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CLERGY NOTES

BAXTER, R. L., was ordained priest by Bishop Cross of Spokane in St. Luke's Church, Coeur d'Alene, Idaho, November 29th. He will continue as rector of St. Luke's Church.

BEECHER, R. S., was ordained deacon by Bishop Budlong of Connecticut, in Christ Church Cathedral, Hartford, December 3. He will continue on the staff of Christ Church, New York City.

CRITTENTON, L. A., rector of Christ Church, Canon City, Colorado, died November 27 after an illness of three days. He was 45 years old.

CROCKETT, J. R., formerly curate at St. Luke's Church, Germantown, Philadelphia, Pennsylvania, is rector of St. Paul's Church, Aramingo, Pennsylvania.

DANIELS, G. E., was ordained deacon by Bishop Budlong of Connecticut, in Christ Church Cathedral, Hartford, December 3. He will remain in charge of Trinity Church, Collinsville and Christ Church, Unionville, Connecticut.

DEL NERO, J., of Southern Brazil was ordained deacon by Bishop Thomas and not priest as stated in the November 7th number.

DUNCAN, JAMES L., curate of All Saints, Atlanta, Georgia, has accepted the rectorship of St. Peter's, Rome, Georgia.

HARRIS, R. S., was ordained priest by Bishop Gardner of New Jersey in Trinity Cathedral, Trenton, November 30. He will be in charge of St. Mark's Church, Plainfield, New Jersey, effective January 1.

KERNAN, W. C., formerly the rector of Trinity, Bayonne, New Jersey, has accepted appointment as part time assistant at St. James-the-Less, Scarsdale, New York.

LIVINGSTON, V. L., formerly rector of St. Paul's Church, Coffeyville, Kansas, is canon at the Cathedral of St. John the Evangelist, Spokane, Washington.

McKENNY, ARTHUR F., rector of St. Paul's, New Haven, Connecticut, has been elected dean of Christ Church Cathedral, Hartford, Connecticut.

MULLER, FREDERICK B., was ordained priest by Bishop Atwill of North Dakota on November 13th at Christ Church, Mandan, where he is in charge. In October Mr. Muller was married to Miss Mary DeLano of Grand Forks.

ROSS, M. W., retired priest, died December 3, in Sechlerville, Wisconsin, at the age of 67.

WARREN, J. W., formerly curate at St. John's Church, Bridgeport, Connecticut, has been elected rector of that parish.

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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XXIV. No. 41.

DECEMBER 12, 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.

PRAYER IS FOR THE WEAK

By

AUSTIN PARDUE

Dean of St. Paul's Cathedral, Buffalo

ONE OF the first accusations made by certain self-sufficient people is that prayer is for the weak. It is supposedly a form of self-hypnosis whereby those who are not strong enough to stand on their own feet can muster up courage via auto suggestion to meet that which they cannot face. I will heartily agree that prayer is for weak people. I have spent the fifteen years of my ministry in dealing with individuals. Most of that time has been in downtown parishes where I have met thousands from every walk of life. I have yet to meet a man who is not weak. We may get along for many years by our own self-confidence but there comes a time in the life of every man when he cannot stand alone. He must have Christ.

In Minnesota I had a parishoner who was a quarterback for three years on the State University's national championship football team. One evening we went to some boxing matches together at the close of football season. We went to the corner for a bite to eat afterward and as I was about to leave he told me this story. The team was coming back from their final game against Wisconsin which had resulted in their twenty-second straight win. His close friend and all-American half back, "Pug" Lund, was resting in a corner of the lounge car. He called Glen Sidel over and said, "Glen, this may seem funny, but before every game, all the time I've played for Minnesota I've said my prayers each day and then just before the kick-off I've said them all over again." I told Glen that I thought that was a grand thing, that I was happy to hear it. It explained a lot about Pug Lund. I said to Glen "And what did you answer?" He replied, "Gee, I just laughed." I was disappointed. "You laughed," I said, "at such a confidence?" "Sure," replied Glen.

"I said, 'Gee, Pug, that's funny. For three years I've been doing the same thing.'" That was different. I then said "Tell me what you prayed about." He said, "Well, I talked that over with Pug, and funny thing, we both prayed about the same. Just before every kick-off and all week as a matter of fact, our prayer went something like this. 'O God, I'm not much good. Please give me enough guts to play through this game the best I can. Amen.'" It is true, prayer is for the weak.

Prayer prevents the fungus growth of selfishness which eventually attracts disaster. Selfishness begins as a growth within the individual. It spreads to the group and ends in industrial, social, civil and international war. War today is rapidly getting to such a point of efficiency that it may mean the complete annihilation of a civilization. The fungi group of plants are so because they do not possess chlorophyll and therefore remain the lowest form of vegetation. Without this ingredient they are dependent upon other plants; parasites, living off the healthy. Life and energy is sapped until they commit murder outright. Selfishness starts as a subtle, unnoticed growth in personality, creeping into one's whole being. The absent chlorophyll is Christ Himself. This growth goes from generation to generation, from group to group, from nation to nation, and slowly eats into humanity until we find ourselves in the kind of a world we have today. There are many kinds of selfish growths in the human personality. The principal being hate, fear, greed, false pride, self pity, revenge and lust. Make no mistake about them, they will eat into your soul and character with the rapidity of a blitzkrieg after they once are allowed a foothold. A man who prays honestly will identify these parasites and will ask God for a purge of forgiveness and a blessing of strength.

SELFISHNESS has another quality, that of magnetism. Vindictiveness attracts vindictiveness, dishonesty draws dishonesty, fear begets fear, and hate breeds hate. For as you sow you reap, as you give you will be given and as you judge you will be judged. This spiritual law of magnetism is as final as any of the laws that you study in college laboratories. One of the greatest surprises in the early part of this second World War was a new German magnetic mine which hovered under the surface of the water and became a hidden horror. Whenever a metal ship's hull came anywhere within the vicinity, it drew the explosive into position for a blast. So terrific was it that thousands upon thousands of shipping tonnage was sunk. In the unseen world of the unconscious mind dwells the real personality. It attracts "like" qualities to it for the hull of the soul is magnetic and draws explosives or blessings. Vindictiveness, dishonesty, hatred, lust, fear and all forms of selfishness as well as all forms of good are drawn. When the Queen Elizabeth, the greatest ship afloat, came to the United States she was wearing a strange cable about her super-structure which was electrically charged with alternating current. Thus the magnetic poles were crumbled and the attraction broken. Today, every ship that carries a cable of alternating current no longer fears the magnetic mine. Prayer inaugurates a current given by Christ Himself, which, if used with consistency, breaks up the magnetism of selfishness. No man can spend fifteen minutes a day alone with Christ honestly seeking out the stowaways of selfishness in the soul and not be freed from their power to cause disaster.

Prayer opens up a side of life which Bishop Brent called, the "Sixth sense." He was firmly convinced long before the psychologists were experimenting on extra sensory perception that there is a mystic sense in man which, through prayer, can open up a new intelligence beyond reason. He said: "The sixth sense or mystic sense—by that I mean the sense that distinguishes man from the lowest below him and allies him with the highest above him. Its wings touch the divine altitude and relate man to the spiritual and the psychic." Such psychological philosophers as William James, Bergson, Jung and Rhine have given much credence to this attitude in man. This added intuition comes through prayer and combines with reason in the name of Christ making men of power. Yes, it is true that prayer is for the weak because it destroys that which makes them weak. Prayer gives them power beyond themselves.

The Ministry

By

BISHOP JOHNSON

THE third Sunday in Advent emphasizes the ministry. As St. Paul said to the Romans, "How shall they believe in Him of whom they have not heard? And how shall they preach except they be sent?" The idea of a regularly commissioned ministry is contained in this last sentence and strangely enough every sect which has rejected the idea of an apostolic ministry has found itself compelled to start a new line of succession which differs only in the fact that it is not apostolic, but has had its origin with some reformer who has substituted a line of succession to take the place of the line which was rejected. This is the very essence of sectarianism for no sect could exist for any length of time if it did not possess some form of commissioned ministry. No man taketh this honor unto himself but seeks some form of ordination to authenticate his ministry. So the collect for this Sunday refers to the fact that Christ at His first coming "did send His ministers" and implies that "the stewards of His ministry" shall be those who are sent.

St. Paul in the Epistle refers to ministers as stewards who are by their vocation commissioned to act for the owner. So in the Gospel we read, "Behold I send my messenger before thy face which shall prepare thy way before thee." Just what then is implied in the doctrine of apostolic succession? I should say all that is implied in the words stewards and messengers; that is agents who are responsible for their acts to someone who is before them and above them. It is a very simple principle with an outrageously long name to describe it. It has no reference to virtues nor to prophetic powers, but puts the emphasis upon orderly procedure and delegated responsibility. Every lodge or corporation has this principle bound up in its charter. Authority resides in the Grand Chapter and is handed down from it to the whole fraternity. There could be no unity without the recognition of this principle. And the fact that there is so little unity in the Christian Church today is due to the rejection of this corporate necessity.

Of course the idea of schism is repugnant to the whole idea of constitutional government. We thought the principle important enough to wage a war between the states in defense of federal succession. The argument that the prelates of the pre-reformation period were unworthy shepherds could have been applied with equal force to several periods in our own political history.

One does not need to believe in any magical

conception of ordination to agree with Erasmus who said that the reformers would never cleanse the vase by breaking it into bits. The solidarity of the structure demanded some other test than that of the iniquity of the agents in any one time or place. It is no doubt what St. Paul meant when he accused the Corinthians of being carnal because there are divisions among them. Having abandoned "the unity of the spirit in the bonds of peace" they were bound to have the discord of the flesh in the bonds of prejudice. It did not take long for the carnal to become carnage and for the carnage to become chaos. The problem today is how to get out of the chaos.

IT IS all right to say that we ought to have Church unity but how? Shall we all agree on Calvin or Luther or Wesley as the coordinator of our confusion? To state the question is to answer it. Whatever form Church unity is to take it cannot center around the person of any reformer. Shall we substitute a federation for a solidarity? That would be leaving a ship for a raft very insecurely tied together and, unless the ship is sinking, would be folly. Shall we surrender to Rome and agree that when St. Philip was sent to Samaria or St. Paul was sent to Antioch, they received their authority from St. Peter? I don't know how St. Philip would have felt about it but I am sure St. Paul would have denied it.

As a matter of fact the Anglican Communion as well as the Greek Church have a system that is impersonal, cohesive and primitive. It has sufficient authority to justify its system and enough liberty of conscience to make it attractive. Those who would scrap it are singularly inarticulate as to just what would replace it as a coordinating principle of unity. What we can say for it is that it claims to be apostolic and therefore is not medieval. We do not say "I am of Paul and I am of Peter" but rather I am of the Holy Catholic Church. Whether we are that or not we are not anything else, for we are not personal nor Papal in our family tree. If we abandon that principle then we must adopt some other and until I see something more definite than what has been proposed, the orders of the Greek and Anglican Church seem to meet the requirements. It is true that those who feel the weakness of the Christian religion in its present form insist that something ought to be done about it. I agree that this is desirable, but what?

It is like the attack on the National Labor Relations Board in the last election. Most people were dubious but no one had a substitute to offer. When a principle has had centuries of use, one hesitates to scrap it for an indefinite something. Nor is it necessary for me to assert that other ministers are

not prophets, nor pastors. (I am certain they do not want to be priests.)

We seem to be between two closed corporations, either of which will accept us on their own terms. Rome will welcome us if we accept the papacy and Geneva will take us if we renounce our priesthood, but neither of them will accept us as we are. I recognize the altruistic motives that urge us to do something, but it seems to me that our strength is to sit still until somebody visualizes just what we ought to do. I may be dense but no one has yet pictured Church unity in any such way that I can understand just what principle it involves other than a benevolent Micawberism. Until they do I shall cling to the order which we have simply because it seems the most reasonable way of preserving some continuity of faith and some definiteness of order.

Talking It Over

By

WILLIAM B. SPOFFORD

BRITISH Philosopher Bertrand Russell finally arrived in New York, but not to teach higher mathematics to a few boys and girls at a college but to lecture to a huge crowd of educators—with the newspapers giving him big space, largely because his enemies made him "news." He declared that "There is no doubt that foolish forms of nationalism are being encouraged in this country as a means of filching away your liberties while you are not looking." He condemned economic inequalities which he said resulted from the defense program. "Capitalists and munitions makers," he declared, "make their profits invariably, as it is well understood that if they don't they will sabotage the whole war effort. If the workers should suggest that some share of the profits should go to them, they are unpatriotic. Those in possession of power are allowed to take advantage of the situation, while the underdog is not allowed to. The national war effort is being used to induce the underdog to be content with his lot and to keep those in power in power. The defense of democracy, as I understand it from reading the papers, means the abolition of democracy here so it can be restored abroad."

Mr. Russell didn't give examples, but he could. Thus the Vultee plant in California received government orders for planes that totalled eighty-four million dollars. The workers in the plant asked for 75c an hour. The company said it would pay 50c an hour. There was a strike. The Attorney General of the United States, the liberal Mr. Jackson, therefore issued a report branding the

workers as "reds" and traitors to the country. The strike was finally settled on a compromise basis. Now legislation is proposed in Congress (the Smith Bill) which would make it treasonable for workers to strike to protect themselves either on matters of hours or wages, with fines of \$10,000 and sentences of ten years. The bill also prohibits anyone from inviting any person to join a labor union who is at work, or applies for work, at a plant engaged in manufacturing anything having to do with defense. Add to this the proposal made in Congress that the Selective Service Act be so modified that those exempt because they are engaged in essential industry would lose their exemption and be immediately placed in the army if they took part in a strike, and you get some idea of the trend of events in this country.

OTHER straws: Mr. Millis, new chairman of the National Labor Relations Board, announced even before he took office that it might be the "patriotic duty" of employees to work ten or twelve hours a day. Edwin B. George, Dun and Bradstreet spokesman, stated the other day that "intelligent and selective relaxation of some of our labor laws can hardly be avoided if we get into a really expanded program." Mr. Sloan, General Motors, is even more outspoken; "The penalty for overtime should be cancelled during the emergency to encourage a longer work week." And a big business man with whom I talked the other day—at least I presume he is a big business man for he wears a bowler hat, chesterfield overcoat and spats—told me quite solemnly that workers in factories ought to be paid exactly the same wage as those drafted into the army (\$21 a month). And when I suggested that if that was to be done the government might also take over the factories and eliminate profits entirely, he nearly jumped out of his shoes and said, "Why you can't do that—that would be fascism."

Meanwhile Bethlehem Steel—the same Bethlehem Steel that was one of three companies to hire William B. Sharer at a fat fee to wreck the efforts of our state department to reduce naval armaments at the 1927 Geneva Disarmament Conference—has now been handed huge government contracts; has announced a net profit of \$12,462,288 for the third quarter of this year and has orders on hand amounting to \$1,123,081,930, mostly government contracts, in spite of the fact that the company refuses to comply with the Wagner Act which went on the books to protect the employees.

It can all be summed up by a statement by the National City Bank of New York that has just reported that 291 leading industrial corporations, representing half the industrial wealth of the country, earned 10.8 per cent profits in the first

nine months of this year—\$819,053,000 for these nine months as against \$575,581,000 for the entire twelve months of 1939. It is for these corporations that Mr. Sloan and many others wish to stretch out the working hours for employees and to reduce their pay. It is on the basis of this program that many good people are today shouting for "national unity." It is facts like these, and many more like them, that more than justify the cynical remarks of Mr. Bertrand Russell. Maybe you better write your Congressman and Senator.

Prayer Book Inter-Leaves

THE ROMAN MASS

IN THE XV century a demand arose from all over Europe for a reform of the Church "in head and members." Reforming councils were held, and if they had been successful they might eventually have achieved a long-overdue revision of the liturgy. But reactionaries in Church and State combined, under the leadership of the papal curia, to stifle all reform. The lid was clamped down, and in the XVI century the great Protestant explosion came.

The Counter-reformation followed the reformation. It was a protest against a protest. Its leaders were animated by an uncompromising hatred of reform. They could not act temperately or wisely. The Council of Trent corrected some abuses. But it fought against any change in the Mass. It would not even restore the cup to the laity, though its withdrawal had already lost Bohemia to the Church. In 1570 Pope Pius V made the unreformed medieval rite official. Henceforth this stereotyped form was to take the place of the living liturgy.

The Roman Mass is still that of Pius V. Its defects are obvious. It is in Latin, and is thus a clerical rather than a congregational form of prayer, though much of its Latin is commonplace, and some of it is ungrammatical. It has collected in its long and chequered history, and it still retains, many elements which encumber, obscure, and pervert the primitive liturgical tradition. It is so complicated, especially by reason of its over-loaded calendar, that even the celebrating priest needs the help of extra directions prepared by experts. Though it is the Eucharist—the thanksgiving—there is only one point at which it strikes the note of thanksgiving. Though it is a sacrament of the Holy Spirit it has no "invocation" and hardly recognizes the existence of the Holy Spirit. Though it is the holy sacrifice it belittles the offering, that is, the sacrifice, and "does not," to quote an American Roman Catholic monsignor, "clearly bring out the doctrine of sacrifice." Though it

has so-called introits, graduals, and communion psalms they seldom have any reference, as they were meant to do, to the days to which they are assigned, and have in fact lost their original character as psalms. The consecration does not begin, as in the ancient liturgies, with the Sursum Corda, but with the so-called Canon, which has been reinterpreted and reprinted to accord with the scholastic doctrine of transubstantiation. The Canon itself, though it was declared by the Council of Trent to be "free from every error," contains what a modern Roman Catholic writer describes as "abrupt transitions, reduplications, and harsh constructions," and is according to an Anglican scholar, "little better than a medley of incongruous elements."

How then, it may be asked, does this imperfect service hold its own and continue to attract crowds of worshippers? The answer is simple. The Roman Church (quite rightly) requires that the faithful shall attend Sunday Mass. "If attendance at Sunday Mass were not obligatory would ten per cent attend?" asks the above-quoted monsignor. Again, the Mass has been popularized (as in the late middle ages) by reducing it to an individualistic mystical act of devotion when the bell rings and the priest elevates the host. This unfortunate development is carried even farther in the Counter-reformation service of Benediction and the encouragement of communion from the reserved sacrament. Finally, the Mass survives because, with all its defects, it is still "on the side of the angels," it retains many primitive and evangelical features, it is the Lord's service on the Lord's day, it continues to "Shew the Lord's death till he come."

This column is written by Dean W. P. Ladd of Berkeley Divinity School, New Haven, Connecticut, to whom questions and suggestions can be sent.

Laborers Together With God

By

PHILIPPE VERNIER

Formerly Minister at Quaregnon, Belgium

GOD'S work is an astonishing thing. Read First Corinthians, the ninth verse of the third chapter. It is He alone who does everything and He appears to do nothing. That is why so many people omit Him from their scheme of things; they have no need of Him to explain the world; everything in it seems to them "natural," and if anything is accomplished it is through the effort of man!

To whom is due honor for this beautiful tree? To so-and-so who planted it; someone else manured it; still another watered it. But one forgets the power which out of the little inert seed drew a trunk, branches and leaves. This how-

ever is real work! The three men, what have they done? Nothing, or almost nothing.

It is the same way with all our works. We act proudly, as though we were creators, when we have simply dug a hole or carried the watering pot. Now if it were you who manufactured the seeds. . . . But He gives them already made. Or the water! . . . But it falls from His heaven.

Never mind! It is wonderful anyway to be employed, to have a part to play. You will not longer be proud of your labor, but you will be a "laborer together with Him."

All the more so because your cooperation, however infinitesimal it may be, is indispensable to Him. The seed that He gives you, instead of planting it in the ground, you could throw it into the fire; instead of watering the bush, you could as easily pull it up.

Thus you have your share in His glory because He had need of you. You are the little operation of which the simple work is nothing when one surveys the whole building; however the building depends also upon this obscure assistance.

The Architect depends on you to do well the task that He gives you; He calls you His "collaborator" and when the house is built, He will make you sit at His table and take part in His joy.



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UNITED COUNCIL URGES DEFENSE OF ALL LIBERTIES

The United Christian Council for Democracy, composed of ten denominational organizations seeking to apply Christian principles to social and industrial life, met at the Riverside Church and the Union Seminary, New York, on December 6-7, and after two days of discussion and speech making issued findings on the defense of democratic rights and living standards. The headline speakers were Reinhold Niebuhr and Harry F. Ward, professors at Union; Bishop McConnell of the Methodist Church, Dwight Bradley of the Social Action Council of the Congregational Church; John Paul Jones of the Presbyterian Church; Charles Webber of the Methodist Federation for Social Service and W. B. Spofford of the Church League for Industrial Democracy.

Reinhold Niebuhr, speaking to a large audience on Friday evening contended that "it is not necessary for a war economy, which is inevitable whether we like it or not, to destroy democracy and it is even possible for democracy to be increased and extended in such an economy." He maintained that church groups should take an affirmative attitude toward national defense and then demand that democracy not only be maintained but extended rather than curtailed, and he gave illustrations from life in Britain today to show how this was being done at least to some extent there. He also maintained that the freedoms of press, assembly and speech, guaranteed in a democracy, are essential for democratic defense, and maintained that the fall of France was due largely to the fact that these liberties were denied by a corrupt government.

Bishop McConnell, in a defense of the rights of minorities, said that America is threatened not so much by organized nazi, fascist and communist groups, but by the fascist-minded people who, in the name of defense and patriotism, seek to deprive citizens of their liberties and to lower their living standards. He declared himself to be "on the side of the largest liberty" and advocated free and open discussion of all things and the fundamental right of minority groups, such as the socialists and the communists, to a place on the ballot. He also warned those seeking to maintain traditional rights not to be martyrs. "The important thing is to get the message out which can't be done from a cell in a prison where a person is soon forgotten. A man can be heroic and put himself clean out of business." He did not advocate caution or compromise but he did

urge common sense in the fight.

Harry F. Ward, who closed the conference before a large audience on Saturday afternoon, stated that democracy is more than a set of rights, as important as they are "These rights are instruments for the developing of more democracy." Basing his thesis squarely on Christian doctrine, he outlined history from tribalism, through feudalism to capitalism, and then showed how it is necessary for society to move forward into a collectivist economy if it is not to move backward to feudal types of controls such as have been established in Germany, Italy and Japan.

Dwight Bradley urged a federal housing program and a health program in an address that was crammed with facts about the tremendous lack of both, and the need for church forces to get behind proposals that are now before Congress. Mr. Weber and Mr. Spofford, speaking on the labor situation, pointed out how the rights of workers to organize and bargain collectively are threatened today by reactionary forces, with the likelihood that the National Labor Relations Act, the Wage-Hour Act and other laws passed in recent years for the bettering of working conditions, would be amended out of existence unless there is a vigorous protest from the democratic forces of the country.

In the findings, presented at the closing session of Richard Morford, chairman of the large findings committee, it was stated that "there is no conflict between adequate defense against the external enemies of democracy and the adequate defense of our democratic rights at home. On the contrary we insist that the quality of our democracy at home will determine finally the strength of our national defense against aggression from outside forces." After affirming that the Bill of Rights was the real American way, the conference deplored that political opinion has been made a test of eligibility for the right to work on W.P.A.; condemned the interference with free elections by intimidation and violence; opposed all laws discriminating against people because of their political opinions and denounced the Dies Committee as a threat to American freedom and called for its discontinuance.

The Geyer bill to make the poll tax illegal was supported, as was also the anti-lynching bill long before Congress. Conscientious objectors to war were supported, and not only religious C.O.'s but those who oppose war on political grounds as well, and the recommendation was made that a work program, such as that advocated by the Quakers, be substituted for prison terms for those who are

(Continued on page 15)

DR. HARRY F. WARD WRITES A DEFENSE OF SOCIAL CHANGE

Review by ARTHUR H. FAWCETT

Democracy and Social Change by Harry F. Ward (Modern Age: \$2.50) is a challenge to those who are conscious of the inadequacy of the present organization of society to provide the opportunity for every individual to share in the common wealth. It is a challenge to the Christian churches to support the application of the moral and social teachings of Christ to the workings of society.

Dr. Harry F. Ward is well fitted to make this challenge. A minister of the Methodist Church, and well known defender of civil liberties, he is an active and practical exponent of democratic principles. For the Christian reader I wish that he had developed more fully the basis in the Christian faith for the social changes he recommends, but this might have destroyed the balance of a clear, concise volume.

One of the most difficult ideas for the average American to face is the possibility that the profit economy has failed. Dr. Ward does not take this failure for granted. He demonstrates this breakdown of capitalism and the consequent loss of democratic rights throughout the world. He asks us to face this fact and to adopt a program of social change by democratic methods to prevent a further breakdown, leading to loss of political as well as economic rights.

It is not often that we find such faith in democracy. I quote from Dr. Ward: "Personally, I have seen enough of the effects of the democratic process—to know that it can be trusted completely." He calls for an extension of democratic principles into the economic field, for to him democracy need not succumb to fascism if it is divorced from capitalism, on which nazism and fascism are founded. Whether we believe the profit economy is the only practical one or not we should read this able presentation of a point of view which is growing in this country and which is increasingly finding its way into print.

In developing his theme the author follows the history of democracy and the causes of its failures. He deals with the development of business in this country, with the closing of the frontiers, into large and monopolistic units; the sacrifice of personal liberty to property rights; the post war collapse; and the failure of the New Deal's efforts to resuscitate the profit economy. He points out the natural

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Addressing the meeting of the National Council, December 3-5, Presiding Bishop Tucker stated that the Church in Japan will be able to carry on successfully in spite of the Japanese law which prevents the Church there from receiving financial aid from abroad, and which requires that the affairs of the Church be administered by native Japanese. The law goes into effect on December 31 for evangelistic work and April 1 for educational work, with no indication as yet that medical and hospital work cannot be aided with funds from the United States. The National Council has therefore got under the wire by sending to each of the three dioceses in Japan an advance of \$25,000 for their 1941 budgets. As previously stated in these columns two of the three American bishops in Japan have been assigned to other fields; Bishop Nichols will be temporarily in charge of Salina (western Kansas); Bishop Binsted temporarily in charge of the Philippines, while Bishop Reifsnider will remain in Japan long enough to put things in shape after which he will also be assigned to another field.

Several new Council members were present at this meeting, having been elected by General Convention: Mr. George B. Elliott of Wilmington, North Carolina; Mr. W. W. Grant of Denver; Mr. Stoughton Bell of Boston; Bishop Keeler of Minnesota; Bishop Bartlett of Idaho; the Rev. Kenneth D. Martin of Kenosha, Wisconsin; Miss Mary Johnson of Southern Ohio and Mrs. Henry J. McMillan of Wilmington, N. C. Except for this announcement about Japan the business of the Council was largely routine.

Over the week-end, prior to the Council meeting, the newly formed youth commission held a meeting and made plans for the next three years. Worship, study and action are the three main fields; worship to consist of youth corporate communions on Whitsunday and a youth Sunday for late September; study material is to be prepared for two youth groups, 14-18 and 19-25, with Migrants and China the special subjects for 1941; for action it was decided to promote an annual offering from youth, to be spent in various ways, one of which is to help finance the youth program.

The national executive board of the Auxiliary also had a meeting and divided \$50,000 between distressed



BISHOP KEELER
A New Council Member

missionary fields, half domestic and half foreign. They also voted money for new buildings as follows: new building for True Sunshine Chinese Mission, Oakland, Calif.; chapel and parish house combined for Summer Lake Valley, Eastern Oregon; chapel for Edgerton, Wyoming; class rooms for Ashhurst School, Guantanamo, Cuba; school for San Pedro de Macoris, Dominican Republic; residence for woman worker at Trinidad, Philippines.

New Member of National Council

William S. Farish of New York and Houston, Texas, was elected a member of the National Council on December 5th. He is the president of the Standard Oil Company of New Jersey.

Federal Council Secretary Addresses Our Council

The Rev. Roswell Barnes, associate secretary of the Federal Council of Churches, addressed the National Council at its meeting last week. He spoke on the work for European refugees and urged parishes to co-operate with the Episcopal committee of which Bishop Paul Jones is chairman.

James Thayer Addison Addresses Church Agencies

James Thayer Addison, vice-president of the National Council, told members of seven Church agencies, meeting December 10th in Atlantic City as a part of the biennial meeting of the Federal Council of Churches, that in the earlier periods of missionary work the attitude toward heathenism was militant and

harshly aggressive. The purpose it encouraged was that of conquest and overthrow. There has been a gradual change due to the "slowly growing conviction that for all that is good in non-Christian religions, God Himself is responsible."

* * *

New Hall for Negro School

The Rev. Robert W. Patton, retiring head of the Church Institute for Negroes, announced to the Council last week an anonymous gift of \$50,000 for a new dining hall for St. Paul's School, Lawrenceville, Virginia.

* * *

Educational Secretary of Auxiliary

Miss Avis Harvey has been appointed educational secretary of the national Woman's Auxiliary, succeeding Miss Margaret Marston who is now the executive secretary. Miss Harvey was at one time a field worker of the Auxiliary.

* * *

A New Committee Is Appointed

Presiding Bishop Tucker appointed a Committee on Conference at the Council meeting last week, taking the place of the committee on Strategy and Policy. Bishop Creighton of Michigan is the chairman, the other members being Bishop Malcolm Peabody, Bishop Frederick Bartlett, Dean Claude Sprouse, Dr. Frank W. Moore, Mrs. Henry Hill Pierce and the two vice-presidents of the Council.

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cil, Charles Sheerin and James Thayer Addison. The Presiding Bishop can refer to this committee anything he likes for study and commendation.

* * *

Shall Europe Be Fed

A number of religious leaders, headed by the Rev. Henry P. Van Dusen, have issued a release setting forth the reasons why they believe that the people of Europe should be allowed to starve this winter. It can be briefly summed up by the statement that they think it will aid Germany and hamper England in the war. Episcopalians to sign the statement are the Rev. Boyd Edwards; Bishop Hobson; Bishop William Lawrence; the Rev. Joseph Fort Newton; Bishop Oldham; Bishop Page; Bishop Parsons; the Rev. Howard C. Robins. At the same time the Information Service of the Federal Council of Churches issued a four page bulletin in which an effort is made to present the pros and cons of the entire matter. Mr. Herbert Hoover, as you doubtless know, has proposed that the people of the Netherlands, Holland, Finland, Norway, Poland, be fed from America, not as charity but by paying for the food sent to them out of the credits they have in this country that are frozen. He states that none of the goods will reach the Germans, and states further that it will be an aid to England since now the people of these countries feel that their desperate condition is due to British blockade, with the German propaganda machine cultivating this idea. Meanwhile a newspaper in far off Australia, part of the British Empire, has this to say on the matter: "Fifteen prominent educators and clergymen in New York have jointly declared that the American people should not attempt to feed the 30,000,000 people who seem doomed to starve to death through famine in Europe, unless the British government gives its free consent to the feeding. But all history shows that intellectuals and ecclesiastics have been dubious guides in matters of common humanity in time of war. The cause of liberty can triumph without permitting millions of innocent people to perish by the slow torture of starvation."

* * *

Germantown Organist Is Honored

George Alexander A. West is to complete fifty years of continuous service as organist and choirmaster of St. Luke's, Germantown, Pa., on Christmas Day. There was a festival service on December 10th as a part of the observance of his golden jubilee.

And, imagine—during this entire fifty years Mr. West has missed but one service, except during his vacations.

* * *

College Students Meet In New York

Dean DeWolfe of the Cathedral in New York, Mrs. Reinhold Niebuhr, lecturer at Barnard College, and the Rev. Louis Pitt of Grace Church, were the headliners at a meeting of college students held on November 30th in the synod house, New York. There were about sixty there, representing ten colleges in the city. Mrs. Niebuhr cracked down on the "cynical alternatives to Christianity" and said that the attitude of disbelief found in England and America was precisely the same as that found among German students in the early 20's and later among French youth. Mr. Pitt stated that the future might be marked by bitter class warfare with the Church, the one organization that could declare boldly that men are members of one family. Dean DeWolfe stated that Christianity does not require a belief in progress—which is comforting, considering the way the world is moving these days.

* * *

Episcopalians Meet With Presbyterians

The men of St. Stephen's Church, Wilkes-Barre, Pa., are the guests of the men's club of the Presbyterian Church this evening, December 12th. The speaker is Mr. Vernon Nash.

* * *

Missionary to the Deaf Appointed a Trustee

The Rev. Robert C. Fletcher, missionary to the deaf in the province of Sewanee, has been appointed one of three trustees of the National Association of the Deaf, an organization which seeks to promote scientific efforts to prevent deafness, and better education, employment and

social conditions for these people. The Church, incidentally, now has eleven missionaries who devote themselves exclusively to work among the deaf.

* * *

Men Meet at St. Thomas' Chapel

There were 139 men who attended the corporate communion service at St. Thomas' Chapel, New York, on December 1. The Rev. Roeliff H. Brooks, rector of St. Thomas, celebrated, assisted by the Rev. Frederick Swindlehurst, vicar of the chapel. The speaker at the breakfast which

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followed was the Rev. William E. Sprenger, new head of the City Mission Society of the diocese, who outlined the work of the society with its varied program and its many workers in hospitals and prisons.

* * *

Bishop Parsons Is Guest of Honor

Bishop Parsons, retiring at the end of the year as the Bishop of California, was the guest of honor at a dinner held recently at St. Paul's, Burlingame. It was unusual in that it was sponsored by a newly organized group known as "former vestrymen of St. Paul's Church," and there were twenty former vestrymen of the parish among the large number present. The reason, of course, for the large number of "ex-vestrymen" is that the parish has rotation of office. Bishop Parsons spoke on what went on at the recent General Convention.

* * *

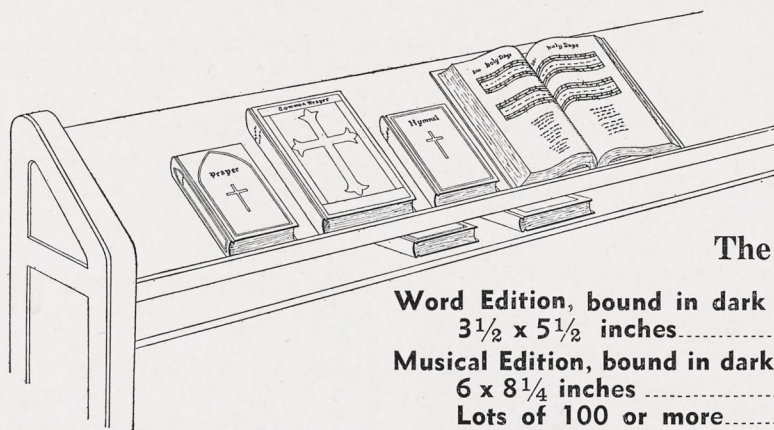
How Jones Got To America

E. Stanley Jones, Methodist missionary to India, while leading the National Christian Mission in Baltimore, November 24-30, explained how he came to America.

"Some thought I should not leave

India at this time of crisis in the East to take part in the National Christian Mission in America, but the inner voice assured me I must come and then added 'I'll get you there safely and on time.' I wondered at the 'safely and on time' for I did not see any particular reason for it. I had my passage booked by the Air France from Calcutta to Hong Kong and from there by an American steamer to San Francisco, but I soon began to see the reason. France collapsed and with it the Air France Line. I booked passage to go by way of Italy on an Italian Line but Italy entered the war and that went by the board. Then a reservation on a Japanese liner, but when Italy got into the war that also collapsed. I tried to get a steamer to Hong Kong and from there get the Clipper across the Pacific but this too was impossible. Two days before I sailed I hadn't a thing in sight. Then came the wire saying a boat of the American President Line was sailing from Bombay to New York, via the Cape of Good Hope, South Africa, but it would take forty days. Forty days would put me in New York late for the opening of the Saugatuck, Michigan, Ashram. Still it was the only thing open and I took it. In Cape-

town, South Africa, we were held up three days as the South African government wanted to seize Italian contraband we had on board. Finally they let us go but we were behind schedule. This ship was ordered to stop at Trinidad to take on oil and fresh water, but that would take an extra day because it was off the direct line to New York. But in looking up the matter, I saw that the Clipper planes to and from South America went through Trinidad. Dr. Bader, in answer to my cable, told me to get off and take the plane to Miami, Florida. I did so, leaving Trinidad at 5 A.M. stopping at Puerto Rico, Dominican Republic, Haiti and Cuba and got into Miami at 5:50 p.m. having spanned the whole Caribbean in twelve hours, a distance of two thousand miles. I went direct to Chicago and then was being driven to Saugatuck by car when suddenly as we were going along at sixty, the hydraulic brakes went off. We careened across that road, just missed the ditch and drew up just this side of disaster. We were within twenty miles of Saugatuck, and this!!! The brakes had to be fixed; so we went back to a town and the garage man worked hard for three hours. The dead line for get-



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ting there on time was approaching when he said, 'I've got it.' We jumped into the car and got into the Saugatuck grounds just as the bell was ringing for the opening of the Ashram. I got there 'safely and on time!' Fourteen thousand miles of miracle? The voice did not let me down. Across the years, it has never let me down."

Leaders of the mission in Baltimore, in addition to Stanley Jones, were Muriel Lester, British pacifist; Adolph Keller of Switzerland and Richard Roberts of Canada. Rectors Richard H. Baker Jr., Don Frank Fenn and Boyd R. Howarth were Episcopalians to take an active part in the mission. Also the speaker at one of the evening meetings was the Rev. Arthur Lee Kinsolving, rector of Trinity Church, Princeton. The attendance at the meeting that opened the affair was over 12,000.

* * *

Carrying On As Usual

The work of the American Church in Geneva, Switzerland, goes on as usual according to Rector Everett P. Smith. "Most of our charity work," he reports, "is now directed to the help of sufferers from the war, both civilians and military prisoners."

* * *

Bishop Rowe Has An Anniversary

St. Andrew's Day—November 30th in case you did not know—was the 45th anniversary of the consecration of Bishop Rowe as bishop of Alaska.

* * *

Refugees Entertained At General Seminary

Nine refugees from Europe were the guests of students at the General Theological Seminary on Thanksgiving day. As a result several men at the Seminary are to keep in touch with their new friends, helping them make adjustments to American life. On the same day twenty persons who have fled from Germany, Austria and Czechoslovakia were entertained in

private homes through the efforts of St. George's Church, New York.

* * *

Bedell Lectures At Bexley Hall

Professor Richard Kroner of McGill University, Canada, delivered the Bedell Lectures at Bexley Hall, Kenyon College, November 25-26. His subject was the religious function of imagination.

* * *

Bishop Atwill Preaches At Dartmouth

Bishop Atwill of North Dakota was the preacher on a recent Sunday at the chapel of Dartmouth College.

* * *

Mission At Parish in Scarsdale

The Rev. Karl Tiedemann and the Rev. Shirley C. Hughson, both of the Order of the Holy Cross, are conducting a preaching mission this week at the parish of St. James the Less, Scarsdale, N. Y., where the Rev. Harry Price is rector.

* * *

Louis Pitt Guest of Church Club

The Rev. Louis W. Pitt, rector of Grace Church, New York, was the guest of the Church Club of New York at a luncheon on December 3rd.

* * *

Central New York Aids Refugees

The diocese of Central New York, led by Bishop and Mrs. Malcolm Peabody, is seeking \$8,000 in order to resettle in this country five or six refugee families. Bishop and Mrs. Peabody entertained 300 people of

Syracuse on November 26 when the plan was outlined, and the following day Mrs. Peabody entertained at a luncheon when a permanent committee was organized.

* * *

New Dean For Hartford Cathedral

The Rev. Arthur F. McKenny, rector of St. Paul's, New Haven, was elected dean of Christ Church Cathedral, Hartford, Connecticut, at a meeting of the chapter on November 26th. He is well known in Hartford since prior to entering the ministry

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of the Episcopal Church he was the assistant at a Baptist Church in the city. Following ordination in our church he was an assistant at St. John's, Waterbury, and later student pastor at the University of Pennsylvania.

* * *

London Church Army Obligated to Move

Church Army headquarters in London, while not actually bombed, has suffered such concussion that, to quote their report "the interior is sadly interfered with." Temporary headquarters have therefore been established at the Central Work-Aid Home.

* * *

Teaching Mission At Norwalk

The Rev. Roger Anderson of Waterbury, Connecticut, is to lead a series of teaching conferences at St. Paul's, Norwalk, Conn., from January 26th to February 2nd. A group of forty leaders of the parish met with him the other evening to go over the plans. The Rev. Sewall Emerson is the rector.

* * *

Tribute of An Organist

A memorial service was held at the Ascension, Atlantic City, on December 1 in tribute to Mr. Alger Evans Weeden, the organist-choirmaster of the parish for forty years.

Mr. Weeden, who died on November 6th, was the man who trained the choir of 1500 persons that was a feature of the General Convention of 1934. Aside from his work as a musician he was active in many parish organizations.

* * *

Dean Roberts Heads Colorado Social Workers

Dean Paul Roberts of St. John's Cathedral, Denver, has been elected president of the Colorado Conference of Social Work.

* * *

Mass Meetings in Harrisburg

Approximately 3,000 attended regional mass meetings in each of the four archdeaconries of the diocese of Harrisburg, under the auspices of the department of field operations, November 17-20. The speakers were Bishop Ziegler of Wyoming and Bishop Wyatt Brown of Harrisburg.

* * *

The Story of a Refugee Family

There are a lot of stories about Christian good will and one outdoes the other in giving a lift to the soul. Here's one of them. In Madison, Wisconsin, lives the Friedrich Roetter family. Dr. Roetter was a member of the Prussian High Court in Berlin and was one of Germany's foremost lawyers. He was imprisoned by the Gestapo in 1935, after hav-

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ing undertaken to defend Ernst Thaelmann, who had been accused, with others, of burning down the Reichstag and had been in a concentration camp for months. Dr. Roetter undertook the case at the request of Mrs. Thaelmann, who had been unable to get any lawyers to touch the dangerous case. But Dr. Roetter still believed in civil liberties and his obligations to administer equal justice, in spite of the Nazis, and he acted on this belief, knowing perfectly well what would happen to him. When he was released, through the untiring efforts of his wife, after three months in the Gestapo prison and hospital, the children were sent to England with their English governess. Mrs. Roetter went to London on a visit and Dr. Roetter walked over the mountains into Czechoslovakia. All came to this country when Dr. Roetter was admitted to the United States a year ago. The question now is: However did Dr. Roetter get out to Madison, Wisconsin? The answer is that a group of citizens of Madison of all religious faiths and of various stripes, got together and formed a Madison Refugee Committee and it was through this committee that the work has been done. The chairman is the Rev. Francis Bloodgood, rector of St. Andrew's Church. The committee brought out the family through the American Committee for Christian Refugees. The members of the Madison committee feel that as Christians and Americans their obligation to Europe's refugees is inescapable. The Jewish refugees have what amounts to a guarantee of Jewish help, all over the world. But Christian refugees have thus far had little help in this country except for that given them by the Jews and

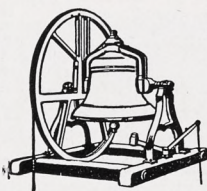
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10, Morning Prayer, 11, Holy Communion
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Weekdays: 7:30, Holy Communion (on
Saints' Days 7:30 and 10.) 9, Morning
Prayer. 5, Evening Prayer. Saturdays:
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and 10. Morning Prayer, daily, 9:40.

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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.

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Fridays, 12:15 P.M.

St. Bartholomew's Church

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Park Avenue and 51st Street

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

Sunday Services: 8 A.M., Holy Communion;
9:30 and 11 A. M., Church School; 11 A. M., Morning Service and
Sermon; 4 P. M., Evensong. Special Music.

Weekday Holy Communion at 10:30 A. M.
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8:00 A.M. Holy Communion
9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy
Communion

St. Thomas Church

Fifth Avenue and 53rd Street

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

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services.

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except
Saturdays)

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

Sunday Services, 8:00, 9:30, 10:05,
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.

11:00 A.M.—Morning 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.

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Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

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Quakers and these groups have their own problems.

Dr. Roetter has found work collaborating with publishers. Mrs. Roetter is in constant demand as a public speaker along with the youngest son and the other boys are away, one in Amherst College on a scholarship, the other in England. The family is Lutheran.

* * *

Presiding Bishop In the South

Presiding Bishop Tucker met with the bishops of the province of Seawanee yesterday, December 11th, at Atlanta, Georgia.

* * *

Bishop Bartlett in Charge of New Mexico

Bishop Bartlett of Idaho has been placed temporarily in charge of the missionary district of New Mexico, made vacant by the death of Bishop Howden.

* * *

Mrs. Biller to Retire From Brent House

Mrs. George Biller is to retire as the head of Brent House, student center in Chicago that is maintained by the Auxiliary. The date of retirement has not yet been determined.

* * *

UNITED COUNCIL URGES DEFENSE OF ALL LIBERTIES

(Continued from page 8)

found guilty of violating the Selective Service Act.

In the field of labor relations, the right of workers to organize for collective bargaining was strongly upheld, and the Wage-Hour Act and the National Labor Relations Act were supported in their present form. Governmental connivance in lawbreaking in the granting of defense orders to firms that have violated the terms of the Wagner Act was condemned. Also the proposed federal sales tax as a means of helping to finance the defense program was opposed on the ground that it would place the burden on the vast majority of the population that is already living below a minimum sustenance level.

The findings were adopted almost unanimously, section by section, except for one dealing with the conscription law. There were several present who opposed the inclusion in the findings of a statement maintaining the "right to criticize, and to work for the amendment or repeal of the conscription act," it being their contention that it put the UCCD on record as being opposed to conscription. This was denied by those advocating the statement, it being their position that citizens have a right to advocate the

repeal or amendment of any law and that there is danger that the conscription law will be allowed to fall into a different category. After considerable discussion the statement was included in the findings with but few negative votes.

DR. HARRY F. WARD WRITES A DEFENSE OF SOCIAL CHANGE

(Continued from page 8)

advantages of the United States in resources, knowledge and ability which together with the tradition of social equality and experience of democratic methods give it the greatest possible advantage in operating a socialistic economy.

Dr. Ward is aware of the dangers of bureaucracy (which, by the way, is not peculiar to democracies) but feels they are lessened where the profit motive is eliminated. He is also aware of the danger of trying to adapt a foreign method to our use.

Development of a truly American solution through the workings of government of the people, by the people, and for the people is essential. This must be based, he says, "on an economy of abundance as the basis of the good life for all the people."

The faith of the author cannot be better illustrated than in his closing paragraph: "The principles of freedom, fraternity, equality cannot be killed. In age after age those who proclaim them and try to put them into practice are persecuted, imprisoned, tortured and killed. But always there come others to the same fate, and in due time the world moves in the direction of the truths they have proclaimed, the ideals they have uplifted. Time after time the people plunge themselves into darkness and disaster by their ignorance and folly. Then once more they move toward the light, and each time new light breaks upon their path."

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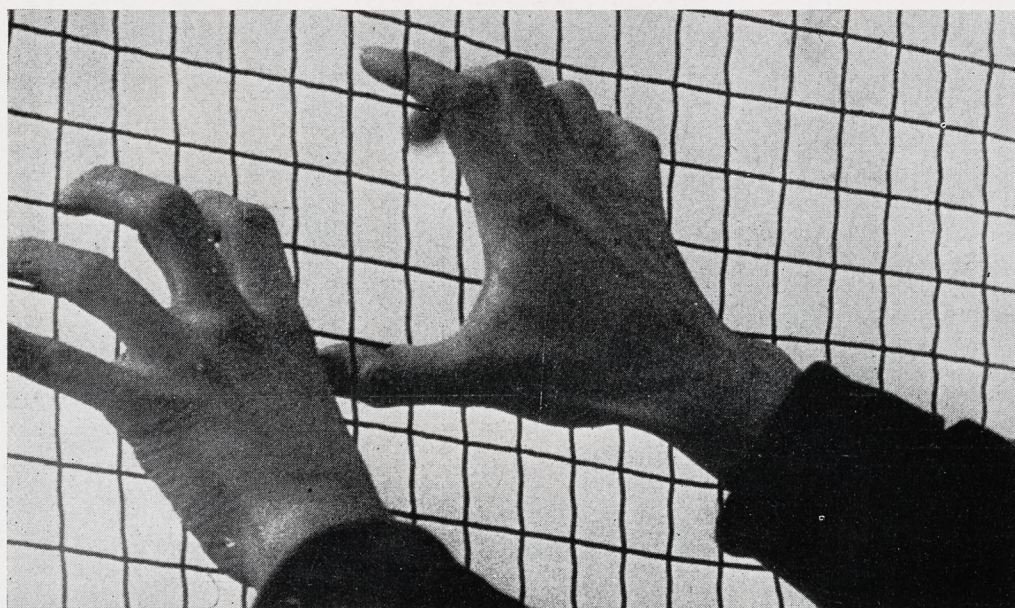
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but there ... in the concentration camps in France, thousands of anti-fascists who sought refuge from terror in their own countries, are trapped behind barbed wire fences—hungry, cold, suffering unimaginable privations and dreading what may befall them. Many of them are sick from scurvy, pellagra, typhoid. Bread is not obtainable. Their clothing is in rags; they shiver in the cold and damp. They who fought democracy's battle, they who made every heroic sacrifice known to man in the fight against fascism ... they now ask for bread, for clothing, for medical supplies. Human decency demands that their call upon us be heeded at once.

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Prof. Walter Rautenstrauch, Chairman

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