

February 1, 1940  
5c a copy

# THE WITNESS



J. WARREN MADDEN  
Tells Churchmen of Labor Relations

## REPORT OF CHURCH CONFERENCE



## SCHOOLS

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

### THE DEAN

Chelsea Square New York City

For Catalogue Address the Dean

### Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

### The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.  
Theological Seminary Alexandria, Va.

### Berkeley Divinity School

New Haven, Connecticut  
Affiliated with Yale University  
Address DEAN W. P. LADD  
86 Sachem Street

### TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

### CARLETON COLLEGE

Donald J. Cowling, President  
Carleton is a co-educational liberal arts college of limited enrollment and is recognized as the Church College of Minnesota.

Address: Assistant to the President  
CARLETON COLLEGE  
Northfield Minnesota

### FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

### St. Faith's School Saratoga Springs, Health Centre of America

Episcopal School for 60 girls, ages 8-18. Tuition \$550. Regents' examination for college entrance. Business, Art, Music, French, Winter Sports.

The Rev. F. Allen Sisco, Ph.D., Rector  
Protection, Care, Health, Education

## CLERGY NOTES

DALEY, FRANCIS D., formerly rector of St. Luke's, Altoona, Pa., is now the rector of Trinity, Pine Bluff, Arkansas.

EASTMAN, FREDERICK S., in charge of St. Peter's, Akron, Ohio, has retired.

NICOLA, MILTON G., formerly rector of Grace Church, Mansfield, Ohio, has accepted the rectorship of Grace Church, Ravenna, Ohio.

NORTON, DAVID W., JR., formerly rector of Holy Trinity, Marlborough, Mass., has become a member of the staff at the Advent, Boston.

PFEIFFER, ROBERT A., curate of All Saints', Pasadena, California, has accepted the rectorship of Christ Church, Tacoma, Washington, effective March first.

ROOT, JAMES F., rector of St. Luke's, Utica, N. Y., has been appointed Episcopal chaplain at the state hospital, Marcy, N. Y.

STOWELL, HANSON A., for 26 years the rector of Trinity, Pine Bluff, Arkansas, recently resigned because of ill health.

VAUGHAN, FORREST E., was advanced to the priesthood on January 22nd by Bishop B. D. Tucker at Trinity Cathedral, Cleveland. He has accepted the rectorship of Christ Church, Madison, Wisconsin.

YOUNG, GATES E. M., chaplain of the soldiers' home, Sandusky, Ohio, has accepted the rectorship of St. Andrew's, Youngstown, Ohio.

### ALL SAINTS' EPISCOPAL COLLEGE

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts. Mild Climate. Outdoor Sports.  
Address:

The Rev. W. C. Christian, Rector

### DeVeaux School

1852-1939

Niagara Falls, New York

A Church preparatory school for boys from the sixth grade. Small classes. Experienced instructors. Students may enter at any time and in any grade above the fifth. Enrollment limited to 120.

The Rt. Rev. Cameron J. Davis, D.D.  
Bishop of Western New York  
President, Board of Trustees

For catalogue, address

Geo. L. Barton, Jr., Ph.D.  
Headmaster

DeVEAUX SCHOOL  
Niagara Falls, N. Y.

## WITNESS TRACTS

Why Believe in God? by Samuel S. Drury.

Why Believe in Jesus? by Albert Lucas.

Why Missions? by Edmund J. Lee.

Why Worship? by Charles Herbert Young.

What Christianity Demands of Me by

Edric A. Weld.

What Christianity Demands of Society

by G. Gardner Monks.

What It Means to Be a Disciplined Christian

by Charles L. Street.

Why Pray? by Oscar Randolph.

The Meaning of the Real Presence by

G. A. Studdert-Kennedy.

5c for single copies

50c for a sample set

100 (assorted if you wish) for \$3.00

Use these in a tract rack in your church

## WITNESS BOOKS

6140 Cottage Grove Ave. Chicago

## SCHOOLS

### KEMPER HALL

KENOSHA, WISCONSIN

Episcopal Boarding and Day School. Preparatory to all colleges. Unusual opportunities in Art and Music. Complete sports program. Junior School. Accredited. Address:

SISTERS OF ST. MARY

Box W. T.

Kemper Hall Kenosha, Wisconsin

### CATHEDRAL CHOIR SCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

## HOLDERNES

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W,

Plymouth, N. H.

## Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.

The Church Divinity School of the Pacific  
BERKELEY, CALIFORNIA  
Dean, Henry H. Shires 2457 Ridge Road

## THE DIVINITY SCHOOL

Philadelphia, Pa.

A three year Course, leading to the Degree of Th.B.; eight months Theological Studies, two months Clinical Training each year.

Graduate Studies, leading to Degrees of Th.M. and Th.D.

Department of Women, three year Course and Clinical Training, leading to the Th.B. Shorter Course for professional women.

ALLEN EVANS, Dean 4205 Spruce St.

## ST. AGNES SCHOOL

A Resident and Day School for Girls  
GENERAL COURSE: MUSIC AND ART  
SPORTS OF ALL KINDS  
New Fireproof Building

Miss Blanche Pittman, Principal  
Loudonville Road, Albany, N. Y.

## Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to

Rev. Oscar deWolf Randolph, D.D., Rector



*Editor*

IRVING P. JOHNSON

*Managing Editor*

WILLIAM B. SPOFFORD

*Literary Editor*

GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*

FRANK E. WILSON

WILLIAM P. LADD

GEORGE I. HILLER

CLIFFORD L. STANLEY

ALBERT T. MOLLEGEN

Vol. XXIV. No. 1.

FEBRUARY 1, 1940

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

## IS THE CHURCH A FAILURE?

*By*

BISHOP JOHNSON

EVERY once in a while we hear someone say that the Church fails to do this or that as though the Church were an automatic stoker which the Lord had provided to do our work for us and to keep the fires burning regardless of our own failure to supply the stoker with fuel. In the first place the Church is not a person but an institution which like all organizations is dependent upon two things for its effectiveness: God's gifts and man's efforts in the use of those gifts. It can no more operate without man's cooperation than can a university provide learning without the urge of the students and the work of the professors. If it fails to educate the failure is not due to the curriculum but to those who fail to maintain its efficiency. If we turned our colleges over to women and children and then condemned them because they failed to function effectively, men would satisfy their vanity and demonstrate their futility. On the contrary, we equip our universities with adequate buildings, large endowments and enthusiastic alumni and yet we do not create a love for learning in the United States.

By the same token we are critical because the Church which operates with half-hearted support and with inadequate financial backing does not accomplish a far more difficult task. For it is easier to make men intelligent than it is to make them righteous. As a matter of fact Christ would not be welcomed in a financial corporation, a labor union or a political caucus today. They would welcome His approval of their benevolent purposes but would bitterly resent His condemnation of their own selfish objectives. It is difficult to understand how the disciples of the Master can accomplish that which the Lord Himself could not achieve.

It is far easier to induce men to act intelligent-

ly than it is to persuade them to love their enemies. It was probably due to this fact that Christ warned His followers that the love of the world was enmity to Him . . . "I pray not for the world but for those whom thou hast given me." Viewed from the standpoint of the Christ, His Kingdom was one which the world would reject and which could have no partnership with the kingdoms of this world.

THERE are no Christian nations and never have been states which would welcome Christ as their ruler. Wherever Church and State have united, the Church has been sacrificed to the demands of the State. The combination has been like the partnership of Smith and Jones, in which Smith put in the money and Jones the experience and Jones took out the money and Smith took out the experience.

The most that Christ's Kingdom can do is to be the leaven that leavens the lump in the three measures of meal, to wit, business, politics, and education. As Mr. Adams has well intimated we have in the last generation turned over our finances and our conscience to these leaders and they have bankrupted us in both. All Christ's gospel can do is to leaven this dough so that some nations are more Christian than others through being leavened with His ethical teaching. But no political leaders have ever loved Christ enough to keep His commandments.

From its very nature the Church cannot use force and when in the history of mankind society has been dominated by the Church, the last state of such domination was worse than the first. The totalitarian state is the plausible effort to give to the masses equal rights by brute force and it results in turning over men's liberties to brutes who



love nothing but their own power. As a Russian exile explained it to me, "When we were under the Czar he owned the land but the peasant owned the crops; now the peasants own the land but the Soviet owns the crops." This explains why millions of farmers died of starvation.

It is a tyranny of words which deprives men of liberty and turns society over to a bunch of gangsters who are supported by a group of fanatics who would cut your throat if you differ from them. You cannot marry love and force without dire consequences and the dictators who claim to love the masses do not know the meaning of love.

If the Church fails in any community, it is because those who compose it are impervious to its message and not because they are superior to it. Wherever men really love God, they will also love their neighbor, for love is the fulfilling of the law. And the laws of human relations are as inevitable as the laws of chemical combinations. Man did not create those laws; he may discover them but if he ignores them in either case he will blow up the laboratory. When man ceases to love and worship God, society reverts to the claw and fang of the jungle from which it emerged and to which it returns when neglected. The Church can be an effective agency only when men love God and worship Him.

Souls are like the soil—you can cultivate them, and produce wheat; you can neglect them and grow weeds; but you cannot subject them to mechanistic treatment because man did not create them and therefore he may not determine the laws that govern them. He may merely discover these laws and his crop will depend chiefly upon his obedience to them. Christ gave us the Church and man has mutilated it, but not sufficiently to prevent those who really are seeking the Kingdom of God and His righteousness from finding it. The Church is no more of a failure than was Christ on Calvary. It would be a failure if it were not for the forgiveness of sin, the resurrection of the body and future judgment. Without these climaxes "we would be of all men most miserable."

Critics of Christ and the Church remind me of the cowboy who had never been to the theater and on his first visit, drew his revolver to shoot the villain in the play. His companion stopped him and said, "Wait until the play is finished and you will see what happens to the villain." There are those who believe that God's world ends in an ash-heap and villains can get away with their stuff with impunity. We need to see the last act before we form our judgments of the play.

It is unthinkable to believe that a brutal dictator is the last word in Creation and that for his pleasure we are and were created. Is the Church a failure or are we indifferent to its appeal?

## Why a Crisis?

By

REINHOLD NIEBUHR

*Professor at Union Theological Seminary*

THE serious nature of the crisis in which our whole democratic way of life stands in America is most perfectly illustrated by the fact that we are approaching the production of 1929 prosperity but have at least eight million instead of one million unemployed. Efficiency in production in other words has made the labor of at least seven million men superfluous. That labor could be used only if all the people had benefited sufficiently from the new wealth which the machine is continually producing to be able to purchase more goods and thus employ the unemployed. Our economic system is destroying itself because it cannot distribute wealth as it creates it.

This basic difficulty is aggravated by the following weaknesses in our general political and cultural situation: We have a particularly ignorant form of reaction in this country. The proof of that is that the next presidential campaign will be fought by the Republicans on the issue that prosperity would return if only taxes were reduced and government interference in business were abolished. This is to ignore every significant fact in the economic situation.

Second, the liberal forces behind the New Deal are tempted to move in the direction of reaction, particularly in their tendency to solve the social problem by increased armament expenditures.

Third, the people on the whole are not aroused to the seriousness of our economic situation because they have been lulled by stop-gap arrangements which only postpone the necessity of facing the ultimate issue.

In meeting this serious situation it is not enough for religious leaders to deal with the problems of justice in terms of pious generalities. We must make the obligations disclosed to us by the faith we hold relevant to the historic and social situation in which we stand.

From an address delivered at the conference of the United Christian Council for Democracy, Cleveland, January 23-25.

## Prayer Book Inter-Leaves

BAPTISM

LOOKED at from a purely architectural point of view the course of baptism during the Christian centuries has been from high to low estate, whereas the other great sacrament, the Holy Communion, has moved in the reverse direction. The first altars seem to have been simply wooden tables, brought in for the Lord's Supper, covered with a cloth by the deacon, and carried



out after the service to be kept somewhere until they were needed again. But by the end of the Middle Ages the altar-reredos became a colossal overhanging structure. Baptisteries, on the other hand, which were such an important feature in the architecture of the primitive churches, gradually ceased to be built. They were replaced by fonts which for long were considered as sacred as altars. But they grew less and less important until in post-reformation England babies were baptized at home from a punch bowl or a tea cup.

The importance which the early Church attached to baptism went back, of course, to the New Testament. There may be a question whether John iii.5 and Matt. xxviii.19 record our Lord's own words, but there is no question of the important place which baptism occupied in the Acts of the Apostles and the Pauline Epistles, and it is hard to believe that these documents do not reflect our Lord's own teaching. And the situation which the Church had to meet in the early centuries tended to magnify the importance of baptism. The elaborate initiations into pagan mysteries had their counterpart in the Christian disciplinary system as it is reflected in the Apostolic Tradition of Hippolytus and the Didascalia.

The baptisteries, capacious as they were, must have been too small to hold the crowds of well-trained catechumens who gathered in them for baptism on the great festivals. S. Chrysostom in 404 A.D. although he was then in the custody of the imperial guard, insisted on going to his cathedral church of S. Sophia on Easter Eve to baptize his candidates himself. Three thousand were assembled, but soldiers broke up the service, and the ensuing violence actually stained the baptismal water with blood. We learn this from S. Chrysostom's own account sent to Pope Innocent immediately after the event.

But the disciplinary system was too strict. The idea that the holiness of the Church must be kept intact and that there could be no repentance for mortal sin made baptism something to be dreaded or at least to be postponed until death drew near. Country people left their children unbaptized because they could not bring them to the city baptistery. And when a bishop died, and before his successor was appointed children had to die unbaptized. As the number of Christians increased the number of new converts declined, and the general baptism of infants which resulted sent the primitive disciplinary system into its decline, and the conversion of the barbarian tribes gave it its death blow. Bede tells us how the Christian missionaries made a bargain with the pagan king Paeda that he could secure a Christian wife if he

would be baptized and would in addition have all his people baptized. Such a proceeding must have been repeated many times. Thus the significance of baptism declined.

There is much more to the story, and some reader of THE WITNESS may ask me to recommend a book in which the whole subject is adequately treated. My answer in advance must be this—that I know no scholarly, comprehensive, and up-to-date treatment of Christian baptism in any language. This is another proof of the low estate to which baptism has fallen in the modern Church.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and communications may be sent.

## Tolerance and Moderation

By RALPH W. SOCKMAN

*Pastor of Christ Methodist Church, New York*

THE ill dispositions of the world, religious, social and political, are not to be reconciled by extremists and fanatics who lack the spirit of forbearance. Causes that are strong do not need to be showing their muscles and clenched fists. Reason that is sure of truth does not need to shout. Religion that is confident of its force can be fair enough to study both sides of a question.

There was none of the narrowness of fanaticism about the man of Nazareth, who dined with Pharisees and publicans, who chose Samaritan foreigners as heroes for his parables and paid high compliments to Roman centurians. He did not display that single-track intensity which characterizes the man of one idea. The true Christian platform is one of broad tolerance.

Genuine moderation, however, has many counterfeits. In trying to see all sides of a question, men sometimes do not focus on any course of action. Seeing the weaknesses and blunders and selfishness of all parties, they attach themselves devotedly to none. They remain dilettantes in religion, dabbling a little on the edges of various groups but never whole-heartedly committing themselves to any.

Vital, enduring religion is not nourished by the beliefs which drip off the eaves of other people's minds. The man who would exercise Christian moderation must hear what other people think but he must also think for himself if he is to arrive at any definite goal. Too many of us think we are open-minded and broad, while, in fact, we are simply unsettled and unclear.

No man has risen high above his fellows who has not had something of the enthusiast in his nature. Enthusiasm awakens latent powers.



Enthusiasm makes men magnetic. Difficulties before which cleverness fails disappear before earnestness. Men of enthusiasm have been the life of the church, reforming its abuses, planting its missions, founding its colleges.

## *Telling the Truth*

I HAVE just done a terrible thing. In the depths of remorse I sit wondering whether I can undo it. How can I evidence my penitence or what apology can I make?

I have told the truth.

Somehow or other, people have a strange idea about a clergyman. They expect him to be truthful and above reproach, but then they do not exactly expect him to tell the truth.

My mail brought a request which read—"Will you please tell us all that you know about Mr. A., his character and financial responsibility? He has given you as a reference."

My reply ran—"I found his name on the register of this parish when I came here five years ago. He has two children and one wife. I met them once. They do not attend church. The children do not attend the Church School, the reason given on the visitor's report is—'Father says it is impossible for him to get up on Sunday, it is the only morning he has to sleep.' He is not on the treasurer's books so I cannot tell you anything of his financial condition, or of his willingness to meet his financial obligations, in fact so far as I know he never assumed any. As no member of the family ever attends church and as there have been no deaths or serious sickness in the family they have not had an occasion for calling for the services of a clergyman. I have as you requested told you all I know about the gentleman in question. Since he gave my name as a reference, he apparently did not expect you to receive much information."

I did not send this reply, but instead I sent it to Mr. A. with the comment that I had failed to answer the request for a reference since this was the only kind of a letter I could write.

Was he "burned up," and did I get told. In the great lot of things which I got told was, "Any clergyman worthy of the name, would know that a man's relationship to the Church, and his financial contributions thereto are of a confidential nature. You certainly have a strange conception of your calling, and you had better not send any such letter."

I did not—but undertook a second effort which ran thus—"All that I know of the gentleman is of a confidential nature, and he explicitly requested that I not tell the truth."

As they say on the radio—"These characters are entirely fictitious, resemblance to any man or group of men, living or dead, is purely coincidental."

I have merely shared with you one of the parsons problems—I really faced this one tonight, and it provoked these thoughts. How did I solve it? I didn't. There is another unanswered letter on my desk—which will be charged to the "unbusiness like methods of the clergy."—THE POOR PARSON.

## *Prayer for the Hungry*

OTHOU who art the Creator and Sustainer of this world, with shame we see that our cities and towns today are inhabited by those who have been thoughtlessly and needlessly deprived of the food, clothing, and shelter to which all men are entitled as children of Thine.

As we look into the white light of Thy divine love, we know that this has come about, not by Thy will, but by the sheer weight of our own sins of neglect and indifference.

We have allowed the greed for gain to snatch the bread from the mouths of hungry children.

We have stood idly by while thoughtless or cruel men have played politics with the pressing needs of the unemployed.

We have blindly accepted the lies spread by the selfish about the weak and oppressed, while their miserable relief dole has been consumed in the silent bitterness of bodily want and spiritual despair.

We have been careless with the health of the down-trodden and have allowed the ravages of disease to break up the homes of the helpless poor.

Too often we confess that our provision for Youth has been so inadequate that many have lost courage and drifted hopelessly into lives of crime and prostitution.

And, worst of all, in our woeful ignorance and Pharisaical self-righteousness, we have despised the jobless and hungry of the land, pretending to ourselves and to the world that they were all too lazy to work. Thus we have cruelly added a moral stigma to their bitter cup of physical suffering.

O Merciful Father, stab our hearts awake in this dark hour. Inspire the rulers of our land to lift at once this burden of needless suffering. Answer speedily for all the people the ancient prayer "Give Us This Day Our Daily Bread." Guide and inspire us that our faith in Christ's Kingdom of brotherhood for all men will be reflected in our actions. And in all that we may do, Thine be the Power and the Glory, forever. Amen.

REV. W. B. WALTMIRE.



## UNITED COUNCIL HOLDS CONFERENCE ON VITAL ISSUES

A stimulating and at times exciting three day conference of the United Christian Council for Democracy was held in Cleveland, January 23-25, with 370 registered delegates from all parts of the country present, representing the ten denominational organizations affiliated with the Council. Other hundreds attended the public meetings, with 1,200 attending the mass meeting and 750 present at the conference dinner. The speakers at the mass meeting were Bishop Francis McConnell of the Methodist Church, the Rev. Bernard Claussen, pastor of the First Baptist Church of Pittsburgh, and Mr. Malcolm Ross, director of information of the National Labor Relations Board, who read the address of J. Warren Madden, chairman of the Board, who was prevented from attending by illness. The address will soon be available as a pamphlet. The chairman of the meeting was Bishop Beverley D. Tucker of Ohio, with the choir of Oberlin College furnishing the music. There was missionary fervor at both the mass meeting and the dinner, with the Rev. McNeill Poteat, pastor of the Euclid Avenue Baptist Church, where the conference was held, leading in the singing of rousing hymns.

The speakers at the dinner were the Rev. Reinhold Niebuhr and the Rev. Harry F. Ward, both professors at the Union Seminary, New York, with the Rev. John Paul Jones, Brooklyn pastor and president of the Presbyterian Fellowship for Social Action, the chairman. Pointing out that our economic system is destroying itself because it cannot distribute wealth as it is created, Dr. Niebuhr declared that it was not enough for religious leaders to deal with the problems of justice in terms of pious generalities. "We must make the obligations disclosed to us by the faith we hold relevant to the historic and social situation in which we stand."

Dr. Ward presented an analysis of the world situation in a broadcasted address which was greeted with prolonged applause on the part of the overflow audience. "Our religion," he declared, "wants brotherhood within our nation and between all the nations of the earth, but the people want bread. That means education and socially useful jobs for their children. Without bread for all there can be no brotherhood. Without brotherhood there cannot be enough bread. This vital connection between spiritual and economic necessity spells out the basic social message of



JAMES MYERS  
*Chairman of a Commission*

religion for this historic hour of need. Underneath the question of who ought to prevail in this war, beyond the day of any existing form of state or theory of social institutions, we proclaim a continuous way of life for mankind. With the religious voices of a past that reaches back to man's first tribal societies behind us, and the endless need of man to find redemption from the evil that is in him and power to realize his divine capacities calling us down the endless future, we urge the American people to abandon the struggle for profit and to reorganize their economic life as an intelligent cooperative undertaking for the development of the capacities of all persons."

The work of the conference was done in two large commissions that met all day Wednesday, with the findings of each group presented on Thursday. One commission dealt with the Christian religion and the domestic situation. In this there was a lot of solid thinking but little controversy since all agreed that the churches should join in the effort to preserve and extend democratic rights in the United States—the differences were solely on ways and means. The Rev. James Myers, industrial secretary of the Federal Council of Churches was the chairman of this commission, with Profes-

sor Jerome Davis of the New School, New York, and the Rev. Howard Kester of the Fellowship of Southern Churchmen, the opening speakers. Findings of the commission were presented to the entire conference on Thursday and adopted after further discussion. After a preamble setting forth that the Christian faith required all followers of Christ to labor for a socially just society, the conference called upon the churches to oppose the many anti-alien bills now before Congress, in the name both of Christianity and traditional Americanism, which demand civil and religious freedom. Social-economic planning under democratic control, with social ownership of all things necessary to its successful operation, should be substituted for the method of struggle for profits as the economic base of society, since it is only thus that the Christian principle of service and the development of personality can be realized. Education, democratic discussion and legislation are to be the methods used in seeking the chance, not violence. The report as adopted sharply criticized the Dies Committee, and all Congressional committees which violate in any way the American tradition of civil and religious liberty. The Smith Committee, at present investigating the National Labor Relations Board, was also condemned, with fact-finding commissions composed of experts called for as substitutes when investigations seem necessary.

The National Labor Relations Act, and its administration, was praised for having promoted justice and stability in industry without infringing upon the legitimate rights of employers. The stupendous increases in military appropriations, at the expense of social services and relief, was deplored and the conference urged the restoration of cuts made in the various relief agencies of the government. The anti-lynching bill now before Congress was approved; anti-semitism was vigorously condemned; the consumers' cooperative movement was commended because of its basic objective of service rather than private profit and because of its economic democracy in ownership and control. The conference also pointed to the so-called Christian Front as an organization that is both un-Christian and un-American and called upon the Department of Justice to investigate not only it, but also the activities of Father Charles Coughlin, reported to be closely identified with it. After first urging the churches to set the example by welcoming people of all races into membership, the conference commended the recent decision of the Supreme Court in extending the democratic right of education to



Negroes (the Gaines case), and favored a Civil Rights Bill for the District of Columbia which would make it a crime for any place of public accommodation to refuse equal facilities to anyone because of race, color or creed.

The commission that dealt with the Christian religion and war had a more difficult time, with at times a dozen or more shouting for recognition, and with the sessions on occasions lost in the maze of parliamentary procedure. Three points of view were represented; the absolute pacifist; those who look upon this present war as one between rival imperialisms, and those who, while recognizing that this is a struggle between powers for markets and raw materials, nevertheless are convinced that the democracies of the western world, as faulty as they are, should be supported in their struggle against totalitarian powers. Yet in spite of these differences of interpretation, expressed at times heatedly, the conference was unanimous in declaring that the United States should keep out of the war. The following statement was finally passed as expressing the mind of the conference on the subject:

"The United Christian Council for Democracy finds its spirit depressed and its mind clouded by the appalling tragedy of war. We cherish no delusion that we, though citizens of a neutral nation, are untouched by the warped perspective, mental paralysis, and moral disintegration which poison the stream of life when nations dedicate the spirit and resources of peoples to the slaughter of their fellow men and the destruction of the painfully acquired treasures and ideals of civilization. What we now see, as the pall of violence settles over us, is indeed as through a glass darkly. We are unable to be sure of ourselves or of one another. We implore the mercy of God in our darkness and beseech the God of all goodness to vouchsafe to us the grace of our Lord Jesus Christ and the guidance of the Holy Spirit. Humbly, and with all charity and mutual forbearance, with full respect to the conscience that many share our spirit but disagree with our pronouncements, we would affirm:

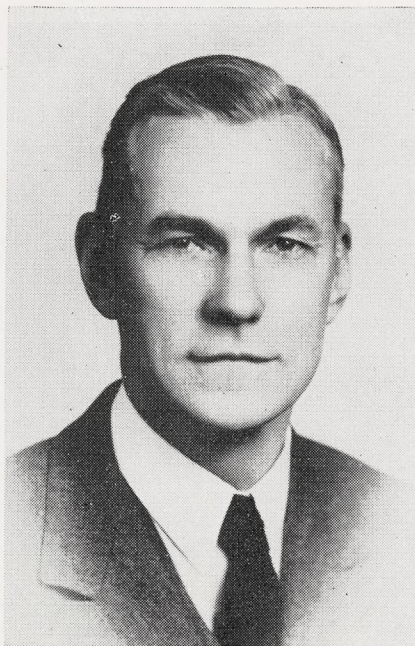
"That war is contrary to the Christian gospel and way of life.

"That it is because men and nations do not live this gospel and way of life that war has come upon us.

"That we as Christians have fallen far short of the faith we profess and thus cannot disclaim a share of the responsibility for the present tragedy.

"That Christians, therefore, neither as groups nor as individuals can wash their hands of the war and hope to stand entirely aside from it.

"That we must grant full freedom



JEROME DAVIS  
*Speaks on Domestic Issues*

of conscience to all as they seek to face the responsibility that the war brings.

"That nonetheless we are agreed the United States can best serve the world by keeping out of this war and by using its influence and resources to promote a just peace for all peoples as speedily as possible.

"That we re-affirm our loyalty to the principle of freedom of conscience; demanding from the authorities of state and Church exemption from war duties for the conscientious objector and full guarantee of his rights as a citizen; also the full respect from pacifists and war resisters for the integrity, honor, and the religious and civil rights of Christians who fulfill their duties as the state may require in war time.

"Finally, that we oppose at all times the exaltation of the military over the civil authority, the suspension of the Bill of Rights in emergencies; that we oppose imperialistic ambitions, as contrary to the ideals of the United States of America."

This statement was followed by a number of resolutions: 1. Calling upon the United States to move now to stop the war by calling on all belligerents to state terms on which they will negotiate. 2. Opposing arms increases by our government. 3. Opposing the industrial mobilization plan. 4. Opposing conscription. 5. Affirming the rights of all conscientious objectors to refuse to cooperate with the state in war, with the executive committee of the UCCD urged to take steps to maintain this right. 6. Supporting the principle of a war referendum. 7. Opposing the government engaging in any secret or military alliances. 8. Supporting

the neutrality law and opposing all attempts to break down restrictions of the act, as for example, by loans to Finland. 9. Favoring an embargo on the export of arms to all countries at all times. 10. Opposing the extension of armaments at the expense of relief. 11. Favoring the setting up of Keep-America-Out-of-War committees in churches, with state and regional conferences urged to take appropriate action looking toward that end. 12. Urging the churches to aid in alleviating the suffering of the victims of war and injustice throughout the world by generous support through approved agencies.

The chairman of the commission on war was Mr. Kenneth Leslie of New York and the opening speakers at the two sessions were the Rev. E. McNeill Poteat of Cleveland and the Rev. Joseph Fletcher of Cincinnati.

The complete findings of the conference will be published in a leaflet, with the principle addresses presented if possible. Announcement of the date when the leaflet, or pamphlet, will be available will be made shortly by the secretary of the UCCD, the Rev. Richard Morford.

The conference was given front page positions, both before and during the conference, as well as commending editorials, by the Cleveland newspapers. The radio also gave excellent cooperation, with a total of six broadcasts by UCCD executive committee members on its aims and purposes, in addition to the broadcasting of the mass meeting and the dinner. A good deal of newspaper attention was given to an attack, prior to the sessions, on conference leaders by the American Legion and other organizations, with a demand on their part that radio stations deny time on the air. As usual, all that the attacks accomplished was to swell the attendance. Another unscheduled event was an address by Mr. William Lawson, publicity director of the National Association of Manufacturers. A telegram was received from Mr. H. W. Prentis Jr., president of the Association, requesting an opportunity to answer the address by Mr. Madden. This was willingly granted, even though it did disrupt the conference program. Mr. Lawson therefore read Mr. Prentis' address, coming on from New York for the purpose, and he was answered in a brief address by Mr. Oscar Smith, regional director of the National Labor Relations Board.

#### CONFERENCE FINDINGS

A leaflet containing the findings of the Cleveland Conference may be secured at five cents a copy from

Richard Morford, Sec'y

22 Forest Ave. Albany, N. Y.



## MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by W. B. SPOFFORD

A group of distinguished Churchmen issued a statement last week calling upon the people of the Churches to support the cause of the Allies in the present war. "A victory for the Allied powers or for China would not of itself assure the establishment of justice and peace, but the victory of Germany, Russia or Japan would inevitably preclude the justice, freedom of thought and worship, and international cooperation which are fundamental to a Christian world order. Therefore Christians in neutral countries cannot evade the ethical issues involved and the consequent claim upon their sympathy and support."

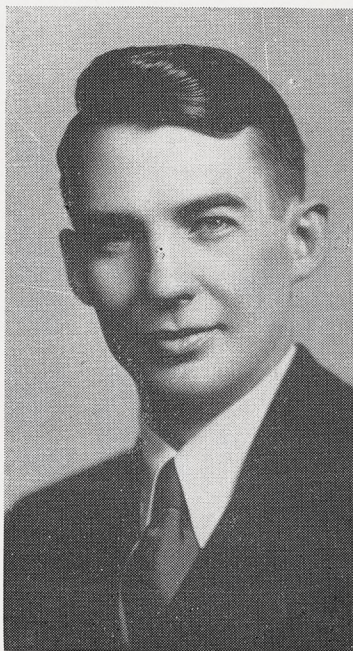
"It is mistaken to suggest that Christians have no alternative between total abstention from war on the one hand and the proclamation of a 'holy war' on the other. We record with gratitude that many Christians in warring nations are facing this issue with a high sense of responsibility, are keeping alive the reality of a Christian community transcending all divisions, are cultivating contrition for the common guilt in which all nations share, are even now preparing for just and lasting peace, and are exalting, in the very midst of terrific conflict, the Christ whom no nation can claim as peculiarly its own."

The statement declares that the United States is equally guilty in starting the war, and that we are not directly involved only because of our geographic position, and concludes by calling upon our citizens to prepare the nation for the task of peaceful reconstruction by assuming a responsible relationship to the present conflicts. Among the thirty-two names attached to the document are William Adams Brown, Charles C. Burlingham, Henry Sloane Coffin, Sherwood Eddy, Bishop Hobson, Dean Ladd, Bishop McConnell, Reinhold Niebuhr, John R. Mott, Bishop Parsons, Bishop Scarlett, Charles P. Taft, Presiding Bishop Tucker, Bishop Sherrill, Henry P. Van Dusen, Howard Robbins.

\* \* \*

### Women Look to the Future

Whoever is able to capture the allegiance of the underprivileged peoples will determine the social and religious life of the nation, was a conclusion arrived at when women representing thirty denominations and fifty mission boards held their annual meeting in Indianapolis, January 11-16. Deploring poverty in



HOWARD KESTER  
*Represented South in Cleveland*

the midst of plenty; expressing concern over the economic situation which deprives young people of a chance to work with racial suspicion and hatred rife throughout the land, the women called for a fearlessly aggressive church "to meet the needs of the new masses of dispossessed and disinherited people." Three alternatives confront society today, they concluded—the collapse of civilization; the acceptance of a new pagan faith like fascism or communism, or the revival of Christianity on a scale of new values and at an intensity quite beyond anything that our day is visualizing. Mrs. Augustus Trowbridge, Episcopalian of New York and a member of the CLID, was elected president of the



THIS IS SPOFFORD, PROGRAM DIRECTOR OF THE CLEVELAND CONFERENCE, AT THE END OF THE THIRD DAY

Home Missions Council under whose auspices the meetings were held.

\* \* \*

### Bishops of Mexico Oppose School Law

Roman Catholic Bishops of Mexico addressed a circular to all Catholics on January 18th, calling upon them to try by all legal means to obtain modification of the law governing education. The law, says the statement, violates Catholic principles laid down by Pope Pius XI in 1929.

Past experience, say the Bishops, leads them to fear that the intention expressed by the law of "combating fanaticism and prejudice by the spread of scientific truth" means in plain language that "anti-religious instructions will be imparted in all schools" without permitting religion to stem the tide of contrary forces, "as should be done if the intention were to open the way for a noble fight of ideas and convictions."

The Bishops protest particularly against coeducation, saying that the mingling of sexes in the schools is condemned not only by the Pope but also "by all those who consider with serenity the grave danger to morality represented by promiscuity of the sexes, particularly in a country like Mexico."

\* \* \*

### Jewish Women Meet in New York

Over 1,500 delegates representing 323 organizations met in New York on January 17th under the auspices of the Federation of Jewish Women. There were addresses defending free speech, free press and free assembly, with a high spot of the conference being an address by the Rev. Frank Kingdon, Methodist and president of the Newark University. Americans cannot hold themselves aloof from the miseries of mankind, he said, adding that the development of communications had made "the brother-



hood of man more demonstrably a fact than ever before."

"There is not a shot that is being fired in Europe that doesn't rattle the windows in your house and mine," he continued. "There is not an idea let loose in Europe that does not come to roost over our heads."

The present European conflict was not a war "for a boundary or materials," Dr. Kingdon declared, but was the second phase of a "basic social revolution which began in 1914." As such, he said it was the outward manifestation of the "struggle going on in the hearts and minds of men." That this nation was not involved in the war is "merely a matter of geography," he observed.

\* \* \*

#### **Socialist Leader Speaks in Church**

Norman Thomas, denied the use of a Jewish temple and a public school auditorium for a meeting on war, spoke on January 24th in the club-room of St. Stephen's Episcopal Church, Wilkes-Barre, Pa. The meeting was sponsored jointly by the Keep America Out of War Committee and the Women's International League for Peace and Freedom. The Rev. Gardiner M. Day is the rector of St. Stephen's.

\* \* \*

#### **Leader of Sharecroppers Goes to Washington**

The Rev. Owen Whitfield of Kirkwood, Mo., led a delegation of sharecroppers from six Southern states to Washington on January 16th. They called on the department of agriculture to ask that landlords receiving benefit payments from the government be required to pay farm laborers a minimum wage.

\* \* \*

#### **Catholic Plea for Negroes**

The Interracial Council of the Roman Catholic Church met in New York on January 15th, with clergymen and laymen stressing the harmony that exists between people of different races. There was a strong plea by the Rev. William J. Walsh of Philadelphia that "all the life of the Catholic Church" be opened widely and freely to Negro Catholics.

\* \* \*

#### **Deplors Financing by the Dead**

General secretary Paul C. Payne of the Presbyterian board of Christian education, declared on January 7th that there was a sad outlook for Christian education if colleges of the churches "continue to be financed largely by the dead." Contributions from the living to support the institutions would be forthcoming, he felt, if the quality of faculties was improved. Dean Milton Kleintop of Wagner College, New York, a Luth-

eran College, said that there should be no place on the faculty of a Christian College for one "who consciously in the name of progressivism, or unconsciously, because of ignorance, snipes at fundamental Christian doctrines and ideals."

\* \* \*

#### **Catholics to Deal With Social Issues**

The Roman Catholic program for social and economic reform in the United States will be set forth soon in a joint pastoral letter on "The Church and Social Justice," written by the Archbishops and Bishops of the administrative board of the National Catholic Welfare Conference. It will follow the lines of "The Bishops' Program of Social Reconstruction," issued twenty years ago. Ownership, property and labor, security, wages and the establishment of social order will be among the topics in the 7,500-word letter.

\* \* \*

#### **Lutherans Seek Half Million Dollars**

Plans for issuing an appeal to the 4,000,000 Lutherans in America to raise \$500,000 for the relief of distressed Lutheran churches, the aid of Lutheran refugees and the assistance of Lutheran foreign missions affected by war conditions, were launched here at a meeting of the American Section of the Lutheran World Convention. The appeal for funds, subject to the approval of executive boards of Lutheran church bodies in America, is to be made during February, it was announced. Of the amount raised \$375,000 is designed for relief work in Europe, especially Finland, whose population is

predominantly Lutheran. The balance is to be used for foreign missions in India, East Africa, New Guinea, China and several charitable institutions in Jerusalem.

\* \* \*

#### **Announcement of Race Relations Sunday**

The 18th annual observance of Race Relations Sunday is to be observed in the churches on February 11th, according to an announcement by the Federal Council of Churches. The Message, drafted by Rev. Philip C. Jones, associate pastor of the Madison Avenue Presbyterian Church, New York, challenges the Church in a time of world conflict and suffering, to be aware of the "lack of social justice in our own country," and "to purify herself of the great modern heresy of racial discrimination within her own walls." Christians are called upon "to give themselves to the exposition of and opposition to every cruelty and injustice which greed, bigotry, and prejudice create." Specific sug-

#### **N.L.R.B.**

By

#### **Dr. J. Warren Madden**

The address by the chairman of the National Labor Relations Board before the Emergency Conference of the United Christian Council for Democracy is now available as a pamphlet. It is a full explanation of the Act and its administration and is excellent material to place in the hands of lay people who seek authoritative information.

10c a copy

#### **Church League for Industrial Democracy**

155 Washington St. New York City

*Trinity New Book in the Famous "Hazen Series"*

### **CHRISTIAN FAITH and DEMOCRACY**

By GREGORY VLASTOS

What does our Christian faith have to say about the life-and-death struggle going on around us? Does it tend to isolate us from it or does it send us into it with greater devotion, clearer direction, and steadier resources? In answering these questions, Dr. Vlastos writes a challenging little book, the tenth in the popular series of Hazen Books on Religion, of which over 80,000 copies are now in use. 50 cents each.

*The Inspiring Stories of Kagawa, Ghandi, Schweitzer*

### **THREE TRUMPETS SOUND**

By ALLAN A. HUNTER

Writing from a rich experience in missionary work and work with young people, Dr. Hunter makes three great leaders live in this highly recommended book. "Unusual value and interest . . . vital spiritual biography."—*Advance*. "A great book to put into the hands of young people."—*Exposition*. \$1.50

ASSOCIATION PRESS

347 Madison Avenue

New York



gestions are given which show the responsibility devolving upon American churchmen in bringing about community changes in fields where there is discrimination in industry, unequal educational opportunities for minority races, inequitable administration of public benefits of social security, the withholding of civic privileges and rights from citizens because of color, and an unbrotherly conduct in the daily life of people of different racial groups. Concrete suggestions are given to the local church for stimulating activity toward these results, and a note of penitence is sounded for the injustices which infect our American society.

\* \* \*

#### Coughlin Questions Democracy

The Rev. Charles E. Coughlin, radio priest of Detroit, on January 7th said that under certain circumstances "the retention of democracy would have proved a greater menace than the adoption of a dictatorship." He said further "that the continued mismanagement of domestic affairs in the United States will produce results in our homeland similar to those which have appeared abroad."

\* \* \*

#### Want to Continue Methodist Church, South

A provisional plan of organization for the purpose of perpetuating the Methodist Episcopal Church, South, was unanimously adopted at a meeting of 400 representatives of that church, meeting January 14th in Columbia, S. C. Those attending represented groups who are unwilling to join the Methodist Church which recently came into being as a result of the merging of three Methodist Churches. Suits are being started to regain property, with the announcement made at this conference that a large sum of money was already in hand for this purpose.

\* \* \*

#### Laymen Launch "Return to Religion"

Laymen of Crestwood, N. Y., and nearby communities have launched a "Return to Religion" movement on a co-operative basis which includes the Protestant and the Roman Catholic Churches and Jewish synagogues. A pamphlet publication was distributed to all of the families in the community, emphasizing the significance of religion and the Church and suggesting that all who receive the pamphlet avail themselves of the opportunities which their own sanctuaries offer for worship. The laymen who took the initiative in the undertaking were all members of Asbury Centenary Methodist Church of Crestwood, but they carried out the plan on a basis broad enough to in-

clude the whole community. They hope that laymen in other communities will adopt the idea. The keynote of their movement is expressed in the following quotation from their announcement: "It is our conviction that the world is paying the penalty of a drift toward paganism. We have attempted to substitute philosophy for faith. The world has been in the grip of materialism. Its salvation, our salvation, our self-protection lie in return to religion. Where shall this return to religion be begun? For us there is only one logical starting-point—our own selves, our own homes, our own community."

\* \* \*

#### Mission in Twenty Cities

Final plans for a National Christian Mission in 20 major cities throughout the country have been announced here by the Federal Council of Churches through its department of evangelism. The mission will begin in Kansas City on September 29 and will conclude in Los Angeles on March 23, 1941. The Mission, which has been more than a year and a half in preparation, will attempt to aid the churches in reaching "the unreached masses of our land." The following organizations will cooperate with the Federal Council in spon-

soring the enterprise: the International Council of Religious Education, the Foreign Missions Conference of North America, the Home Missions Council, and the National Council of Church Women.

\* \* \*

#### Presbyterians Meet in New York

Taking as its theme the need to preserve and extend religion in order to strengthen democracy, the Presbytery of New York met in early January and for the first time in history allowed the Woman's Presbyterian Society to sit in. The principle speaker was Henry Soane Coffin of Union Seminary who said that the rebirth of interest in religion's role in democracy was evidenced by the fact that religion "stole the show" at the Columbia University conference on education for democracy last summer.

\* \* \*

#### Presbyterians Address the Law-Makers

The Presbyterian synod of Louisiana, meeting at Baton Rouge, asked wrongdoers in public posts to return gains, to repent and make restitution. Their stirring and charitable condemnation of the corruption which is taking many state political machine leaders to prison, is unusual

## LONGMANS GREEN AND COMPANY

55 Fifth Avenue, New York

### FOLLOWING CHRIST

By W. R. MATTHEWS, Dean of St. Paul's. January. 91 pages. \$1.00 Defines being a Christian as following Christ and tells what this discipleship means in the conduct of life.

### TO AN UNSEEN AUDIENCE: Talks on the Bible

By ANTHONY C. DEANE, Canon of Windsor. 192 pages. \$1.50. A series of twelve radio talks on the Canon, Fourth Gospel, Parables, Miracles and Epistles, that may well serve as models for radio talks on the Bible.

### RELIGION IN THE REICH

The Nazi Persecution of Christianity

By MICHAEL POWER. January. 240 pages. \$2.00. An eye-witness report based mainly on personal visits to the Reich and covering the situation of both the Roman Catholic and Protestant churches in Germany and Austria.

### THE TEACHING OF THE CHURCH SERIES

General Editor: ROGER B. LLOYD Canon of Winchester

"Planned to cover . . . the ground which the evangelist of today will find is the ground on which he must give battle."

CHURCH TIMES: "The new series sets out with the aim of placing in the hands of every champion of Christianity . . . a handbook of religious knowledge at once orthodox and up-to-date, intelligent and intelligible."

Volume I: THE FRAMEWORK OF FAITH, by Leslie Simmonds. \$2.50.

"Discusses the general outline of Christian dogma, bringing it into relationship with the issues raised by modern thought."—LONDON TIMES.

### ABBA: MEDITATIONS

By EVELYN UNDERHILL. January. \$1.00. Mrs. Underhill's meditations on the Lord's Prayer are an attempt to answer for our generation the age-old cry of those who would follow Christ: "Teach us how to pray."

### THE PATH OF LIFE

By PETER GREEN, Canon of Manchester. About \$1.50. A volume of thoughts about religion, concerned more with matters of doctrine, and with intellectual difficulties, than with the devotional aspects of religion to which the author's other books have been given.

### BERNADETTE OF LOURDES

By MARGARET BLANTON. Illustrated. 265 pages. \$2.50. A biography of Bernadette Soubirous by a Protestant specialist in child psychology who says: "Of all the miracles of Lourdes, Bernadette herself is still the greatest."



in this conservative body. They also asked for the introduction of the Bible in the public schools, and to keep neutrality in the European war "to keep unbroken our world-wide fellowship and through reconciliation to build a kinder world."

\* \* \*

#### General Franco Brings Peace to Spain

Dictator Franco is busy with his program of pacification in the conquered territories of Spain. According to a London newspaper 14,000 Basques have been executed for political reasons; 30,000 have been imprisoned with an equal number in concentration camps and an addition 50,000 deprived of all civil rights. The paper also reports that 150,000 of the former Loyalists have been driven out of the Basque country.

\* \* \*

#### The Story of German Jews

Out of the 650,000 Jews who lived in Germany in 1933, only 300,000 are at liberty; 200,000 emigrated; 30,000 are detained in prisons and concentration camps; 20,000 have committed suicide; 8,000 it is alleged, were murdered, and 90,000 died. Of the 300,000 Jews in Austria, only 140,000 are still at liberty; 130,000 have emigrated; 10,000 are in concentration camps and prisons; 10,000 have committed suicide, and 5,000 were murdered.

\* \* \*

#### Getting Them Back into Church

A "Spiritual Recovery Fellowship" has been launched in Philadelphia by

#### When Children Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold at drug stores in 5-ounce bottles, price 50 cents. Also obtainable from the manufacturer—send 50 cents for one bottle to The Chattanooga Medicine Co., Chattanooga, Tenn.



the Philadelphia Federation of Churches to attract inactive church-goers back into the churches. According to Rev. Dr. Robert C. Wells, chairman of the Federation's department of evangelism, the drive is occasioned by the fact that "the average Protestant Church of 300 members is attended regularly by only 30 per cent of its members. A major problem of the churches is the re-awakening of spiritual interest among the absent 70 per cent."

\* \* \*

#### Violence in the Philippines

Baptist Missionary Henry W. DeVries was recently attacked in the Philippines where he serves by a fanatical mob allegedly incited by Roman Catholic priests. When the matter came into court there was such overwhelming evidence of corruption that an investigation has been instituted by Francis B. Sayre, United States commissioner. Charges have been filed against the priests and the local judge.

\* \* \*

#### McConnell to Prepare Methodist Pronouncement

Bishops of the Methodist Church at their recent meeting chose Bishop F. J. McConnell to prepare the episcopal address to be presented to the first General Conference of the united church. The episcopal address is delivered at the opening of the conference and contains the bishops' recommendations for church

legislation. The Methodist General Conference will open in Atlantic City on April 24.

\* \* \*

#### Baptists Report On Missions

The foreign mission society of the Northern Convention of the Baptist Church has 3,385 churches in its ten mission fields, with a membership of 376,000. There are 2,469 self-supporting churches. They also report that 3,241 daily vacation Bible schools were held during the past year.

\* \* \*

#### Church Unity in Kansas

Twenty years ago the Presbyterian and Methodist churches of Quenemo, Kans., federated. The Methodist church building was sold to the Baptists for \$1,000 and the money was used for the improvement of the Presbyterian plant. Methodist and Presbyterian pastors serve the federated church for alternating terms of four years each. The missionary money is divided equally between the work of the two denominations. The federated body has worked enthusiastically and harmoniously through all these years.

#### Paschal Candlesticks

A simple lovely Paschal Candlestick in the sanctuary of your Church most decidedly **does not** mean that you are trying to go "High Church" or pulling off some strange Romish practice.

If you haven't gotten shocked at the candles on your altar, which symbolize Our Lord as the Light of the world, there present in His two-fold nature, human and divine,—why get shocked at another candle which symbolizes the presence of that Light in the world for those forty marvelous days after His Resurrection?

Some of us Episcopalians try to pick and choose symbols according to our personal notions, but The Church has had and used them all for centuries before our opinions even were heard of, and will continue so doing after we've gone.

Yes, we make Paschal Candlesticks. Would you like to see some sketches and estimates?

#### AMMIDON AND COMPANY

Horace L. Varian, Sr., President  
31 South Frederick Street  
Baltimore, Md.

*For attractiveness and  
durability, ask for . . .*

#### HARPER PRAYER BOOKS

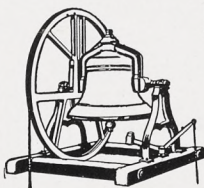
Our "Craftsmen Bindings" from the best available materials—imitation leather, leather or morocco—give the satisfaction that comes only with a perfectly made book.

Ask for HARPER Prayer Books.  
All styles.

HARPER & BROTHERS EST. 1817

#### CATHEDRAL STUDIOS

Washington & London, England. CHURCH VESTMENTS, plain or embroidered, surplices exquisite Altar Linens, stoles, burses & veils. Materials by the yard. See my NEW BOOK "CHURCH EMBROIDERY" & CHURCH VESTMENTS a complete instruction. 128 pages, 95 illus. Price \$4.00. And my HANDBOOK for ALTAR GUILDS, price 50c. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.



**MENEELY  
BELL CO.**  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
**BELLS**





## EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by W. B. SPOFFORD

A drastic \$250,000 reduction in the missionary budget, in spite of the most successful canvass in several years, was pointed to as the task facing the National Council at its next meeting. The statement was issued by the Presiding Bishop on January 24th. Reports from dioceses indicate an increase of \$50,000 in giving over last year, but against this is \$300,000 that is needed to balance the budget. He also announced that the Council contemplates no Church-wide emergency drive this year such as was conducted in 1939.

\* \* \*

### English Bishop Wants Negotiation

The Bishop of Chichester, speaking the other day in the House of Lords, condemned the brutality of the Germans and declared that he was not a peace at any price advocate. But he maintained that the alternative to a fight to the bitter end was willingness to negotiate, which he advocated. He saw nothing to be gained from a finished fight, declaring that the only powers to profit would be atheism and communism.

\* \* \*

### Church Leader Points to Dangerous Legislation

The Rev. Robert W. Searle, executive secretary of the Greater New York Federation of Churches, declares that the present Congress is apt to make a powerful attack on civil rights. Over seventy bills have been introduced, called "anti-alien" bills, thus disguising their real character. Among the bills he calls particular attention to the Dempsey Bill which makes subject to deportation any non-citizen belonging to any organization which participates in or discusses major political issues, thus affecting the churches. The McCor-

mack Rider to House bill 6075 provides a criminal syndicalism act against strikers; House bill 4860 provides for internment in concentration camps, without trial, on the determination of a bureaucrat who has the power to decide who is an alien; Senate bill 409, would set up a domestic passport system; Senate bills 1979 and 1980 would provide a legal basis for intimidating and blackmailing almost any non-citizen, according to the New York churchman.

"These bills," he continued, "are designed ostensibly to solve an 'alien problem' which, so far as it may exist, is amply covered by existing laws. Actually they provide a legislative cloak for anti-democratic, un-American activities. Most of these bills are without a redeeming feature. They are, in fact, a vicious attack on democracy itself. They represent a return to the discredited European system of police control of the individual."

Searle says that the methods used by the sponsors of the legislation indicate their fear of allowing the public to realize their purpose. Resort was had, he said, to parliamentary trickery to overcome and mislead the opposition in the last session of the Congress.

Examples he cited were: Calling a bill "non-controversial" to rush through a "consent" vote, packing hearings with notoriously anti-labor groups (as in the Senate Committee hearing on the Dempsey and Hobbs bills), introducing anti-democratic measures as "riders" to other bills, and limiting debate or dispensing with

## No Episcopalian Now Can Ever Say

that a lovely, simple Prayer Desk is beyond his or her means or ability to possess. We've developed another one of those plans of ours, whereby if you really and truly **want** to have a little personal altar or prayer corner of your own, you **can**.

The first step is to write in and tell us that you are, at least, interested. The rest is up to us, and we anticipate no trouble whatsoever in convincing you this time that what you've doubtless longed for many times is now within your reach.

### AMMIDON AND COMPANY

Horace L. Varian, President

31 S. Frederick St. Baltimore, Maryland

## The D-Ascenzo Studios

1604 Summer St., Phila., Pa.

*Respectfully refer you to their stained glass in*

The Cathedral of St. John the Divine,  
New York City

The Washington Memorial Chapel,  
Valley Forge, Pa.

The National Cathedral, Washington, D.C.

Write us for

### Organ Information

**AUSTIN ORGANS, Inc.**

Hartford, Conn.

## Wilber Herbert Burnham

*Designer and Master  
Craftsman*

*Stained and Leaded Glass*

Studios 1126 Boylston Street  
Boston, Massachusetts

### THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume).

Pew Size

Apply to Rev. W. Arthur Warner, D.D.

Secretary, 1935 Chestnut St.

Philadelphia, Pa.

## RESTHAVEN

Saint Augustine, Florida

Sisters of The Resurrection have again opened their Rest House in this historic city to guests desiring spiritual peace and strength; physical rest, quiet and nourishing food. The new location is in beautiful grounds with water outlook, live oaks, palms, flowers. Comfortable rooms. Central heat. Address The Mother Superior S. R.

## ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of Churches

Telephone El-dorado 5-1058

IRISH LINEN. SPECIAL QUALITIES FOR  
CHURCH USE—priced so that you may  
now replace worn linens with the best.  
Samples free.

MARY FAWCETT CO.

Box 146

Plainfield, N. J.

**ALTAR ORDERS PROMPTLY FILLED  
BREADS SAINT MARY'S CONVENT  
KENOSHA • WISCONSIN**



## VESTMENTS

Cassocks - Surplices - Stoles - Scarves  
Silks - Altar Cloths - Embroideries  
Priest Cloaks - Rabats - Collars  
Custom Tailoring for Clergymen

1837 Church Vestment Makers  
Over One Hundred Years 1940

COX SONS & VINING, INC.  
131 EAST 23RD STREET, NEW YORK.





it as in the passage of the Dempsey Bill and the McCormack rider to the Walter bill.

"We propose to meet these threats to our democracy," said Mr. Searle, "not in the furtive, backstairs manner in which some of the bills were slipped past a tired and nodding House, but in the open American way—the way of the traditional town meeting. It will be easier to prevent these laws now than to eradicate the viciousness to which they lead once they are enacted."

Among the sponsors of a conference to be held in New York on Lincoln's birthday are Senator James E. Murray; Congressmen Samuel Dickstein and Emanuel Celler; Monsignor John A. Ryan of the Roman Catholic Church; Councilman Robert K. Straus; the Rev. Henry Smith Leip-er; Mrs. Mary K. Simkhovitch, member of the executive committee of the Church League for Industrial Democracy; Professor Franx Boas of Columbia University, Nobel Prize winner; Mary E. Wooley, former president of Mount Holyoke College; Borough President Stanley M. Isaacs; the Rev. John N. Moody and the Rev. George B. Ford, Roman Catholic pastors of New York and others.

\* \* \*

#### A Few More Howlers

Do you like howlers—amusing answers found on examination papers. Here are a few:

A spinster is a bachelor's wife.

The Tower of Babel was the place where Solomon kept his wives.

A virgin forest is one where the hand of man has never set foot.

A gargoyle is something you swallow when you have a sore throat.

\* \* \*

#### Lenten Broadcasts in New York

A series of six broadcasts on Sunday afternoons during Lent are being sponsored by the publicity department of the diocese of New York. The speakers, all giving addresses based on the Lord's Prayer, are the Rev. John Gass, the Rev. H. Ross Greer, the Rev. Wilbur L. Caswell, the Rev. C. Avery Mason, the Rev. Edmund Sills and Bishop Manning.

\* \* \*

#### Iowa Parish Has Centennial

Christ Church, Burlington, Iowa, is celebrating its 100th anniversary this week; banquet on the first; parish corporate communion tomorrow and confirmation and centennial serv-

#### GLADIOLUS

"Ah lovely Gladiolus,  
Rare gift of God and man  
Continue to console us  
As only glad flowers can."

Price List on request.

BLUEBIRD GLADIOLUS GARDENS  
Avoca, N. Y.

ice next Sunday. The Rev. E. B. Thayer is the rector.

\* \* \*

#### Distinguished Preachers in Danbury

The Rev. Hamilton Kellogg, rector of St. James, Danbury, Conn., generally comes through with a grand lot of Lenten preachers. This year he has such notables as the Rev. Frederic S. Fleming, rector of Trinity Parish, New York; Charles Sheerin, the Council's number-two man; Elmore McKee of St. George's, New York; the Rev. R. H. Brooks of St. Thomas, New York; Bishop Strider

of West Virginia; Dean N. R. High Moor of Pittsburgh; Bishop Ludlow of Newark; Dean Powell of Washington. I preached at St. James one Lent and had a vestryman present me with two swell hats after the service—nice place to go. There's that word "swell" again. Mrs. Edward Staples Drown told me a little story the other day—she was in Cleveland attending the conference reported elsewhere and was rather complaining because I use two words too frequently. It seems that a mother objected to the use of two words by her high school daughter.

## 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. Tagart 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. Louis W. Pitt, Rector  
Broadway at 10th St.

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

Thursdays: Holy Communion, 12:30.

Holy Days: Holy Communion, 11:00 A.M.

### 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 4:30 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. Roelif H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

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

Verv 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. 12:35 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

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday School.

11:00 A.M.—Morning Service and Sermon.



"My dear child, there are two words I dislike very much. One is 'swell' and the other is 'lousy.'" There was a moment's pause and then the daughter said, "All right, mother, but what are the words?" It takes a minute but it is a good story.

#### Preaching in West Virginia

I had a lot of fun Sunday preaching at St. John's, Charleston, W. Va., in the morning and talking to the women of the parish on Monday, the 29th. The rector, the Rev. Harry Longley, and a good friend, had announced me as being a person "definitely on the left in social matters" so that people came apparently expecting fireworks, and it seemed to me that many of them were thoroughly disappointed when I said nothing with which they did not pretty much agree. Nice parish, St. John's, a nice rector and a flock of grand people.

#### Youth Service in New York

Young people of the diocese of New York are to hold their second annual service this Sunday, the 4th, at the Cathedral in New York. The preacher is to be the Rev. David K. Montgomery of Morristown, New Jersey.

#### Professor Simpson to Lecture

The Rev. Cuthbert Simpson, professor at the General Seminary, is to lecture on February 8th at 10:30 at St. James Church. The meeting is under the auspices of the New York Altar Guild but the public is invited.

#### Safeguarding Trust Funds

Pointing out that the canons providing for adequate protection of trust funds apply in part to parishes and missions as well as to dioceses, a committee of the House of Bishops has issued a statement urging compliance with the canons, and suggest-

ing methods of applying safeguards. The committee: Bishop Whittemore of Western Michigan, Bishop Mann of Pittsburgh, Bishop Washburn of Newark.

#### Anglican Society Meets in New York

The annual meeting of the Anglican Society was held in New York, January 16th, with Bishop Oldham presiding as president. The society exists to further Prayer Book teaching and practice and discourage the blind following of alien rites.

#### Refugee Arrives from Germany

Luise Geng has arrived from Munich, Germany, a refugee who is now a pupil at Margaret Hall School, Versailles, Kentucky. She is there on a scholarship which is a memorial to the late Frank Gavin, professor at General Seminary.

#### Church Children Exhibit Art

Critics call it "the liveliest and gayest art exhibit currently in New York"—at least one of them did. It is an exhibit at the Russell Sage Foundation of painting done by children of St. Augustine's Chapel, Grace

Church, Grace Chapel, the Ascension and Grace Church, Jamaica, Long Island. Five to fourteen are the ages represented, and they are afraid of nothing, which is proper for those ages. While the general effect is late Picasso, some of their color subtleties would give pointers to Matisse.

#### Religion and Mental Health

Two conferences on mental health and its relation to the Christian religion were held the last two Sundays of January at Trinity, Boston. The leader was Dr. Kenneth J. Tillotson, Episcopalian and eminent in the medical profession.

#### The Stove Pipe Fell Down

The stove pipe fell down. It was Saturday afternoon, and the Church services of Good Shepherd Mission, Splashdam, Va., were to be held in the schoolhouse where the pipe was located, on Sunday. That schoolhouse has been used for church services for a good many years. It was a discouraging place for worship, and a new church building was made possible by a gift of \$1,300 by the Girls' Friendly Society as part of its mission objective of 1938—an offering

## That The Man With The Book May Meet The Man Without It...

Latin America hungry for the Scriptures! *"Our shelves are empty. We could distribute thousands more Bibles without additional administrative overhead."* This statement from Brazil could be repeated without exaggeration for each of the six agencies in Latin America.

The door of opportunity is wide open. Only lack of funds prevents a real forward movement in this important field. Let us tell you how you can help.

1. Write today for "A Gift That Lives" . . . it tells how to secure regular income for life while helping an important Christian ministry.

2. A contribution of \$5 gives you annual membership, including a year's subscription to the Bible Society Record.

3. \$1.00 gives you The Record for a year.



#### MAIL COUPON TODAY

American Bible Society, Bible House, 57th St., New York, N. Y.

- ☐ Please send me booklet W-24, "A Gift That Lives"  
☐ I enclose \$5 for Annual Membership  
☐ I enclose \$1 for subscription to The Record

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

#### Why Not Earn a Better Income?

Show fast-selling Rustic "Art Wood" Plaques that sell on sight. Wide variety. Generous Profits! Also the famous 50-cent "Sunshine Line" Easter and Everyday Greeting Card Assortments

with Scripture texts. Mother's Day and Father's Day Scripture-text folders, too. Earn Extra Money—widen your influence and Do Good! Represent us full or part time. Write nearer office for free details.

**GOSPEL TRUMPET COMPANY**  
 Attention Dept. D-17  
 Sacramento, Calif. or Anderson, Ind.



made by girls from all over this country, and some from abroad. The church was all finished, except waxing the floors. Whereupon the pipe fell down, and there was no other way to heat the schoolhouse on Sunday, so the new church just had to be used. Splashdam is a coal mining town, and while the surrounding mountains have their beauty, the place itself is drab with little to relieve it. To the mission staff and others of the community who have struggled so long with makeshifts, and to the children who have never seen any church, the new mission is the most beautiful church in the diocese of Southwestern Virginia, if not in the whole country. The New York Altar Guild gave some linens. A neighboring mission, St. John's, Wytheville, passed on some furniture, including their former organ, which at the moment has been crated and shipped home for repairs. The little choir is singing unaccompanied. For inspiration and encouragement they have a record of a Te Deum sung by the choir of Trinity Church, New York City.

#### Study Missions at St. Mary's

The Auxiliary, the Men's Missionary Society and the Young People's Missionary Society—thriving organizations at St. Mary's, Manhattan-

#### LAST CALL

**E**ARLY Lent—seems as though we had just taken down the Christmas greens. Anyhow that's the way it is this year, so that the first Lenten number will appear next week. The first article of the series on the "Biography of the Church," telling the story of the Church in America through the lives of seven outstanding Bishops, will be featured. It is written by Professor James Arthur Muller of the Episcopal Theological Seminary, Cambridge, and is on Seabury, our First Bishop. The second article is about Bishop White of Pennsylvania and is to be written by the Rev. Walter H. Stowe, editor of the Historical Magazine. All orders must positively be in not later than Monday, February 5th, for us to guarantee delivery of this first Lenten Number. Order your Bundle at once please by simply indicating the number desired and the person to whom the bundle is to be sent each week.

ville, New York City, where the Rev. Charles Breck Ackley is rector—are combining during Lent for a series of Sunday evening missionary meetings. The Rev. A. B. Parson, whose article appeared in this paper last

week, is to speak on the 11th; Rev. Charles W. Nelson of Honolulu on the 18th; Miss Sarah Reid of China on the 25th; Capt. Sayer of Church Army on March 3rd and Rev. Ken Imai of Japan on the 10th. The parish also has a list of top men for preachers at special Wednesday evening services.

\* \* \*

#### Community Observes 75th Anniversary

The 75th anniversary of the foundation of the Sisterhood of St. Mary, Peekskill, New York, is being observed tomorrow, February 2nd, when the celebrant and preacher will be the Rev. Frederic S. Fleming, rector of Trinity Parish, New York. On the 3rd the anniversary will be marked by a service at St. Luke's Chapel, New York City, when the sermon will be by the Rev. Leicester C. Lewis of Philadelphia.

\* \* \*

#### Lenten Preachers at St. Paul's, Baltimore

The Lenten preachers at St. Paul's, Baltimore, are T. O. Wedel of Washington, A. Grant Noble, Walter O. Kinsolving, Arthur Lee Kinsolving, Bishop Strider, Bishop Johnson, Father Hughson, S. Tagart Steele, Father G. M. Williams, with the rector of the parish, the Rev. Arthur B. Kinsolving, taking the three hour service on Good Friday.

## SAVED FROM THE FATE!

### *That brought LEPROSY to her Mother and Sister*

This smiling healthy little girl, Yuki Chan, lovely as a butterfly, saved from a life of creeping illness, ostracism and possibly death. Her refuge and home, the St. Barnabas Homes of the Kusatsu Mission in Japan, where many a child like her has been lovingly guarded from the terror that struck down their fathers and mothers.



**\$30 cares for a leper child, one year.**

Twenty years ago, Miss Mary H. Cornwall-Leigh, giving life and wealth, unconsciously founded the saintly tradition of the Kusatsu Mission.

Will you help keep that tradition sacred?

Will you help the missionaries to love and save some other Yuki Chans?

*The Episcopal Church in the United States pays the salaries of missionaries who minister in three leper colonies but the major support of their leprosy projects comes from the American Mission to Lepers.*

**The American Mission to Lepers, Inc.**  
Room 1-F, 156 Fifth Avenue, New York

I am happy to enclose \$.....to help care for and cure a leper child.

Name .....

Address .....