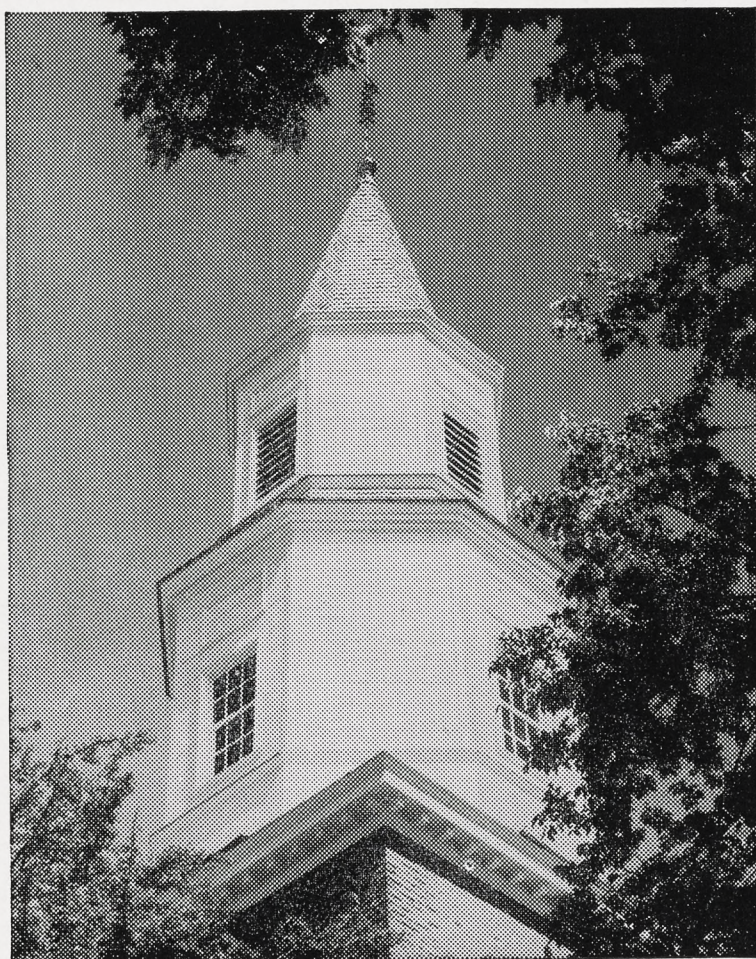


April 25, 1940
5c a copy

THE WITNESS



OLD BRUTON TOWER
At Williamsburg, Virginia

DEBATE: JOHNSON VS. SPOFFORD

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

BRYANT, WILLIAM C., formerly the rector of Christ Church, Streator, Ill., has taken up his duties as rector of St. Thomas', Detroit.

DUGGINS, HILLIS L., formerly of St. Louis, is now a member of the staff of Christ Church Parish, Detroit. He is primarily to assist the Rev. Francis B. Creamer in the administration of the work at Grosse Pointe.

HAMM, WILLIAM C., formerly the rector of Trinity, Ware, Massachusetts, has accepted an assistantship at Christ Church, Cranbrook, Bloomfield Hills, Michigan.

HARPER, HOWARD, rector of Christ Church, Waycross, Ga., has resigned to accept the rectorship of Whittle Parish, The Plains, Virginia.

POYSEOR, WILLIAM, archdeacon of the diocese of Northern Michigan until his retirement in 1933, died on April 1st at his home in Wilson, Michigan.

SIMPKINS, ST. JULIAN A., is now in charge of St. Stephen's, Charleston, S. C., and continues to have charge of the Redeemer, Pineville, S. C. His address is 67 Anson St., Charleston.

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.

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes: gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition, \$700.

For catalog, address:
Mother Rachel, O.S.A., Box A, Versailles, Ky

Confirmation Instructions

By BISHOP JOHNSON

50c for single copies

\$4 for a dozen copies

THE WITNESS

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 Precantor, Cathedral Choir School, Cathedral Heights, New York City.

HOLDERNESS

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. 13.

APRIL 25, 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.

BERTRAND RUSSELL

By

BISHOP JOHNSON

THERE are times when I find myself in such violent opposition to the Managing Editor that I wonder how we can be yoked together in THE WITNESS carryall. However I am committed to the principle that it is good for people to hear both sides of all questions and, instead of getting hot about those differences to get at the sources and defend our own positions as best we can. In my judgment my friend Spofford has a wrong major premise and therefore his conclusions are biased by that fact. In the issue of April 11th his argument in the Bertrand Russell case is something like this. Because hundreds of thousands of young people cannot marry, therefore it does not matter whether the sanctity of marriage is upheld for the hundreds of thousands that do marry. Furthermore that because of a social order which prevents many from marrying, therefore "what is the use of talking about marriage, the home and all the rest of it?"

This would seem to imply that Christ and the Apostles were in error when they set forth a standard of the family in a world which at that time was even worse than ours. He states that the sin of unemployment is on our heads and because of this fact we are to fight for another social order which will "enable them to marry and establish Christian homes." In other words he seems to me to put the cart before the horse and to imply that a new social order in which Bertrand Russell may be one of the prophets will have within itself the elements of Christian marriage. To my mind this is a non-sequitur. In the first place the new social order in Russia and Germany, even though it might furnish employment to all the youth of that country, can scarcely be the source of establishing Christian homes.

The question before the house is not one of

whether Bertrand Russell is the prophet of a new social order but whether even if such a new social order existed, his principles would help to "establish Christian homes." I deny that the curse of unemployment is on the heads of Christians and that for three reasons. First, because no matter how much a Christian would like to see it changed, he has not the power to substitute an ideal system that would pep-up employment. I refuse to confess as my sin something that I cannot help. Second, because if I had the power to change the social order I lack the knowledge to create an adequate substitute and I have no confidence in the ability of visionaries to construct it either. It is one thing to pull down a building—a mob can do that. But it is quite another thing to construct a better building. And I lack the confidence in socialists to do this very thing. As an Englishman has said, "When it has worked it isn't socialism and when it has been socialism it hasn't worked." I have to confess my skepticism that politicians are capable of creating an ideal order whether they are labelled Republicans, Democrats or Socialists. My experience is that these terms have become labels for empty bottles. Third, it is neither the business nor the mission of the Church to establish secular policies, but rather to leaven society by producing righteous men. And it is only when the Church has produced good citizens that you can have a social order that is benevolent.

IN THE efforts of well meaning enthusiasts to spiritualize the world they only succeed in secularizing the Church. The mission of the Church as expressed in its creed is to bestow the forgiveness of sin, the resurrection of the body and life everlasting for such as believe in Father, Son and Holy Spirit. So far as this world is con-

cerned the Church is to have a leavening influence by permeating society with those who are seeking the Kingdom of God and His righteousness in the same way that the university is to produce men who have the intelligence to run the government.

At present they both seem to fail, the university because it ignores spiritual values and the Church because it fails to reach those who are in high places. Today men patronize Christ instead of follow Him. It is just as true now as in the days of the Apostles that "not many wise after the flesh, not many mighty, are called, but God hath chosen the foolish things of the world to confound the wise and God hath chosen the weak things of the world to confound the things that are mighty and things which are despised hath God chosen to bring to nought things that are." Certain things are evident. First that secular education has been in the driver's seat for the past fifty years and secondly that as a result the world has become the messiest that it has ever been. Instead of asserting that religion has failed one can reply that it hasn't been given a chance. As well say that the Church was a failure in the Roman Empire under Nero. The Church is not an automatic stoker that operates without human aid. It is more like an electric plant which, if it is improperly installed, will burn and kill instead of enlightening and heartening mankind.

It is to secular education that men have given their millions with the result that the intellectuals have informed their benefactors that they had no business to possess their millions. Put a million dollars in the slot and take out a rebuke for having it, even though your accusers use the money. Moreover the modern university received its impetus from the Church and yet we are told that religion is merely a back-seat driver. Surely the one who drives the car is responsible for the smashup. Of course religion is invited to sit beside the driver but on condition that it does not touch the wheel, or talk back to the driver as to where we are going.

We boast of the greatest educational system known to man but we produce very few lovers of learning. As someone has well said "a college is a depository of learning for every freshman brings some there and no senior takes any away."

THE question before the house therefore is whether the taxpayers of New York shall support a teacher whose utterances encourage youth not only to violate the moral law but also the civil laws of the state. The fact that he may agree with me on political and economic questions has nothing to do with my attitude toward

him on the issue involved. If one is not allowed to teach religion in an institution supported by the state, on what principle of justice can he teach irreligion therein? I submit that because a man agrees with me in attempting to overthrow the established social order, therefore I have no obligation to justify him in everything that he does or says. If our state institutions cannot teach spiritual values they have no business to propagate immoral dogmas. We still have a duty to protect youth from its inexperience.

The question before the house is not whether we need a new social order, but whether the state will employ a teacher who publicly attacks those moral principles upon which the sanctity of the home is founded; and without which principles no decent social order could be founded. I wish finally to express my admiration for the part that Bishop Manning has taken in his defense of the sanctity of the home.

An Answer

By

WILLIAM B. SPOFFORD

IT IS NOT pleasant to have Bishop Johnson in violent opposition. I do not like to argue with one I love so dearly; what's more, I recognize the danger in clashing with one who is able to cover so much territory in so short an article. He compares our present world with the world of our Lord's day; he brings in Germany and Russia which are countries I know little about, having been there but once; he discusses the American educational system; he quotes Scripture as few men can. So I had best concede his superiority on these points and try to narrow the discussion to Bertrand Russell and the controversy that is still raging over his appointment as a lecturer at the College of the City of New York. On this there are three points that I would make.

IF I THOUGHT that the teachings of this British philosopher on the home and family life were so sound as to be of vital importance to humanity I would have a metal cast and ask Bishop Manning if I might be permitted to pin it on his chest. Two months ago Russell was known only to intellectual highbrows, and even these have never been quite sure what he is talking about. If you don't believe that read his books and try it out on yourself. Today he is known to every person in America, and probably in the world, who has three cents to buy a newspaper. For weeks editors have skimmed through his books, dug the juicy bits from their context (a

procedure unfair to any man, as any writer or preacher will testify) and plastered them on the front pages of their newspapers in bold ten point type. Bertrand Russell may think dirt. If so Bishop Manning has been the number one man in smearing the dirt all over the country. I called up three large bookstores last week to ask how Bertrand Russell's books were selling. The answer in each case was the same: "We have sold more of his books in the past two weeks than we sold in the previous two years." Bishop Manning has been the popularizer of Russell's teachings, and the very parts to which he most violently objects.

MY SECOND POINT I can put in a few words. The Board of Higher Education in New York is composed of twenty-five first rate persons. They are educated, cultured and presumably moral. As a firm believer in democracy I prefer to leave it to them "to protect youth from its inexperience," rather than turn the job over to a single judge—or even a single Bishop. This case is bringing something new, and something dangerous to democracy, into the American educational system; the interference of judicial and administrative agencies of the government with college administrations which have, up to now, always had the right to select their own faculties. We of the Churches have been rather militant in maintaining our right to run our own affairs, with literally thousands of pastors going to prison, in Germany and elsewhere, over this issue. American colleges have been as insistent in defending the same principle. But here is the entering wedge and you may be sure that hordes of unsavory forces will pour through the breach if it is allowed to remain open.

MY OTHER POINT I poorly set forth in the bit that appeared in our April 11th issue. Had I given the matter adequate space I might have done a better job. After all twenty-two lines is rather limited space in which to deal with both Bertrand Russell and Bishop Manning. Just the same I know that Bishop Johnson would be the first man to insist that I be correctly quoted. My argument, he says, was something like this: "Because hundreds of thousands of young people cannot marry, therefore it does not matter whether the sanctity of marriage is upheld for the hundreds of thousands that do marry." He missed my point—my fault, no doubt, and not his. My point was, and is, this: Because hundreds of thousands of young people cannot marry, therefore it is up to the rest of us, and particularly those of us who call ourselves Christians, so to change conditions that they can marry and establish Christian homes. Unemployment

does more to make for illicit sex relationships than does the teaching of Russell or any other professor—or all of them combined. Falling in love, without the means with which to establish a home, they have the choice between involuntary celibacy or entering into an illicit relationship. And, as I said in the April 11th issue; "That many of them make the wrong choice I have no doubt, but I say that the sin is on our heads, to be atoned only by entering the fight to give them another choice—a social order that will enable them to marry and establish Christian homes." Bishop Johnson says that this curse of unemployment is none of our business. I will answer that by quoting from Pastorals of the House of Bishops of which he is a member:

"Our Christian faith does not divorce us from our obligations as citizens of the state or members of society. Our discipleship relates us to the just and Christian solution of economic, social and political problems. Nothing that is of human interest can be foreign to us."—Pastoral of 1934.

"The Master's concern for the under-privileged and neglected folk was repeatedly manifested in His habit and teaching. That millions of the people of our country are denied the common necessities of life, that approximately one-third of our population is below the poverty level, that there is wide-spread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems. With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produced these ills then obviously it has departed from the right principles enunciated by Christ. No mere establishment of an old economic order will suffice. Christ demands a new order in which there shall be more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain."—Pastoral of 1933.

I AGREE with these pronouncements and many others of similar character that I must not take space to quote. What's more I refuse to accept for one single moment Bishop Johnson's statement that there is nothing we can do to bring to this earth a more ideal system. We are here to seek the Kingdom of God and His righteousness, as he himself says, and we simply must not admit that it cannot be done. We may fail, but this possibility of failure must not prevent any man from being in there trying and giving it all he has got. And there is more that can be done than we realize if we refuse to take a de-

fealist attitude—I could elaborate at length on that but I won't. The real difference between the Editor and myself, of course, is that he believes the present system is about as good as we can expect, whereas I think it has accomplished its task in history and must give way to another—and that in turn to another until we arrive at a society that will have some semblance to what we call the Kingdom of God. And I do not propose to give up this quest because of his wise-cracks for which he is justly famous. "When it has worked," he says, "it isn't socialism and when it has been socialism it hasn't worked." I, too, can laugh at that crack but I reply, "When it works it isn't capitalism and when it is capitalism it doesn't work," and if my good friend and boss refuses to accept that statement I respectfully invite him to read his morning newspaper. Youth may need to be protected by their elders, as Bishop Johnson says. They need even more to be protected *from* their elders, as the mess we have made of this world we are handing on to them abundantly testifies. And so to a ball game.

Prayer Book Inter-Leaves

THE LAST GOSPEL

PRIVATE masses began in the 7th and 8th centuries and quickly became popular. The laity liked them because they brought good luck—flourishing cabbage beds, security against lightning, cure of epilepsy, or the release of dead relatives from the pains of purgatory. And the clergy liked them because at each mass the layman brought an offering so that an increase in masses meant an increase in income. In time, however, this traffic in masses revolted the moral sense of the Church, and from the 11th century on canons began to be enacted limiting the number of masses any priest might say in a single day. This created new difficulties. The limitation to one or even three masses a day cut down the income of the clergy, and it failed to provide a sufficient number of masses to satisfy the lay demand. So various expedients were devised. One was to use the gospel, that holy part of the mass, as a substitute for the mass itself. Thus Bishop Gerald of Wales tells how (in the 12th century) people had come to think that gospels were "good physic, and drove away ghosts and phantoms, and especially powerful in this way was the beginning of John." And he goes on to relate how a certain woman wanted a priest to say a mass for her, or at least a deacon to read a gospel over her; but in the end she had to be satisfied with a sub-deacon

who read two epistles; and when he took her offering he remarked "Two epistles are certainly equal to one gospel!" By the end of the 15th century the laity had persuaded many of the clergy to read this "powerful" first chapter of John at the end of every mass. And in 1570, the year in which he created the Roman schism in England by excommunicating Queen Elizabeth, Pope Pius V made the second gospel a part of the official Roman rite.

The Anglican reformers were, of course, familiar with the superstitions which had long clung to the first chapter of St. John. (Cf. Chaucer's Prologue, l. 254.) They knew it was out of place in the mass, and that to read it there reduced the significance of the eucharistic gospel. And they had no desire to perpetuate degenerate liturgical usages in the Book of Common Prayer. This was the mind of the great Anglican divines of the 17th century, of the non-jurors, of Seabury and the compilers of our own Prayer Book.

But in the 19th century some of our counter-reformation clergy thought it would be nice to have a "last gospel," and now many, both clergy and laity, have become sentimentally attached to it. Whenever I criticize it in this column I receive letters of protest. The only argument I am ever offered is—"I like it"—an argument which covered our American buildings of the Ulysses Grant period with gingerbread ornamentation and which is responsible for every vulgarity that has ever crept into the liturgy.

In our day an influential group in the Roman Church are seeking to reinterpret their rite in the light of history. So much is their ideal like that of our Prayer Book that they are sometimes called Anglicans by their Roman critics. They are seriously handicapped by membership in a totalitarian Church whose decrees they cannot question. But they are learned, devout, wise, liberal. And they are carrying on a "liturgical movement" which really moves. The best of them are Benedictines, who naturally prefer the liturgical practices of the sixth century, the age of Benedict, to the abuses of the late medieval period. On the other side, in Protestantism, there is a growing appreciation of the historic liturgy. Never has the opportunity been so great to recapture the unity of all the Churches by a return to the liturgical tradition of the first centuries. In this our Church might take a leading, or at least an honorable, part. But we shall "miss the bus" if we keep our eyes fixed upon Pope Pius V and our hearts set upon gingerbread.

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 suggestions can be sent.

Let's Know

By

BISHOP WILSON

NORWAY

AT THE moment of this writing Norway is in all the newspaper headlines as the latest victim of the European war. This country has a curious history closely intertwined with that of its Scandinavian neighbors, Sweden and Denmark. Up to the ninth century nothing is known about any of these northern countries except a string of unreliable legends. About that time the rest of Europe made their acquaintance after a fashion by no means pleasant. The "Northmen" took to the sea on plundering expeditions which were frightfully effective. They had a habit of running their ships into shallow creeks called "viks" where they would lie in wait for passing vessels. Hence the name "Vikings." They plundered England until King Alfred made a peace with them by which they were allowed to settle the northern part of the country. They scoured the upper part of France until they were given a section for themselves which they called Normandy. They seized Naples and turned it into a Norse kingdom which for centuries kept Italy in a turmoil.

In those early centuries Norway was split up into a lot of small principalities. In the tenth century Harold Fairhair subdued the minor princes and united the country under his own rule. The religion was north European paganism, worshipping Odin and Thor and other gods, together with Druid elements. Olaf Trygvessen and his successor St. Olaf were responsible for introducing Christianity into the country in the early part of the eleventh century. Missionaries from England strongly supported St. Olaf in his efforts. They were rough days and the methods of evangelization were crude, to say the least. For instance, Olaf Trygvessen went to work on a group of heathen sorcerers. He failed to convert them when they were sober, so he got them all drunk and tried again. When they remained obdurate, he set fire to the building where they were sleeping it off and burned them up.

St. Olaf was killed in a battle with Canute of Denmark who took control of Norway for a short time. Then Magnus I became king and set up a separate sovereignty which lasted some three hundred years. In 1376 the two crowns of Denmark and Norway were again united and in 1397 came the Union of Calmar which united all three of the Scandinavian countries under one ruler.

Sweden presently broke loose from this union but Norway continued to be a suburb of Denmark under Danish rule until the end of the Napoleonic wars in 1815 when she was given over to Sweden. There was a good deal of friction between these two countries for the next century with a growing sentiment for independence in Norway. It was finally worked out by peaceful means and in 1905 Norway became an independent kingdom and invited a Danish prince to the throne who took the title of Haakon VII.

At the time of the Reformation Lutheranism quietly entered Norway by way of Denmark. There was no great disturbance. The old hierarchy was dispossessed and the Lutheran Church became the established Church of the land, a position which it still holds today. Of the three million population of the country probably ninety per cent are Lutheran. There has been a heavy Norwegian immigration to the United States, the newcomers settling chiefly in Wisconsin and Minnesota.

Twenty-five years ago Norway was able to maintain neutrality through the World War. This time it is in the path of predatory neighbors and the scourge of war has fallen upon the land. God help these people in the trials they are bound to suffer.

Inhibitions

FRED STONE sits in at a game of Deuces Wild every Wednesday night but, last Sunday he refused to make a fourth at a quiet game of bridge with his guests. Said he "never could bring myself to play cards on Sunday."

Ralph Marston has left a trail of broken hearts of maidens young and old but, money couldn't hire him to flirt with a married woman.

Gus Bolton takes several drinks, every day, while he is in the city but, he never steps foot in the little tavern in his home town.

Caleb Plummer is a hard man and has built up a fortune on the sorrows of widows and orphans. When his old cat died, he cried all day.

Dud Jackson likes shady stories and can spin them off by the hour, yet there are certain words which he never utters and, when he hears them, he blushes.

All of us have occasional meritorious inhibitions scattered among our frailties. They serve to make us feel quite virtuous and, when the Devil comes to devour us, they will be something hard for him to bite on and, perhaps, break his teeth.—THE CHURCHMOUSE.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

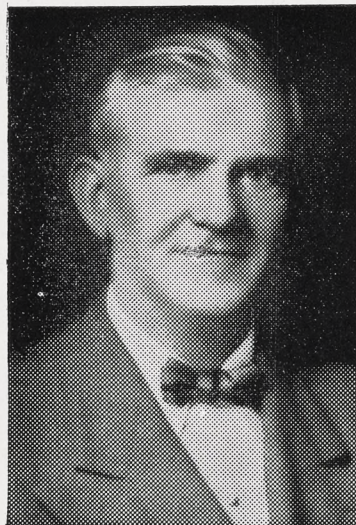
Illustrative of what may be done to improve conditions is the statement sent to the President last week over the signatures of 350 leaders in various walks of life. It was a most carefully prepared document setting forth a number of startling facts. For instance there are large groups in this country to whom relief is denied entirely, while those who do receive aid are granted a totally inadequate amount, in some states amounting to but \$5 a month per household. The statement declares that the number of persons on WPA jobs was 20% less during the last quarter of 1939 than during the same three months of 1936, when unemployment was less widespread. Investigation has shown that one-third of the families discharged from WPA jobs, solely to cut costs and taxation, were receiving no relief whatever and were without employment of any kind. According to the National Industrial Conference Board, a research body maintained by manufacturers, 9,296,000 persons are unemployed today. The letter to Mr. Roosevelt calls upon the federal government to restore cuts in the various agencies that deal with the problem, "If men, women and children are to be saved from hunger, cold and despair the federal government must give leadership and financial support to the development of adequate relief programs."

As we reported last week, this statement, which was prepared by Professor William H. Kilpatrick of Columbia University, carried the signatures of six of our Bishops and several rectors among the signers. However, every Bishop of the Church was asked to sign it, as well as the rectors of a large number of leading parishes, and it is too bad that more did not. There may not be much that we can do, as Bishop Johnson states in his article this week, but at least we can point to the facts and plead that they be honestly faced.

* * *

Editors Hear Notables in Washington

Editor Shipler of the Churchman lined up notables when the editors of religious publications met in Washington under the auspices of the Associated Church Press. But the show was stolen by Editor Davenport of Fortune, who created such a stir some months ago with his editorial contending that the preachers of the country pull their punches, particularly on the issue of war and peace. I think that editorial was more than adequately answered by the Rev. Wol-



W. A. COCHEL
*In Charge of Arrangements
for General Convention*

cott Cutler, rector of St. John's, Charlestown, Mass., in an article that appeared in this paper. However, Editor Davenport apparently had not heard about it for he stuck with his story and declared that numerous letters had been received supporting his position that most of us preachers hide our light. Others to address the three-day conference were Caroline O'Day, representing New York in the Congress; Director W. A. Lydgate of the Gallup poll; Rev. L. M. Birkhead, head of the Friends of Democracy, while conferences were had with President Roosevelt, Secretary of War Woodring, Secretary of Labor Perkins, Senator Norris and Congressman Voorhis.

* * *

He Heard Nothing Wrong

The Rev. Frederick K. Howard, venerated parson of California, thought he ought to get a bit of first hand dope on Bertrand Russell. So he attended a couple of his lectures before the youthful students at the University of California in Los Angeles. He reports: "I did not hear anything to corrupt youth."

* * *

A Dean Meets the Great G. B. S.

Each year a flock of American parsons journey to England as exchange preachers, the affair winding up with a luncheon in their honor at a swanky London hotel. Dean Austin Pardue of St. Paul's, Buffalo, arriving late, seated himself at a table with a "vivacious, attractive lady and a distinguished-appearing gentleman." They had a lot of fun together, and it was only when the affair was nearly over that he discovered it was Lord and Lady Astor—or Lady Astor and her

husband to be more accurate. Returning to his hotel he wrote the good Lady a note asking if he might have an interview with her. Expecting a polite refusal he was surprised to get an invitation to luncheon the next day. He noticed a vacant chair at Lady Astor's right, but: "As I was wondering what sort of a person it was who would absent himself from such a distinguished company, the door swung open and in barged—and I use the term advisedly—George Bernard Shaw in person, whiskers and all.

"If I had previously worried about the correctness of my own attire, my fears were quieted almost immediately," Dean Pardue chuckled. "G. B. S. had on a pair of old green pants—I wouldn't dignify them with the name of trousers—which bagged in all directions; a brown tweed coat which was out at the elbows and a tie which looked as if it had been left out in the rain all night. But despite his appearance, you could sense that he had made a triumphant entrance—as great as any of his characters in any of his plays."

The Buffalo clergyman confessed that he was completely awed by this time and wondering whether "One-Eye" Connelly had ever done any "gate-crashing" to equal this.

"There I was with two of the most scintillating conversationalists in contemporary life," he declared, "and I just couldn't think of anything interesting to say. But I listened plenty, and I never again expect to hear such a brilliant interchange of wit and badinage as that which ensued between Lady Astor and Shaw. It ran the gamut of conversational topics from astronomy to zealots and it ended up in typical Shavian fashion with G. B. S., loudly declaring that the English and Americans were all a lot of silly sentimentalists when it came to world affairs."

Shaw then cornered him, Dean Pardue said, and plied him with questions about America and Americans, an interview which was decidedly one-sided, as the clergyman recalls it, with Shaw both asking and answering the questions.

The dinner party subsequently ended, Dean Pardue said, with Shaw making a grand exit after declaiming at some length on international affairs. Shaw was at that time writing his new play "Geneva," which was produced on Broadway earlier this season.

* * *

Historic Church Is Restored

Old Bruton, Williamsburg, Virginia, one of America's oldest and most historic churches, has been restored and rededicated, the church standing today just as it did in colo-

nial days. The first parish in the vicinity was Middle Plantation, founded in 1632, just 25 years after the earliest Virginia settlement. Later this was combined with a neighboring parish to form that of Middletown, and a new church was erected in 1660. Another union in 1674 brought about Bruton Parish, and the Middletown church became the first to bear the name of Bruton. George Washington, Thomas Jefferson, James Madison, James Monroe and Patrick Henry all worshipped in this church, and many treasures are still possessed to remind the people of its brilliant history. There is the pre-Revolutionary Prayer Book, dated 1752, in which the prayer for the President is pasted over that for King George. The baptismal font and the communion service, the latter dated 1661, were brought from Jamestown when the seat of government was transferred to Williamsburg in 1699. The register of baptisms and deaths dates back to 1662, while the bell in the tower, which is pictured on our cover in its restored state, rang to proclaim the victory at Yorktown, the Declaration of Independence and the repeal of the Stamp Act. The present rector of the parish is the Rev. Francis H. Craighill, Jr.

* * *

College Workers Hold Conference

The eighth annual conference for college workers in the sixth province was held earlier this month in St. Mary's Hall, Faribault, Minnesota. The conference was sponsored by the provincial college commission and the Church Society for College Work. Fifty college workers and students from the various colleges in the province were in attendance. Two carloads from Laramie, Wyoming, traveled 1,400 miles, round trip, to attend. The conference leaders were the Rev. Clifford Stanley of Cape Girardeau, Missouri, the Rev. Alden Drew Kelley, national secretary, and the Rev. C. F. Boynton of St. Francis House, Madison, Wisconsin.

* * *

Henry Smith Leiper Addresses Adult Forum

Before the 1940 adult forum of the diocese of Newark, on April 9, the Rev. Henry Smith Leiper, secretary of the Universal Christian Council, declared that "The Christian Church is still the only world wide fellowship existing today. No other cultural denominator, such as art, music, politics or even another religious faith, such as Buddhism, or Mohammedanism could have drawn together peoples from so many nations as did the World Conferences at Oxford and Edinburgh (Christian delegates from sixty nations participating), or Amsterdam (seventy-three nations sent



DEAN AUSTIN PARDUE
Crashes Gate at Lady Astor's

Christian youth). Not even the League of Nations when it had its greatest number as members reached these figures. Therefore, it is still true that Christianity is the only common sentiment to bring peoples of the world together."

* * *

Presbyterian and Episcopal Youth Get Together

About fifty young people from the Presbyterian churches and the Episcopal Church of northern New Jersey came to know one another better at a meeting recently held at Brick Presbyterian Church, East Orange. They had the leadership of President Henry S. Coffin of Union Theological Seminary and Professor Cuthbert Simpson of General Theological Seminary to enlighten them on the merits of the proposed Concordat. They themselves were far more interested in proving to one another that their respective churches were democratic in spirit as well as in form. This developed from a Presbyterian description of the Episcopal tradition as "aristocratic." This beginning led into the meaning of many other outward forms which the Presbyterian

young people did not understand about the ways of Episcopalians such as bowing, crossing, getting up and down in worship and genuflecting.

* * *

Massachusetts Elects Convention Delegates

In reporting the convention of the diocese of Massachusetts last week we failed to give you the names of those elected deputies to General Convention. Here 'tis: Clergy—Arthur C. Lichtenberger, Phillips Osgood, Henry B. Washburn and Henry Ogilby. Laity—Joseph H. Beale, Stuart C. Rand, Stoughton Bell, L. B. Phister.

* * *

Bishops to Lead at Synod

Bishops are to be the headliners when the synod of the Pacific meets at Salt Lake City, May 1-3. Bishop Gooden of Los Angeles is to preside at an all day conference on religious education; Bishop Moulton is to preside at the synod meetings; Bishop Parsons is to be the synod preacher; Bishop Sanford is to be the speaker at the synod banquet; Bishop Huston is to be the preacher on Ascen-

sion Day. Other headliners are to be Dean Paul Roberts of Denver and the Rev. Charles Sheerin, vice-president of the National Council.

* * *

Romanists Hear Bernard Iddings Bell

Canon Bernard Iddings Bell on April 14th addressed a meeting attended by over 1,000 persons, under Roman Catholic auspices, in Windsor, the Canadian part of Greater Detroit. Canon Bell was advertised in the newspapers, over the radio and on bill-boards as "the Fulton J. Sheen (Roman orator) of the Anglican Church." He was one of fourteen lecturers brought to Windsor this year in a Christian culture forum, arranged by Assumption College which is conducted by the Teaching Order of St. Basil.

* * *

Dedicate Mural Paintings in Trinity Chapel

Fourteen mural paintings illustrating the life of our Lord will be dedicated on April 28 at Trinity Chapel, New York. The Rev. Frederic S. Fleming will be the preacher. The paintings were done by Miss Rachel M. Richardson, a member of Trinity Chapel congregation, and have aroused the interest both of artists and of church people. The Rev. Wilson Sutton is the chapel's vicar.

* * *

Green Announces Missionary Campaign

Bishop Green of Mississippi announces a missionary and educational campaign, as voted by the diocesan Council, and plans for which are already well under way. A financial objective has been set, to be secured by canvass during May. Undesignated subscriptions are to be divided 45 per cent to the missionary work of the diocese of Mississippi, 45 per cent to All Saints' College at Vicksburg, and 10 per cent to the Okolona Industrial School for Negroes, at Okolona. Bishop Bratton is honorary chairman and Bishop Green is general chairman of the campaign.

* * *

Recommend Youth Organization

Recommendations that each diocese organize a youth and young churchmen movement, and that Bishop Gray, president of the fifth province, be approached with a request for a full time field worker for youth, were the principal findings of the provincial conference on youth work held April 10-12, at Racine, Wisconsin.

* * *

Grants Made to Aid College Work

Grants to aid college work in six educational institutions were made by the national commission on college work at its meeting in New York,

April 11, from funds provided by the Church Society for College Work. In each case the grant is to supplement the salary of a student pastor. Institutions included are the Universities of Alabama, California, Cornell, Lehigh, North Carolina and Northwestern.

* * *

Stewart Appointed as University Trustee

Bishop Stewart of Chicago has been appointed by the president of Northwestern University as one of the trustee members of the new board of religion, recently established by the university. He will act as one of the advisors to the president and board of trustees on policies to stimulate religious activities on the campus.

* * *

Concordat Is Staged

The proposed concordat between Episcopalians and Presbyterians was the topic of a one-act play, entitled "A Tea Table Chat," written by Mrs. B. R. Platt and presented at the meeting of the Woman's Auxiliary, in the Church of the Ascension, Detroit.

* * *

Drastic Changes Proposed at Georgian Convention

Before the adjournment of the annual convention of the diocese of Georgia a dramatic report was presented in which drastic changes were called for. The report, prepared over a period of a year by last year's committee on the state of the church, recommended increases in the Bishop's power of appointment in vacant parishes and missions. It asked that a system of promotion be worked out whereby the clergy within the diocese be moved about rather than the following of the present custom of calling men from outside the diocese to fill important vacancies. The report requires that in case of vacancy, the vestry must choose a rector from a list of names submitted by the Bishop. Another innovation proposed was the suggestion that missionary clergy be appointed by the Bishop alone and for a period of three years. Premarital blood tests for those seeking marriage in the Church was recommended as a means of combatting the problem of social disease.

* * *

Carleton College Holds Vocational Conference

Twenty-five prominent leaders in business and the professions participated in the eleventh annual vocational conference, held at Carleton College, Northfield, Minnesota, on April 10th, at which over 800 students received first-hand knowledge of the various fields they plan to enter after graduation. A round-table discussion on the ministry was led by the Rev. Monroe Bailie, rector

of Christ Church, Red Wing, who came to the conference as a representative "small town" minister. Former Governor Philip LaFollette of Wisconsin gave the convocation address.

* * *

Mark Rural Life on Rogation Sunday

Church members are asked to consider the welfare of the millions of farmers and other rural people on April 28th to celebrate the observance of Rogation Sunday. One of the oldest traditions of the Church, this observance commenced during a local famine and has since been used as a time to bless the crops. In this country prayers are included for rural life and work as well as the harvest.

* * *

Organist Observes 25th Anniversary

St. Paul's Parish, Albany, observed the twenty-fifth anniversary of their organist and choirmaster, Dr. T. Frederick H. Candlyn, on April 14th. The Rev. Roelif H. Brooks, rector of St. Thomas Church, New York, during whose rectorship at St. Paul's Dr. Candlyn began his work, preached at the anniversary service. During this quarter century Dr. Candlyn has missed Church services on but one Sunday, when he broke

Scribner  Books

*Of rare charm and
real significance*

The Seer's House

by

Robert N. Spencer

With the grace of the essay, the depth of the sermon, Bishop Spencer illuminates the essentials of our faith. \$1.50

•

For the Healing of the Nations

by

Henry P. Van Dusen

"It is superb . . . as good a series of snapshots of Missions as exists . . . fascinating from first word to last."—
Kenneth Scott Latourette. \$1.00

CHARLES SCRIBNER'S SONS • NEW YORK

his leg; then a carpenter rigged up props and supports, and in spite of his injury Dr. Candlyn was at his organ again.

* * *

Helfenstein Celebrates Three Anniversaries

Within a month Bishop Helfenstein of Maryland celebrated three anniversaries. On March 8th the Bishop celebrated his fiftieth anniversary of his ordination to the priesthood; on April 7th, his seventy-fifth birthday and on April 8th his golden wedding anniversary.

* * *

Annual Meeting of Cathedral Association

Dean Powell of Washington announced that the annual meeting of the National Cathedral Association of Washington Cathedral will be held in that edifice on May 2nd. Bishop Freeman of Washington will preside over the meeting. Following it the Bishop and Mrs. Freeman will receive the association members and other guests in the Bishop's Garden. In the morning on Ascension day a Choir Festival will be held in Washington Cathedral, conducted by Dr. T. Tertius Noble, famous organist and composer of New York City. The participating choirs will be those of Washington Cathedral, the Church of St. Stephen and the Incarnation and St. John's Church, Georgetown. Miss Mary Johnston, national chairman of the association, will preside over business meeting and luncheon. About 800 invitations have been sent out to Committee members in thirty states.

* * *

Church Club of Chicago Celebrates May 11th

Making it fifty years since its founding, members and friends of the Church Club of Chicago will meet May 11th to celebrate the occasion at a golden anniversary party to be held at the Edgewater Beach Hotel. The Church Club is making plans to entertain the eastern delegates to General Convention next fall.

* * *

Mass Meetings on Unity Sunday on Coast

As an outcome from the meeting of the committees of the coast Presbyteries and the diocese of California, last summer, the central feature of Unity Sunday will be mass meetings to be held in San Francisco, Oakland and in Fresno and Sacramento. The meeting in San Francisco will be held at the Cathedral next Sunday afternoon and the speakers will be the Rev. Dr. Baird, the president of the Presbyterian Seminary at San Anselmo and Bishop Porter of Sacramento. In Oakland at the First Presbyterian Church one of the speakers will be

Dean Malloch of Fresno. On April 22nd there was a gathering for the clergy of the two Churches.

* * *

Children Help Children

A small group of school children in Perkinsville, Vermont, sent Dorothy Canfield Fisher \$5.69 "to help the children refugees." Thus has grown the Children's Crusade for Children, of which Mrs. Fisher is the chairman, sponsored by a notable committee of

educational leaders. The Crusade is a nation-wide movement designed both to give American children the chance to help refugee children and to make vivid the goal and responsibilities in a democratic nation.

* * *

Noble C. Powell Speaks to Cathedral Association

The Very Rev. Noble C. Powell, dean of Washington Cathedral, spoke recently to a gathering at the home of Mrs. John B. Seymour, chairman

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. 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 and Holy Days: Holy Communion 11:45 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

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, New York

Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 a.m. and
4 p.m.

Daily: 8:30 a.m. Holy Communion; 12:10
p.m. Noonday Service (except Saturdays).
Thursdays: 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 Noon.
Wednesdays: 11 A.M. Holy Communion

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 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.

of the Savannah committee of the National Cathedral Association. Colored slides showing the progress on the cathedral were used in illustrating his lecture.

* * *

School of Democracy in New York

A School of Democracy was held April 2-6 at the Union Seminary, New York, sponsored by the Council for Social Action of the Congregational and Christian Churches. Among those who lectured were Leroy Bowman of the Cooperative Housing Federation; Dwight J. Bradley, secretary of the Social Action Council; Joseph Cadden, secretary of the American Youth Congress; James B. Carey, a Roman Catholic who is the secretary of the Congress of Industrial Organizations; Miss Helen Hall, head of the Henry Street Settlement, Helen Harris of the National Youth Administration, Mrs. Allan Knight Chalmers, wife of the pastor of Broadway Tabernacle.

* * *

Easter At Cordova

Easter was celebrated in Cordova, Alaska, with a blizzard raging all day. Yet there was a fair congregation at our mission there, including a brand new choir which, according to the rector, "did very well for their first service."

* * *

Home for Polish Children in Yugoslavia

A home for Polish refugee children is to be established in Yugoslavia, the gift of a group of people in Switzerland. Funds to aid in caring for them are being raised in America and England by a committee headed by the Archbishops of Canterbury and York.

* * *

Not Easy for Liberal Minister

"The liberal minister of religion is having a hard time with the secular liberals," a clergyman in a suburban church recently stated. He continued: "I know how to preach conservatives out of the church. I have done it. Usually the conservatives take money out of the church when they go. But I wish when I preached a conservative out of the church I'd get a liberal into it. I have not yet succeeded in doing so. Is it the function of the liberal minister to weaken the Church as an institution by his interest in, let us say, industrial unionism or the cooperatives? It seems to me evident that most secular liberals have a wholly selfish attitude toward the ministers and the churches. They want to make use of us for their own causes, but do not want to put forth any effort to help us in our own peculiar tasks. Most

secular liberals, in my experience, will not give a penny to the churches, will not join the churches, will not walk across the street to help us. How cooperative should my attitude be toward such persons?"

* * *

Prevention of Lynching

During 1939, Florida had two of the three lynchings in the United States, thereby aligning itself with Mississippi as the "lynching states." It is the aim of the Florida council of the association of Southern Women for the Prevention of Lynching to renew its efforts of education in the state. Mrs. Henry Havens, chairman of the council, has been in Miami conferring with women leaders of the various church and civic groups that have endorsed this movement against lynching in the endeavor to get them to cooperate with her. She has appealed to the members of the Woman's Auxiliary to give greater cooperation.

* * *

Young People Are To Dance

The young people of the Church in and around Detroit, five hundred of them, are to have a dance on April 26th, arranged by the Young People's Fellowship. A dance, music by the "Band of the Future" (whatever that may mean), an hour's entertainment and refreshments, all for fifty cents apiece.

* * *

Liberal Evangelicals To Meet

The annual spring conference of the Liberal Evangelicals will be held at St. Stephen's Church, Wilkes-

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.



Religious Birthday Cards, Cards for the Sick, and Occasional Remembrances

This advertisement is written essentially for Parish Priests who are clever and thoughtful enough to include in their parish program some systematic remembrance of parishioners' birthdays, occasions of illness, and anniversaries of one kind or another.

We have built up, from both at home and abroad, a most interesting collection and assortment of remembrance cards, of real spiritual significance and artistic beauty. If you are interested in these for your parish scheme of things, reach for a postcard and get the details. There's a special price on quantities.

Lay people, you can get in on this, too. There is nothing exclusive about it. Think of the amazing ministry of loving remembrance you can build up just by the use of your thoughtfulness, the love you bear toward Our Lord and cards.

AMMIDON AND COMPANY

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

Franz Mayer Studios Inc.

228 West Broadway
New York, N. Y.

STAINED GLASS WINDOWS
CHURCH INTERIORS

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.

JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680
LONDON, ENGLAND

STAINED GLASS

Distributor:
WESTMINSTER
MEMORIAL STUDIOS
INC.
15 East 26th St., New York City



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE-BRASS-SILVER
FABRICS + WINDOWS

Barre, Pa., May 22 and 23. Among the subjects which will be discussed will be "The Proposed Marriage Canon," the Concordat and other proposals on church unity, the Church and Social Security, the missionary work of the Church, and the task of the Liberal Evangelical today. Since the death of Philemon Sturges the vice-president of the Liberal Evangelicals, Anson Stokes of Trinity Church, Columbus has become acting president.

* * *

Canadian to Address Harrisburg Convention

Bishop Renison, formerly bishop of the Canadian diocese of Athabasca, which he resigned to accept a Toronto rectorship, is to be the speaker at the banquet to be held in connection with the convention of the diocese of Harrisburg, meeting May 21-22. The toastmaster is to be Colonel Lynn Adams, head of the Pennsylvania motor police.

* * *

Six Youth Conferences Scheduled

Six regional youth conferences are to be convened this summer under the direction of the committee on the United Christian Youth Movement, of which J. Carrell Morris of Cambridge, Massachusetts, is chairman. These conferences will seek to "arouse Christian young people to the need for and to help them discover the method of united and specific Christian action in their communities in dealing effectively with social issues of local and national scope and to realize their unity in the world Christian community." Delegates must be high school seniors or not more than 25 years of age.

* * *

The Good Old Days

"Resolved," says an austere passage in the 1854 minutes of a women's group at St. Matthew's Church,

Bedford, New York, "that at our future meetings there may be tea or coffee or both provided; and but two kinds of cake. And that a fine of one dollar be imposed on each and every person who violates this rule." Why this dietary limitation was needed, the record does not say. Missionary work has been carried on by the women of this parish with scarcely a break since 1826. The society was nearly fifty years old when they voted to change their name to "Woman's Auxiliary," a title just coming into vogue in 1872.

* * *

Harry J. Pearson Appointed Haven Superintendent

Mr. Harry J. Pearson, for the past five years manager of the Welfare Department of the Seamen's Church Institute of New York, has been appointed Superintendent of Sailors' Haven, Boston.

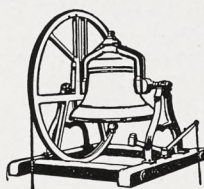


VESTMENTS

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

1837 Church Vestment Makers 1940
Over One Hundred Years

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



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

**J. WIPPELL
& COMPANY LTD**

EXETER
LONDON
MANCHESTER

Cathedral Yard.
14, Tufnell St. S.W.
24, King Street.

ENGLAND

Banners.
Vestments.
Chalice Veils
& Burses.
Stoles.
Communion
Linen.

Designs & Estimates
submitted on application.

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

Importation of fine linens for Church use is increasingly difficult owing to war and prices are rising. We advise purchases now for future needs. Send for our list and free samples.

MARY FAWCETT COMPANY
Box 146 Plainfield, N. J.

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

BLACK STARR & FROST GORHAM

FIFTH AVENUE • NEW YORK

Altars of Marble and Wood
Church Decoration
Stained Glass Windows



CLID

MONTHLY BULLETIN

APRIL, 1940

A REPORT

THERE is presented herewith a summary of the report of the executive secretary as presented to the National Committee, meeting in New York on April 6th. During the past year the secretary gave 137 addresses before various groups of the Church on the aims and purposes of the CLID. In addition speaking engagements were filled by other members in 27 parishes. Work in summer conferences is an important part of our work. We had our school of Christian Social Ethics at the Wellesley Conference, with the Rev. Norman Nash, rector of St. Paul's School, as dean, and with courses offered by the secretary and the Rev. James Myers of the Federal Council of Churches. Several meetings to which the entire conference was invited were also held. The secretary also gave lectures at the Gambier and the Sweet Briar conferences, and in addition 22 members of the League gave courses at conferences in various parts of the country. Regional conferences were held during the year at St. Louis, Boston and Columbus.

There are now 19 chapters, all carrying on work with varied degrees of effectiveness. The most encouraging development is the work in New York, where four groups are meeting regularly once a month. Another encouraging development in the field of education is the establishment of forums at the national conventions of the Presbyterian, Baptist and Evangelical Reformed Churches, stimulated by the success of our forums at General Convention. The first forum of the Evangelical Reform Church is to be held at their convention in June with your secretary as one of the speakers.

The executive secretary continues to serve as a member of the board of the American Civil Liberties Union, meeting with them each Monday. He also serves as a member of the committee on industrial relations of the Federal Council of Churches and has served on committees dealing with relief for Spain, on German refugees and aid for China, with the League having raised over \$3,000 during the past year for these purposes.

The CLID is constantly called upon to aid labor, with the most important single job done during the past year being testimony given before commit-

tees of the Senate and House of Representatives opposing amendments to the National Labor Relations Act. It is increasingly clear that our immediate task in this field is to uphold the hands of governmental agencies that are effectively maintaining the right of workers to organize and bargain collectively, a principle officially endorsed by General Convention and the House of Bishops.

The CLID was instrumental in calling together leaders of the various churches for a conference held in January in Cleveland, attended by approximately 750 representatives from thirty states. This conference was under the auspices of the United Christian Council for Democracy (UCCD), with which the CLID is affiliated along with nine organizations similar to the CLID that exist in other churches. Out of this conference it is hoped will develop UCCD units in various centers to carry out the program that was developed at this three-day conference in Cleveland.

During February and March the secretary delivered 20 addresses in various parts of the United States and also was the noonday Lenten preacher for a week at Holy Trinity, Toronto, where he also met with the newly organized Canadian group that is similar to the UCCD, and also with the executive committee of the Christian Student Movement to discuss plans for a Dominion student conference to be held in September.

The secretary is to be a speaker at a mass meeting held in connection with the National Conference of Social Work, meeting in Grand Rapids, May 26-June 1. He is to speak on "Unmet Needs of Industrial Workers," sharing the program with Mr. Carey McWilliams, author of *Factories in the Fields* (the factual *Grapes of Wrath*), who is to speak on the "Unmet Needs of Agricultural Workers." An important part of our 1940 program is the open forum to be held in connection with the General Convention, meeting in Kansas City this October. The program is now being set-up and will be announced in due course.

Attention is also called to the new Lending Library, with a listing of the books available appearing in the CLID Bulletin for March. Any of the titles may be borrowed for one month for the payment of postage, which amounts to about fifteen cents.

During the year a total of \$3,282 was donated by CLID members and others responding to our appeals, the money being sent as indicated by the donors to the work of Kimber Den in China; Spanish relief; German Refugees and the Sharecroppers in our own country. Funds for these causes are still solicited and being received. The plans of the secretary for the summer have not yet become definite, but he hopes to make a study of the sharecroppers in the South and to visit several projects with which the CLID has been identified.

COMMITTEE

THE FIRST MEETING of the newly elected national committee (listed in the February Bulletin) met at Grace Chapel, New York, on April 6. As provided by the constitution the following were elected to serve as the executive committee: Miss Elizabeth Frazier of Philadelphia; the Rev. Joseph Fletcher of Cincinnati; Miss Elisabeth Gilman of Baltimore; the Rev. Edward Roche Hardy, Jr., of New York; Mr. Stanley Matthews of Cincinnati; the Rev. A. T. Mollegen of Virginia; Mrs. Reinhold Niebuhr of New York; the Rev. William Russell of Newark; Mrs. Mary Simkhovitch of New York; the Rev. Arthur Lichtenberger of Boston; the Rev. Robert Smith of Trenton; and the Rev. Lawson Willard of Long Island. It was voted that when a member of the executive committee finds it impossible to attend a meeting that he be empowered to designate an alternate in order that geographic representation may be thus secured. There was discussion of the relationship of the national office to chapters and a sub-committee was appointed to deal with the problems of regional organization, with a recommendation that chapters create committees of their own to cooperate with this sub-committee as occasions require. The relationship of the CLID to the UCCD was discussed at length. It was pointed out that in affiliating with the UCCD the CLID made it clear that it did not thereby necessarily commit itself to any programs or literature that the UCCD might issue. It was, however, further pointed out that the annual meeting of the CLID had adopted as its own the program drawn up at the UCCD conference in

Cleveland. This raised the question as to how far the CLID should go in supporting the "Keep Out of War" program of the Cleveland Conference. A motion was finally passed by a vote of 6-4 as follows: "The National Committee instructs the executive secretary to use discretion and caution in promoting Keep Out of War until such time as the executive committee can clarify that issue and give other advice."

PLATFORM

MANY MEMBERS have asked for copies of the Program for domestic issues that was adopted at the Cleveland Conference of the UCCD, and ratified at the annual meeting of the CLID held at the time of the conference. It is presented herewith, with the suggestion made that it be discussed by chapters and discussion groups.

1. Our Christian faith in a God of love and righteousness, our acceptance of the prophetic command to do justice and to love mercy, our obedience to Jesus' teachings concerning the values and possibilities of human life, leaves us with no alternative but to labor for a socially just society.

2. We oppose the Anti-alien Bills. We believe that Christianity demands civil and religious freedom. There is no emergency which justifies the abridgements of civil liberties in any way. We stand four square for the perpetuation of the Bill of Rights in the practice of community and national life.

3. We believe that the Christian religion compels us to reject the method of the struggle for profits as the economic base of society and to substitute the method of social economic planning under democratic control, with social ownership of all things necessary to its successful operation, as the method by which the Christian principle of service and development of personality can be progressively realized. This change is to be sought by education, democratic discussion and legislation and not by violence. Members may differ as to the extent and degree to which they are committed to the principal of social ownership.

4. We are opposed to the activities of all Congressional Committees which in any way violate the American tradition of civil and religious liberty. For this reason we disapprove of the Dies Committee. We favor, however, a Senatorial Committee made up of fact finding experts to secure and make known facts concerning political propaganda of foreign origin.

5. We uphold the National Labor Relations Act.

6. We deplore the stupendous increases in military appropriations at the expense of necessary social services and relief funds.

7. We favor the passage of the Anti-Lynching Bill.

8. We condemn the Christian Front

and we urge an investigation of it, together with Father Coughlin's connection with it.

9. We condemn the widespread anti-semitism.

10. We laud the Gaines Decision of the U. S. Supreme Court and we urge the Southern States generally to grant the democratic rights of education to Negroes in accordance with this ruling.

FOR ACTION

MANY COMMUNICATIONS are received at the national office of the CLID requesting action. Among requests recently received we present the following with the suggestion that appropriate action be taken by chapters and individual members. The American Committee for Protection of Foreign Born (79 Fifth Avenue, New York, where further details may be had) strongly urge letters to Senators and Congressmen asking for the defeat of the many anti-alien bills that are very threatening. This committee, headed by William Allan Neilson, president emeritus of Smith College, has prepared a careful analysis of the many bills. We suggest therefore that you send for copies of the resolutions adopted at the fourth annual conference of the organization and also for their Bulletins One and Two containing factual material.

The National Consumers League (114 East 32d Street, New York) urges action against the Barden Bill to amend the Fair Labor Standards Act. They write: "This is an utterly indefensible proposal designed to deprive over a million of the nation's lowest paid workers most in need of the law's protection, from the wage benefits of the Act and over a million and one-half from the benefits of its hour provisions." An analysis of the bill may be secured from the National Consumers League.

The National Association for the Advancement of Colored People (69 Fifth Avenue, New York) asks that letters protesting against the showing of the motion picture, *The Birth of a Nation*, be sent to Mr. Carl E. Milliken, director of Motion Picture Producers and Distributors of America, Inc., 28 West 44th Street, New York. Mr. Milliken maintains that there have been practically no protests against the showing of this picture which the NAACP insists does much to stir up racial hatred.

A Committee to Secure Justice in the Longo Case, headed by President Frank Kingdon of Newark University, has been organized and is asking for signatures for the following statement: "Cherishing a deep and devoted love for the principles upon which our American democracy is founded and eager to secure for all citizens equal justice under the law, this committee dedicates itself to the goal of securing from the Supreme Court of the United States a reaffirmation of the principle that every citizen, regardless of his

or her political faith, is entitled to a fair and impartial trial by an unbiased jury. The right of every citizen to such a trial is one of the basic pillars upon which rests our democracy and must be preserved." John Longo is a young Roman Catholic worker who got into difficulties with Mayor Hague in Jersey City for exercising free speech. Congressman Vito Marcantonio of New York plans to appeal the case and the committee is now seeking \$658 to cover costs for the appeal. Copies of the petition for signatures may be secured from the Committee, 500 Communipaw Avenue, Jersey City, where contributions are also thankfully received.

Kentucky Miners Defense (75 Fifth Avenue, New York) urged letters to Governor Keen Johnson of Kentucky asking for the immediate pardon of four union miners who are now serving their ninth year of imprisonment. The committee declares that 46 of the 47 living jurors who convicted them, and also the former commonwealth's attorney who prosecuted the cases, have interceded in behalf of the prisoners. A photo-offset reproduction of the leading editorial of the Louisville Courier-Journal for April 7, strongly urging pardon, is enclosed with the appeal. Further details may be had from the Defense Committee.

CHAPTERS

REPORTS from chapters are withheld from this Bulletin because of lack of space. However, reports of the regional meetings of the New York and Boston Chapters did appear in the last issues of the Church papers. We strongly urge all chapters to send reports of their activities to the national office (155 Washington Street, New York) and we will also appreciate reports of the activities of individual members.

FINANCE

THE BUDGET for 1940 calls for \$7,670, of which \$5,260 had been pledged to April 1, 1940. Since the slow summer months are upon us, members are urged to make their payments if they have not already done so. Patron, \$100 or more; Supporting, \$25; Sustaining, \$10; Contributing, \$5; Annual, \$2; Student or Youth, 50c.

The Church's Function in Defending Civil Liberties

by
Bishop Edward L. Parsons, D.D.

Bishop of California and President of the
Church League for Industrial Democracy

10c a copy

C. L. I. D.

155 Washington St., New York City

CHURCH LIFE INSURANCE CORPORATION . . Emphasizing Low Cost Life Insurance

ANNUAL PREMIUMS PER \$1000 INSURANCE						
TYPE OF POLICY	AGE 25	AGE 30	AGE 35	AGE 40	AGE 45	AGE 50
ORDINARY LIFE	\$15.10	\$17.19	\$19.91	\$23.50	\$28.35	\$34.99
THIRTY PAYMENT LIFE	18.03	19.89	22.28	25.42	29.72	35.79
TWENTY-FIVE PAYMENT LIFE	19.77	21.74	24.20	27.37	31.58	37.40
TWENTY PAYMENT LIFE	22.53	24.71	27.40	30.75	35.07	40.82
ENDOWMENT AT AGE 65	18.40	21.71	26.31	32.93	43.08	60.13
ENDOWMENT AT AGE 60	20.86	25.21	31.50	41.18	57.55	90.48
THIRTY YEAR ENDOWMENT	24.57	25.21	26.31	28.18	31.36	36.57
TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
TWENTY YEAR ENDOWMENT	39.14	39.51	40.12	41.18	43.08	46.46

Rates at other ages for all standard forms of insurance supplied upon request.

Although the policy contracts are issued on the non-participating basis, the Corporation has paid voluntary refunds to policyholders annually since 1924, thus reducing the cost of the insurance below the guaranteed rates. Refunds for the future cannot be promised in advance, but it is hoped that this practice can be continued.

The Corporation accepts applications for insurance and annuities from clergymen, lay officials and other active lay workers doing voluntary or paid work on behalf of the Episcopal Church, and also from members of their immediate families.

CHURCH LIFE INSURANCE CORPORATION

(A subsidiary of The Church Pension Fund)

TWENTY EXCHANGE PLACE

NEW YORK, N. Y.

TIMELY TRACTS

5c for single copies: \$3 for 100, assorted if desired.

Practical Suggestions for Running a Parish

By Bishop W. Appleton Lawrence

The Christian and His Money

By Bishop Benjamin Washburn

Why I Am for the Church

By Charles P. Taft

The Meaning of the Real Presence

By the Rev. G. A. Studdert-Kennedy

Christianity and War

By the Rev. Frederick C. Grant

The Challenge to Youth

By the Rev. C. Leslie Glenn

Why Believe in God?

By the Rev. Samuel Drury

Why Believe in Jesus?

By the Rev. Albert Lucas

The Disciplined Christian

By the Rev. Charles L. Street

What Christianity Demands of Me

By the Rev. Edric Weld

What Christians Demand of Society

By the Rev. G. Gardner Monks

The Inner Life

By Bishop Cross

Why Pray?

By the Rev. Oscar Randolph

Why Worship?

By the Rev. Charles Herbert Young

The Prayer Book; History and Purpose

By Bishop Johnson

10c a copy

Order a supply of these Timely Tracts to have on hand for that inquiring person. Place them in a Pamphlet Rack for weekly distribution.

THE WITNESS

6140 Cottage Grove Avenue

Chicago