, and acts immediately and effectively with oil, wine, a ride on his beast, and two pence at the inn.

A vivid contrast, this Samaritan, and this parson, now busy at his prayer.

Jesus, mark you, has more use for prayer, and more knowledge of it that you or I will ever have, but He leaves us in no uncertainty as to the man of His choice. And had He chosen otherwise He would have lacked the homage of a world.

THE attitude of Jesus was unmistakable then. It would be unmistakable now. And it would be nearer to the young men who carry coffins into Piccadilly, lie on tram-lines, and chain themselves to railings to call attention to the wrongs and miseries of the unemployed, than to the financial magnates who fashion Test Acts and leave unregarded the oppressed areas where their wealth was made; and to the clergy who speak soft things in face of it.

Remember again His story of Dives and Lazarus. Remember His abrupt reply to the rich young man, and His word to Nicodemus as reported in the Fourth Gospel—"You people need a thorough change." Remember His biting words to the comfortable respectable ruling-class of His own society—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Remember His utter distrust of the selfish individual grasping after wealth, which was destructive of fellowship and the sure road to misery. It shines out in the story of the Prodigal Son, where wealth, sought for and given, separates the son from home and family. Not till the son has squandered all and reached the depths of misery, does he come to his senses and return to the fellowship of his father's home.

And when Jesus speaks of the judgment that

awaits us at the end of life, what is the question of supreme importance with which we shall be confronted? Not—"Have we said our prayers?" not—"Have we recited our creed?" not—"Have we gone to church?" valuable as these things undoubtedly are, but—"Have we clothed the naked, fed the hungry and cherished the sick?" and in a scientific age done it with full use of all the scientific possibilities.

We may sum up under four headings the things which Christianity at its best demands for every human being; for both sexes, for young and old, and for peoples of all races and tongues.

1. Justice stands at the head of the list.

Justice, which is the correct meaning of the Bible word "righteousness" and was demanded by the great Hebrew prophets, culminating in John the Baptist, and crowned by Jesus. Every human being has the right, as a human being, to his just reward and to protection against unfair exploitation of his person. No man must be treated as a mere tool for another man's use. No man must be deprived of proper human life and subsistence.

2. Freedom stands second.

Freedom from external restraint and freedom of opportunity. The utmost freedom for each individual so far as is consistent with complete freedom for others.

3. A creatively abundant personal life is the third demand: "I am come that they may have life and have it more abundantly."

There are, in every man, woman and child of every race, abundant capacities and qualities, of mind, of sense of beauty, and of soul, which are but slowly developing as yet. These sleeping powers demand the widest scope for growth.

4. Fourth and finally, Christianity demands for every man an ever-widening fellowship, a true human brotherhood in family, in group, in nation, and then, universally, among the whole body of nations. Man is a social being, and only in society can he reach his true stature.

Here, then, are our demands so far as I as a Christian see them.

And the achievement of these things was never more possible than it is today.

Next week: It Can Be Changed.

Be Good, Grandfather

THERE is a charm about old things—old books, old wine, old friends. Almost everything grows in value with the years. There is one exception, however. Nobody cares for old sinners.—THE CHURCHMOUSE.

SPANISH REFUGEES IN FRANCE

By

MARCIA G. SPOFFORD

SEPTEMBER, 1939, was a short month. From the very moment when Hitler put his foot on Polish soil, from that fateful Sunday morning, September 3rd, when western European democracy gave the final answer, Americans have anxiously



Reproduction of a drawing, done on rough wrapping paper, presented to the writer by the twelve-year-old artist, J. Guillin.

scanned news-headlines, frantically debated Uncle Sam's foreign policy, desperately tried to understand the position of the Soviet Union in this crazy picture of world events. In one short month civilization has been blasted wide open.

Amid this confusion, we are apt to forget those people who fought three long years in the preliminary battle for freedom, justice, and security—the people of Spain. They are living still—but barely living. They are refugees now, sent to foreign lands to be comforted and protected as compensation for having fought gallantly and lost. There are three hundred thousand Spaniards—women, children, and soldiers—in France now. We must not and cannot forget them.

This summer, I was in France and spent two days visiting some of the Spanish refugee camps in the vicinity of Paris. I saw the faces of these homeless, friendless, victims, I heard their pleas for a chance to live again as free individuals, and I saw the brave spirit which prevails in spite of untold hardships. It will be a long time before I can forget the Spanish war and its results.

An international office was established in Paris soon after the war started in Spain to act as the central headquarters for all aid sent from foreign countries. It is divided into three departments: medical aid, material needs, children. The amount of work done in this central office during the years of the war and following the Franco victory has been enormous. France became the haven for the refugees and the French government opened camps for them and supported them to some extent. But France could not do it alone and it was

through the international office that other countries were contacted to send aid to the Spanish Republicans. Energetic workers have toured the country, gathered statistics, compiled lengthy reports, contacted foreign countries, collected money, sent aid to the camps, and above all, have kept these homeless individuals from becoming hopelessly dejected. Their work has been worthy of much praise and support. Without it, these people would have perished.

I had a letter from Herman Reissig, head of the North American Committee for Spanish Relief, to Mme. Ione Boulanger, general secretary of the international office for children, so I sought my information in this department. Fortunately, on the day we called they were preparing to send a lorry, loaded with supplies, and a touring car out to six camps around Paris and they asked three of us to go along as American delegates. We were naturally pleased to have this opportunity to see the camps and to learn, at first hand, how the refugees were getting along.

Everything possible has been done to keep families together—especially mothers and children—and those children without parents are kept with relatives or friends. The total number of Spanish refugee children in France is about 70,000. Out of these 85% are living in the camps with their mothers. Of the remaining 15%, who are isolated either in camps or colonies, about two-fifths have mothers and fathers in some other camp in France, two-fifths have families in Spain, and one-fifth are orphans or without news of their families. The women and children are in camps around Paris and in northern France.



This drawing, like the other, was also done on rough wrapping paper, and presented by thirteen-year-old Ventura Serra. Children in camps thus amuse themselves by drawing impressions of the war. None of these budding artists ever had a lesson in drawing.

Only a few older men occupy these as well. All those who did the actual fighting, the Spanish soldiers and the members of the International Brigade, are virtually imprisoned in concentration camps in southern France. I shall describe the conditions of the worst camp and the best camp.

WE ARRIVED in the little village of Chalindrey about five o'clock in the evening. It was necessary in all these towns where the camps are situated to contact the mayor or the prefect in charge and go through some formal red tape. We could see immediately that the mayor of Chalindrey was a grafter. He came out with his pencil and paper and checked over everything in the lorry and insisted that we leave all foodstuffs, canned or otherwise, in his barn. He would see that it was delivered personally. We could do nothing about it. The international office, from the very beginning, has had trouble with such prefects. When the money and aid comes through from the French government and the office, oftentimes large cuts are pocketed by these officials. When the refugees first began to arrive, these men were appointed by the government to manage the camps and the government has failed or refused to do anything about the corruption. When we had finished our unpleasant business, we went on to the camp accompanied by the mayor's wife.

The camp was located in one large room on the second floor of a brick building. It had formally been a recreation hall and the chairs, which had formerly been used to sit on, were now used by the mothers and children for beds. Three chairs, a hay tick, small pillow, and dirty blanket made the bed for a Spanish mother and, because of the shortage of chairs and space, a child or two slept with her. A smaller room at one end of the hall served as kitchen, dining room, living room, and wash room. The toilet was fortunately on the ground floor—the stench did not penetrate the living quarters as it did in the other camps. There was absolutely no privacy and there was little water. As we arrived, the woman whose turn it was to cook, was preparing supper. It consisted of fried potatoes—nothing more. There were large pots of these simmering on the coal stove but no vegetables, no fruit, no milk for the children. But in spite of these deplorable conditions the morale was high. The great joy written on their faces when we began to carry in the supplies was encouraging and yet painful to see. Their greatest enthusiasm was expressed over the two dozen cots we brought. At last some of them at least would be able to sleep in comfort. The

rest of the supplies included clothes for the children, towels, soap, and notebooks and pencils.

Although there was no official teacher in this camp, the children would get some training from the women. Two of the people interested me very much. One was a young girl about twenty-one, married to a Loyalist soldier who was in a concentration camp in the south. She had fought in the war herself and showed me a picture of herself with her husband-comrade, both in uniform and carrying rifles. She was extremely proud of her service. She was more fortunate than the rest—her mother and younger sister were with her in Chalindrey. The other person gave me a vivid picture of the worst part of the refugee problem—the inactivity. He was a young soldier, still dressed in his Loyalist uniform. He had been given leave from the concentration camp as his young wife was in the hospital at Chalindrey awaiting the birth of their baby. During the hour and a half we spent at the camp, he did nothing but sit at the kitchen table with a lifeless expression on his face and finger a child's toy. There was no excitement—no enthusiasm on his part when we brought in the supplies. He had fought in a long war for everything he believed to be right and had lost. What did the future hold for him, his wife, and his new baby?

The camp with the best conditions was in Nogent-sur-Seine. It was located in a railroad station no longer used. The prefect in charge seemed to be a kind gentleman, sincerely interested in the welfare of his charges. He even contributed to their aid from his own pocket instead of stealing from them as the others did. There were about sixty women and children in this camp and the larger rooms had been partitioned off to insure privacy and comfort. There were cots for all. There was a large kitchen, clean and neat, with a large stove and a sink with running water. The storeroom was well-supplied so we left no supplies at this place. The prefect gave us an account of the week's menu—plenty of vegetables, fruit, milk for the children, bread and butter, and every Sunday they had a roast. The cook assured us that all this was true. We could see the marked difference between the camps run by men interested in the well-being of the refugees and those under the care of men selfishly interested in themselves.

I left with several general impressions. The refugees had come from all parts of Spain—Barcelona, Bilbao, Madrid, etc. Every camp was very neat and clean in spite of the bad conditions. The chief thing was the noticeable inactivity—some women were knitting and children were playing

aimless games but there was a definite lack of organization in every way. In some of the camps education was attempted but there was a great lack of teachers and educational materials. There was an insufficient amount of beds, sheets, and blankets. Food was inadequate. The camps were all old abandoned buildings with poor heat and light. There was a real attachment to pictures and memoirs which the refugees had brought with them from Spain. They all showed a great desire to speak Spanish, to keep up their own national culture, to express their love for their mother country, and to find out about relatives and friends. The medical control of epidemics was praiseworthy. Great pleasure and gratitude was expressed by all in every camp at seeing the people from the international office. The morale was good in all camps. Above everything else, there was a marked fear on the part of all the refugees that they would be sent back to Franco Spain. Time and again they would say, "We would rather go through misery and death on the roads and in these camps than live under the yoke of Fascism. We fought for what we believe to be right and just and in spite of everything we shall build our nation again someday."

A World War is now raging, and because of it we are forgetting those who fought in Spain. The present war hampers aid. But the international office in Paris is still functioning. And we in America must continue to help these people without a country. They will surely rise again to defend democracy. Someday they will build a new Spain.

Let's Know

By

BISHOP WILSON

ALL SAINTS

IN THE early days when it was dangerous to be a Christian, great respect was paid to the martyrs who gave their lives for the Faith. A local congregation commemorated its martyred dead by special services on appropriate anniversaries. Certain prominent Christians who had so died received wider commemoration. Churches were often built over the tombs of these martyrs and dedicated to them. Probably that is the origin of the custom of naming churches after the saints. At the time of the Diocletian persecution toward the end of the fourth century there were so many martyrs that it was impossible to remember them all with special days and the idea began to spread of setting apart one day in the year for all of them.

So All Saints Day gradually found its way into the Christian calendar. About the year 608 the old pagan temple in Rome called the Pantheon was dedicated as a Christian church when the bones of the martyrs were brought out of the catacombs. This event may very likely have been the occasion of fixing a definite Day in the western Church, though the date of November 1st was not finally settled until some four centuries later.

It was quite natural that Christians should wish to remember their dead who were not martyrs. In early centuries they used to keep a record of all Christians who died and would offer their prayers for them at various intervals. It was inevitable that these two commemorations should be associated with each other. Some time after All Saints Day had been fixed on Nov. 1st, All Souls Day came to be observed on the following day, Nov. 2nd.

The Anglo-Saxon word for "holy" is "hallowed" and back in the Middle Ages this festival came to be known as All Hallows Day. It did not take much of a stretch of the popular imagination to gather all sorts of ghostly stories about this particular Day. The result was Hallowe'en—the Eve of All Hallows Day. Certainly there is no harm in preserving the picturesque frivolities of the Eve but it is unfortunate when we allow them to crowd out the significance of the Day itself. There is not much sense in clinging to the shadow and losing the substance.

Many parishes observe both All Saints and All Souls Day. Sometimes they are combined in a double observance on Nov. 1st. In any case, as Christians we cannot afford to neglect paying respect to our holy dead. The Prayer Book gives an Epistle for All Saints Day taken from the Apocalypse. Symbolically it pictures the sealing of the "hundred and forty and four thousand of all the tribes of the children of Israel." Twelve is the universal number. One-hundred-forty-four is twelve times twelve and symbolizes the entire number of God's faithful servants through all the ages. The Gospel gives us the beatitudes, a brief summary of the positive elements which belong in the structure of Christian character. Together they are incorporated in the Collect addressed to Almighty God "who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord." It surmounts death, binding us in this world with those in the world beyond in the one Communion of Saints. It ought to be a great Day in our Christian calendar, even when it comes on Wednesday as it does this year.

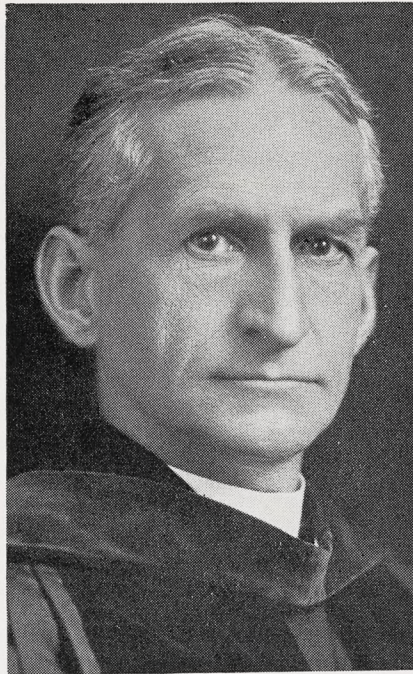
CHURCH MUST TAKE SIDES ON VITAL SOCIAL ISSUES

By GARDINER M. DAY

Certainly one of the most important events in the life of our Church during this present year, which is so fast drawing to a close, was the resurrection of the Church Congress in Washington last April. For years in the past the Church Congress had been a valuable organization, stimulating the intellectual and spiritual life of the Church as a whole. It had not met for many years and the task of reviving it was a long and difficult one. That it was successfully and adequately accomplished is due to the persistent work of the Rev. Donald Aldrich, rector of the Church of the Ascension, New York.

As a result of Aldrich's labors, three hundred people met in Washington April 25 to 28, 1939, to listen to addresses and discussions on the subject, "The Gospel and the Predicament of Modern Man." The addresses were especially fine and the discussions frequently illuminating. I found that everyone with whom I talked both at the Congress and since the Congress agreed in affirming the worthwhileness of the meeting. So that those who were unable to attend the Congress might be able to read the addresses, a volume entitled *The Gospel and the Predicament of Modern Man*, the Washington Church Congress Papers, has been published by the Congress and is available at the Congress office, 12 West Eleventh Street, New York, and through Morehouse-Gorham Company for \$1.00. The addresses are so suggestive that I wish there were space to quote from and comment upon many of them, but I shall limit myself to one as a sample.

The most interesting morning session was given the Congress by Dr. Theodore M. Greene, professor of philosophy at Princeton University. In his address he stated his belief that "the primary task of the Christian philosopher is to reformulate the old familiar tenets of Christianity in such a way as to exhibit their truth and their relevance to man's eternal predicament." Dr. Greene then went on to show how he handled this problem in dealing with college students. First he took up those troubled by honest intellectual doubt. He went on from that to consider the problem, "How can the sceptic achieve vital contact with the empirical evidence upon which the Christian interpretation of reality is based?" In dealing with this problem, Dr. Greene reminds the sceptic that "appraisal in any universe of discourse carries weight only in proportion as the ap-



DEAN WASHBURN
Contributor to Congress Book

praiser has really entered into the relevant experience, really observed the relevant evidence, and really understood its most expert interpretation. Our answer to the average modern critic of Christianity must therefore be: 'Study the historical record. Observe the lives of the saints. Examine the arguments of the theologians. Learn to distinguish between the genuine and the spurious in religion as you would in art or science. And withhold your condemnation of Christianity until you have a more adequate understanding of its true nature and import.'

Dr. Greene, in concluding his address, emphasized three respects in which the Church should in his opinion "greatly increase in effectiveness." The first need he felt was "for a more effective religious education." Secondly he felt that . . . "in a world of political corruption, economic exploitation, and other forms of social and individual immorality, our conduct, to be Christian, must be militant. We *must* take sides on every social issue which concerns the lives and characters of men and women; to be indifferent to social abuses, whatever their nature, is to betray our Christian faith. . . . Accordingly the clergy, as the official spokesmen of the Church, must take sides on major social and political issues or forfeit the respect and confidence of those who look to them for leadership."

The third great need, which Dr. Greene cited as the most pressing of all, is for "a renewed spiritual vitality" (Continued on page 13)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The by-line is not quite accurate. In Ohio there is a college, Antioch, that operates on the theory that experience is as important as class work. The students therefore divide their time 50-50 between the two, with the students being placed on various jobs during the six years that it takes to get a degree from the institution. THE WITNESS has a young man from the college for a ten week period and it is my job to teach him what I can about religious journalism; how to write news; how to persuade people to subscribe to the paper; how to secure advertising and all the rest of the various tasks that fall to the manager of a paper like this. Many of the news paragraphs in this issue, and in forthcoming issues for the balance of 1939, are written by this student. You can play a little fireside game if you like—take a pencil and check off the items that are written by the neophyte and those written by this old gray bearded who has been two-fingering a typewriter for twenty years. He already is one up on me—he uses all ten fingers which only goes to prove how modern education has improved. Who knows, he may run me out of my job—and no postals, please, saying "I hope so."

* * *

The Way to Help Spanish Refugees

After receiving the article on Spanish refugees that appears in this paper, a communication was received from the Cincinnati Committee for Relief of Spanish Refugees, the Rev. Frank H. Nelson, chairman, setting forth the way to aid these people. Five dollars a month enables you to "adopt" a child, who is then taken from the crowded concentration camp and placed in the new colony for children, managed by a staff of fourteen teachers. Mrs. Joseph Fletcher, 637 June Street, Cincinnati, the secretary, hopes that many Church people and organizations will want to "adopt" a child. She also says that yarn, knitting needles, sewing materials are also badly needed and hopes that Auxiliaries and other parish organizations will send her things to be forwarded to France.

* * *

San Joaquin Reports Progress on Canvass

Bishop Sanford of San Joaquin reports greater vigor in preparations for the every member canvass than at any time in the history of the district. He writes: "I have visited

or shall visit every congregation in the district before the end of October. The responses have been, I think, remarkable. The parishioners, even in two places where the red ink statements have been as thick as leaves, are hopeful for an advance over other years."

* * *

Missions An Antidote For War

The missionary program of the Church is the antidote for war and evil, declared the Rev. Charles Sheerin, vice-president of the National Council, in inaugurating a series of broadcasts over a New York station on October 22nd.

* * *

Bexley Hall Has Centennial

The centennial of the laying of the corner stone of Bexley Hall, theological seminary of Kenyon College, was celebrated at Gambier, Ohio, October 22-24.

* * *

Providence Parish Has Anniversary

The Rev. Frederic S. Fleming, rector of Trinity Parish, New York, is to be the preacher at a Solemn Pontifical Mass which opens the celebration of the Centenary at St. Stephen's, Providence, on October 29th. He was formerly the rector of the parish. The celebrant at the service is to be Bishop Ivins of Milwaukee. The celebration is to cover a two week period, with various events at week-day meetings. On Sunday, November 5th the preacher is to be Father Whittemore of the Order of the Holy Cross, and on the 12th Bishop Perry is to pontificate at a Solemn High Mass and preach. The Rev. Charles Townsend is the rector of the parish.

* * *

Bishop Stewart Makes Awards to Winners

Bishop Stewart of Chicago last week presented the prizes to the winners of the third annual Bishop's Pence awards at the sixth annual meeting of the Order of Pencemen at Grace Church, Oak Park, Illinois. The meeting celebrated the collection of \$130,000 in pennies from nearly 12,000 church families during the six years the plan has been in effect. Bishop Stewart and Dr. Harold Holt, rector of Grace Church, addressed the gathering of 250 churchmen and women.

* * *

Both Could Be Wrong

We reported last week that William R. Castle, former National Council member and at one time member of the state department, wired the Presiding Bishop to warn the Council against taking any ac-

Off-Moment Department



Not quite an Off-Moment perhaps for we rather suspect that this smiling gentleman knew his picture was being taken. In any case it is the Rev. Otis Rice, rector at Irvington, New York, and was taken at the Wellesley Conference where he is always one of the most popular lecturers.

tion on the matter of neutrality and embargo since "it is a serious mistake for the Church to take any stand on a political question." The reply that went to him was pat and to the point, "that the Council feels it has a right to take a stand on a political question if a clear moral issue is involved." So far so good; but then the Council went on to inform Mr. Castle that no action was being taken on neutrality or the embargo since no moral issues were involved. Certainly when a Neutrality Act has aided the war lords of Japan to inflict such suffering on the people of China, and contributed so largely to the defeat of the Loyalist in Spain, a moral issue is raised, and I for one do not think the Church will have the respect of people until it speaks out boldly on such issues that mean life or death to hundreds of thousands of people. Of course to take a stand means vigorous protests from those who differ, but what of it. The leaders of the Church ought to make up their minds where Christ would stand on each major issue, speak their piece in His name and take the consequences.

* * *

Memorial Window to Former Rector

Calvary Church, Tarboro, North Carolina, held a special service on October 24th to consecrate a window in memory of the late Rev. Bertram E. Brown, rector of the parish for

over a quarter of a century. Bishop Penick was in charge of the service. The window was designed and executed by the Payne-Spiers Studios of New York.

* * *

Woman's Auxiliary Conference Held

Mrs. Fred Ramsey, the Provincial President of the Woman's Auxiliary, led a five day conference at Christ Church, Raleigh, North Carolina, October 9-13. Meetings were held both in the mornings and afternoons, with one special evening meeting designed for those women who are employed in business.

* * *

Leadership Training Conference Held

The Young People's Fellowship of the Diocese of Washington sponsored a leadership training conference at the College of Preachers, Washington Cathedral, the week-end of September 30 and October 1. The president and one other representative were invited from every parish Y.P.F. group, whether affiliated with the diocesan organization or not. The Amsterdam Conference was the topic for the lectures and discussions, including a session in which ways and means of using the Amsterdam findings in programs were discussed. A similar conference, on the



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same subject, was held recently in the diocese of Texas.

* * *

Mrs. Oldham Entertains Wives of Clergy

Mrs. G. Ashton Oldham was hostess to the wives of the Albany clergy at their tenth annual luncheon at the Bishop's House, October 10. Under her direction the Clergy Wives Club was organized ten years ago for the promotion of friendship, the annual luncheon in the autumn and the house party in the spring bringing the members together informally.

* * *

Federal Council of Churches Brands War an Evil Thing

A resolution, which called upon churches "to repent" and which branded "war as an evil thing contrary to the mind of Christ" was unanimously passed last week by the fifty delegates at the adjourned meeting of the executive committee of the Federal Council of Churches. The unanimous vote was astonishing since the original meeting was compelled to adjourn because of the diversity of opinion among the delegates.

* * *

Bishop Manning Lays Corner Stone

Bishop Manning of New York laid the corner stone of a new edifice for St. Mark's chapel in the Nepara Park section of Yonkers on October 15. When completed the new chapel will accommodate 180.

* * *

Dean Welles Says Americans Might Become Spectators

Emphasizing his desire to keep America out of war, and asking that his statement be so construed, Dean Edward R. Welles told his congregation at the Cathedral of All Saints, Albany, October 15, that Americans are in danger of becoming spectators. This, he said, is borne out by the large scale on which we are spec-

tators at games. Urging intelligent and Christian interest in the tragic fate of Europe, Dean Welles said: "Nothing can happen to any child of God that is remote from us, because we are members of one family. The whole future of mankind is imperiled by what is going on, and these events should prove to us that you cannot build a golden age with people who have leaden instincts." "The fate of Europe today," concluded Dean Welles, "as one hundred years ago, is threatened by a man of leaden instincts. But, as twelve consecrated individuals once turned

back the tide of barbarism, so today a consecrated Christendom might turn back the flood of paganism and build something better and more permanent in its place. We must be actors, not mere spectators."

* * *

Preaches in Father's Pulpit

The Rev. William H. Melish, son of Rev. John H. Melish, rector of Holy Trinity in Brooklyn, preached his first sermon on October 15 as an assistant to his father with the right of succession. He recently gave up a post as assistant minister of Christ

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession Broadway at 155th New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Clifton Macon, D.D., Locum-tenens
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A.M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.

Thursdays and Holy Days: Holy Communion, 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 Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services

8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue at 71st Street

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

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed. 8 A.M.; Thurs. 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services: 8:00, 9:30, 10:00, 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

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—
7:30 A.M.—Holy Communion
9:30 and 11:00 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Evening Service and Sermon

Weekdays:
Holy Communion—
Mon., Wed., & Sat.—10:00 A.M.
Tues., Thurs., & Fri.—7:00 A.M.
Holy Days—7:00 and 10:00 A.M.

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.

St. John's Church

Lattitown, Long Island

Bishop Frank DuMoulin, Rector

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9:45 A.M.—Junior Church and Sunday School.
11:00 A.M.—Morning Service and Sermon.

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Church, Cincinnati, and a chance to be Canon Almoner of the Cathedral of St. Paul in Washington in order to return to Brooklyn to aid his father.

Synod of Southwest Meets in Texas

The synod of the Southwest Province met at the Good Shepherd, Wichita Falls, Texas, October 17-19, with the Auxiliary having their meeting at the same time. Headlining the dinner was the Hon. Maury Maverick, scrappy mayor of San Antonio, who believes so strongly in the American Constitution and the Bill of Rights that some of his political enemies are trying to put him in jail. Also speaking at the dinner was Bishop Maxon of Tennessee. The speakers at the mass meeting was the Rev. Harold Bowen of Chicago and the Rev. Kenneth E. Heim of St. Louis, while the leader at the Auxiliary meeting was Mrs. Harold E. Woodward of St. Louis, president of the Auxiliary in the Province.

New England Synod Holds Interesting Meeting

The Synod of the Province of New England met on October 24 and 25 in Christ Church Cathedral, Hartford, Conn., with Presiding Bishop Tucker one of the chief participants. Bishop Tucker led a round table discussion on Foreign Missions and gave an address at the dinner meeting in the Hotel Bond. Leaders of other round tables were Bishop Bennett of Rhode Island on domestic missions; Rev. Charles W. Sheerin on national departments; and Bishop Sherrill of

Massachusetts on financial policy. Rev. Robert Dunn of Claremont, N. H., presented an address on "Rural Opportunity in New England." The Provincial organization of the Woman's Auxiliary and cooperating organizations held meetings in conjunction with the meeting of the Synod.

Presbyterians Urged to Aid Labor

The church should "heartily support" labor's right to organize and bargain collectively, Rev. A. J. Muste declared at the annual meeting of the Synod of New York, of the Presbyterian Church meeting October 17th.

A strong and recognized labor movement acts as a bulwark against violent social change, he said. "There has never been a revolution of the 'left' in a country with a strong labor organization. On the other hand, the first thing a Fascist movement does is to smash the organization of labor. In the dictatorships of Europe, where there are no free trade unions, there are no liberties of speech, press and assemblage for any one else, either, and presently we find that free churches are also persecuted and banned." Mr. Muste claimed that a church which had a clear understanding of labor's right

Insurance on Church Property

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1929	\$4,569,469
1930	19,266,953
1931	31,582,357
1932	44,052,395
1933	55,251,189
1934	64,481,892
1935	71,630,161
1936	77,611,542
1937	81,337,470
1938	85,191,100
1939 (7 months)	88,282,542

Aside from the natural desire of the Church to support an institution organized and maintained solely for its benefit, this steady growth in the amount of insurance in force has resulted from the substantial savings afforded by the Corporation through this plan of operation.

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Knowledge Versus Prejudice

In the Episcopal Church today there are, sad to say, many people who were never really taught in earlier years by their parish priests just what The Church is, its beliefs, and its practices. Some priests, even today, merely conduct services.

When the mind and heart have no true knowledge stored preciously away in them, they, not being vacuums, seek to fill themselves with what they feel are equivalents. When one doesn't know a teaching or a symbol, one gets to imagining, then assuming, that his notion about it is true, so in the Church today we have hundreds of earnest people, untaught, but full of notions, personal notions, which being personal, soon become prejudices. Right there has been the tragedy of many a parish priest, many a parish, and countless parishioners.

Parishioners who have locked up their hearts and minds to further teaching are outside our reach. God only can help them, and then by a miracle. But to those who want to know more about their Church, we have all the necessary means.

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to organize is in a position to show labor that it needs the Church.

* * *

Eighty-fifth Anniversary of Church Celebrated

The eighty-fifth anniversary of St. Paul's Church, Des Moines, Iowa, was celebrated on October 18-22. St. Paul's is now a parish of 650 active communicants, 852 confirmed persons and 1,023 baptized members and ministers also to visitors from downtown hotels as well as unchurched groups reached through the social work program. Bishop Longley visited the parish October 15th to preach the 85th anniversary sermon and to conduct the service for the dedication of memorials. Bishop Longley and Bishop Keeler, Coadjutor of Minnesota, were the principal speakers at the anniversary dinner October 18th. The rector is the Rev. Ernest Victor Kennan.

* * *

Propaganda Denounced by Clergymen

A statement denouncing the sale or circulation of all propaganda was issued by the clergymen of the Religious Council of the Rockaways in Long Island. This council is made up of ministers of all denominations. The statement read in part as follows: "In times such as these, when cooperation and mutual understanding are indispensable to our country and our people, we most earnestly urge that the different religious groups in our community stand together and work together in order

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

that our common religious heritage may be safeguarded and preserved. We desire to put ourselves on record as deploring the sale or circulation of any propaganda calculated to arouse a feeling of ill will among the members of the religious groups in our community and we call upon our people to ignore any appeals to racial and religious hate." The statement was obviously directed at Father Coughlin and his magazine, though they were not named.

* * *

Nebraska Church Named In Will

The University Episcopal Church of Lincoln, Nebraska, which serves the students of the University of Nebraska, received \$2,500 by the will of Anne Stuart, prominent Lincoln woman who died September 13th.

* * *

Seabury-Western Has Large Enrollment

The Seabury-Western Theological Seminary in Evanston, Illinois, opened on October 2nd with nineteen men entering for the first time. Eight dioceses are represented in the student body. The faculty of the Seminary remains the same, with Bishop

McElwain continuing as Acting President and Dean.

* * *

Negro Work

Commission Meets

Chaired by Bishop Stewart of Chicago, the General Convention's joint commission on Negro work met in New York on October 13. The extent of hospital resources for Negroes in North Carolina and care of Episcopal Church students in non-Church Negro schools were the two chief subjects considered with further investigation ordered. The com-

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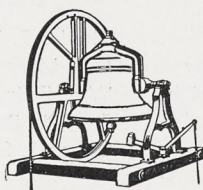
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mission's committees on hospitalization and education, both chaired by Bishop Penick of North Carolina, will carry on the investigation. Bishop Scarlett of Missouri, was named chairman of the commission's new committee to confer with the National Council committee on strategy and policy, for consideration of a definite policy of work among Negroes and the advisability of appointing a Negro executive secretary.

* * *

Duty to Stay Out of War, Says Fosdick

The United States is under a "solemn obligation" to the world to stay out of war, both in Europe and Asia, said Rev. H. E. Fosdick from the pulpit of Riverside Church, New York, on October 15. There is now a considerable majority of Americans who would refuse to have anything to do with armed conflict but the longer this war continues, the thinner their ranks will become, he said. Certain men with "insular minds" in favor of staying out of this war now "will not stand the gaff." If America enters the war it will be because of the national sense of "mission" he warned. Even now the propagandists are building up this sense of mission within us. "So our sense of mission played on by the appeal to our national pride will get us into this war unless we dig deep other positive channels for our sense of mission to flow in, namely, that our solemn duty to the world is to stay out and preserve inviolate the trusteeship that has been committed to us until we can do something constructive for peace."

* * *

Military Training in Church Schools

A fact-finding study of the question of military training in Church schools was ordered by the National Council last year, and the committee, headed by Bishop Strider of West Virginia, presented its report to the Council at the meeting last

week. They had correspondence with 32 Bishops and with the headmasters of 37 schools, of which, it was reported, 26 do not have military training. Those that do gave various reasons for it. Six headmasters took the "character building and discipline" line; four said it was "to qualify the boys for commissions" while the head of one institution stated that military training had "certain spiritual values."

CHURCH MUST TAKE SIDES ON VITAL SOCIAL ISSUES

(Continued from page 8)

ity within the Church itself." Elaborating on this thought, the Princeton professor said, "Spiritual indifference is by no means confined to the non-Christian, and his accusation that we within the Church lead worldly and undedicated lives too often hits the mark."

I believe this single sample is sufficient to enable one to realize the stimulating quality of this volume. Other addresses in the book are by the Very Rev. Henry B. Washburn, the Rev. Frederick C. Grant, the Rev. Leicester C. Lewis, the Rev. Charles W. Lowry, Jr., the Rev. William H. Nes, and the Rev. S. Whitney Hale.

CLERGY NOTES

(Continued from page 2)

STOWELL, H. A., rector of Trinity Church, Pine Bluff, Arkansas, and senior presbyter of the diocese, suffered a heart attack while on his vacation in August and is now convalescing.

TROTT, THOMAS, formerly of the diocese of North Carolina and now retired due to ill health, has been able to leave Davis Hospital in Statesville, N. C., and is residing with his brother in Kannapolis, N. C.

WILSON, C. A. has resigned the rectorship of St. Luke's Church, Billings, Montana, to become dean of St. Peter's Pro-Cathedral at Helena, Montana.

WOOLVERTON, H. L., curate of St. Paul's Church, Des Moines, Iowa, has resigned to accept the rectorship of St. James' Church, Goshen, Indiana.

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CHURCH CRAFTS** 1857

CLID

MONTHLY BULLETIN

OCTOBER, 1939

CHINA RELIEF

AS HAS been reported in this Bulletin from time to time, the Rev. Kimber Den, famous throughout the world for his work for lepers in China, returned to his native land after a furlough in the United States to develop work with children orphaned by the Japanese invasion. A letter from Mr. Den, just received, tells of his thrilling adventures in reaching his family in the interior of China. He goes on to say: "During the period of war, with all its ruthless bombings and indiscriminate air raids, we are living under constant dangers and trials. But a simple child-like faith in the loving care and protection of our Father helps to keep us constantly in a mind of peace and with a sense of safety. The days here certainly look very gloomy with all its hardships and trials. However I pray not to escape them but rather to overcome them with more courage and faith. My trip to the United States has, indeed, helped very much to refresh me with new vigor and enrich me with wider vision for the tremendous tasks ahead. We do need very desperately the sympathy of all of our American friends, both in the form of prayers and financial assistance. It is very comforting and consoling to know that we are not suffering alone in this dark hour, but that we do have the support of the CLID and others of the Church in America. My plan for starting an orphanage for those homeless children in war-stricken areas is now well under way. I am now looking for a safer place, further in the interior, where I can start a refugee camp. It costs about \$500 to put up a cottage for twenty orphans, and \$15 a year to take care of all the expenses of each child. It is my hope to take in three hundred children as our first batch, enlarging the number as the work develops and the financial resources increase. The need is great and the task tremendous. But it gives me an unusual opportunity to serve both the Church and the country. I am sure that many of our friends in the United States would like to help. China will never forget what you do for her in this nightmare of necessity. Kindly keep me always in your prayers."

It is our hope that not only CLID members but Church people generally will generously support this great work. A cottage for twenty orphans for \$500; an orphaned Chinese child cared for *an entire year* for but \$15. We present the appeal not only to individual Churchmen but to parishes, Auxiliaries, Young People's Fellowships and other agencies of the Church. Checks should be made payable to "Emergency Committee, CLID," or if you prefer to the Rev. Kimber Den, and sent to CLID headquarters in New York, 155 Washington Street, for forwarding.

COMMITTEE

THE executive committee of the CLID met on September 29 in the parish house of St. George's Church, New York, with nine members present. The executive secretary presented a report on past activities and plans for the coming months, including a large number of speaking engagements and several conferences. Plans for an interdenominational conference were discussed and the executive secretary was appointed to serve on the committee of the United Christian Council for Democracy, sponsoring the conference. The treasurer reported receipts for the first nine months of the year of \$5,046 and expenditures of \$4,138, leaving a balance on October 1 of \$908. It was pointed out however that most of the larger pledges for the year had been paid in full so that receipts for the balance of the year would doubtless fall off unless the rank and file of the membership paid their dues. Nominations for officers for 1940-'42 were presented by the nominating committee and the office directed to send a postal ballot to all dues-paying members before the end of 1939. Following a discussion of plans for meetings at the 1940 General Convention the meeting adjourned.

CIVIL LIBERTIES

THE CLID is cooperating with the American Civil Liberties Union in a series of meetings to be addressed by Roger N. Baldwin, director of the ACLU. Meetings have already been held in Washington, Richmond, Louisville, St. Louis, Kansas

City, Topeka and Albuquerque. On October 28th the meeting is in Phoenix, Arizona, in charge of Bishop Mitchell. Places of future meetings, with dates: Los Angeles, October 29; San Francisco, November 4-5, where the chairman is to be Bishop Parsons, president of the CLID; Portland, Oregon, November 12-13; Seattle, Washington, November 14-15; Spokane, Washington, November 16; Boise, Idaho, November 17; Salt Lake City, November 18; Denver, November 19; Omaha, November 20, and Chicago, November 21. The CLID also cooperated with the ACLU in the national conference held in New York on October 13-14, at which one of the banquet speakers was the Hon. Jerry Voorhis, Congressman from California and a member of the CLID.

CHAPTERS

LAST winter the CLID in Boston assisted in conducting a series of lectures at the Church of the Good Shepherd. These were so appreciated by the congregations that the vestry unanimously decided to conduct another discussion series this fall and invited several members of the CLID to assist. Sunday evenings during October they met in the Smith Owen Dexter memorial room, a location particularly fitting since the late Smith Dexter was a pioneer worker for peace and a member of CLID. The general theme was "The Christian Attitude Toward War." The Rev. Burdette Landsdowne and Miss Dorothy A. Hickie, both members of CLID, directed the course. A conference of the Boston Chapter is also to be held, led by the national secretary. The dates have been tentatively set for December 4-5. . . . The members of the CLID in Ohio are to hold a regional conference at Trinity Church, Columbus, on November 11th on the general theme, "What can a Christian do in these times?" The conference is to open at 11 A.M. and close with a service at 4 P.M. The speakers are to be the national secretary, the Rev. Clifford Stanley, the Rev. Joseph Fletcher, Mr. Stanley Matthews and the Rev. Wilford Cross. Those planning to attend are asked to notify the Rev. Wilford Cross, president of the Cincinnati Chapter, 4429 Ash-

land Avenue, Norwood, Cincinnati, Ohio. The public of course is invited. . . . A meeting of the St. Louis members is to be held at the time of the meeting of the House of Bishops, November 8-9. . . . The first fall meeting of the Morningside Chapter of the League was held at Windham House, New York City, on October 23rd, with the national secretary as the speaker and with the Rev. Edward Roche Hardy of the General Seminary faculty presiding.

REFUGEES

AN ARTICLE in this number presents the story of the Spanish Refugee Camps in France. But the story does not end there. These people—180,000 of them, including 35,000 children—are being moved to other countries as the opportunity presents itself and as money is found for their passage. One of the greatest opportunities has been offered by the government of Mexico that has turned over to these Spanish people a large area in Lower California. Over 2,000 of them arrived there recently on the refugee ship *Sinaia*, their expenses paid by the North American Committee, with which the CLID is affiliated. The best work being done for Spanish refugees by the CLID is being done by the Cincinnati chapter, which has already raised several hundred dollars to aid this work. As these notes are written the exciting story reaches us of a Spanish family being re-united in Mexico to start life anew, due to the gift of one member of the CLID. One hundred dollars removes a person from a refugee camp in France and establishes him with his people in Mexico. Donations, great or small, sent to the office of the CLID, will be forwarded to the North American Committee and used for this purpose.

INTERCESSIONS

O GOD, Master Workman, we sense Thy presence in the labor movement, in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and surfdom to stand gazing toward the dawn of a greater freedom. We praise Thee for the brave spirits who led the way; who dared risk even their children's bread in their endeavor to improve the lot of all. Help Thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in factory and field. Preserve them from temptation to selfish complacency in partial gains for any favored craft, race or nation. Guard their leaders from lust for personal power and guide them in service for the common good.



HON. H. JERRY VOORHIS
Speaks at New York Conference

Help the workers of all lands to stand shoulder to shoulder for justice and peace; granting them the wisdom to seek a world of peace and plenty by means of peaceful organization, keeping their movement free from hate and violence. Bring, at last, all workers by hand or brain into worldwide brotherhood; into closer fellowship with Thee, the Father of us all. All of which we ask in the name of the Carpenter, Jesus Christ, Our Lord. Amen.

O LORD, who dost feel the pain of the world and lookest upon all sick and suffering persons, enfold them with Thy love, especially the suffering people of China and the refugees from Spain and Germany. Grant that in the midst of pain they may find Thy presence; to doctors, nurses and others aiding them, grant tender hearts and healing hands, and give them health again in body and soul, for Thy tender mercy's sake. Amen.

CONFERENCES

THE CLID is cooperating with other organizations in a conference to be held in New York City in Mid-November, sponsored by a committee of five hundred, headed by Professor Franz Boas of Columbia University. The conference is to deal with the war crisis and how to maintain democracy in the United States. Mrs. Walter Russell Bowie and Miss Elizabeth Spofford, both of the CLID, are on the arrangements committee. . . . Plans are also being developed for an interdenominational conference to be held in New York on Lincoln's Birthday, 1940. The hope is that all organizations of the various churches that are similar in purpose to the CLID will hold their annual meetings on the week-end of

that holiday, with joint mass meetings being held under the auspices of the United Christian Council for Democracy to be addressed by nationally prominent Christian leaders.

LABOR FRONT

BISHOP PARSONS, president of the CLID, addressed the national convention of the Congress of Industrial Organizations, meeting earlier in the month in San Francisco. . . . Lucy Randolph Mason, CLID member, continues to serve as the public relations representative of the Textile Workers Union, and reports great progress in organizing the textile workers of the South. . . . Mrs. Franklin D. Roosevelt was recently asked to cite any steps she thought might be taken to help in solving the problems discussed in John Steinbeck's "The Grapes of Wrath." She replied: "The only suggestion I have to improve conditions is some kind of an organization of these migratory workers who regularly follow the crops and who are really needed to harvest fruits and vegetables. They travel from Florida to Maine, and from the Imperial Valley in California to the state of Washington. If the groups in the different parts of the country could be organized so that it was possible to know approximately the number of workers who were coming each year, and to have mobile schools which traveled with them, and better camp conditions, in each locality, I think that a great step forward could be taken."

A serious effort to accomplish what Mrs. Roosevelt proposes is now being made by the United Cannery, Agricultural and Allied Workers Union. The union, through Mr. Gardner Jackson, who for seven years has worked on the agricultural workers' problem both independently and as a governmental official, is now organizing a National Council to aid them in the work. The executive secretary of the CLID has accepted membership on the Council.

Are You a Member?

If you can subscribe to this statement you qualify as a member of the CLID:

"I desire to become a member of the Church League for Industrial Democracy, it being my intention to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society."

Further information from

**Church League for
Industrial Democracy**
155 Washington Street
New York City

"NIGHTMARE OF NECESSITY"



KIMBER H. K. DEN

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INDIVIDUALS—AUXILIARIES—PARISH—YOUNG PEOPLE—\$500 to build a cottage to care for 20 orphans. \$15 from you will provide for a Chinese child FOR AN ENTIRE YEAR in a camp managed by this distinguished Chinese clergyman whose work among lepers has won for him international recognition.

THE EMERGENCY COMMITTEE OF THE

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street

New York City

Bishop Edward L. Parsons
President

Mr. William F. Cochran
Treasurer

MAKE CHECKS PAYABLE TO "THE C.I.I.D."