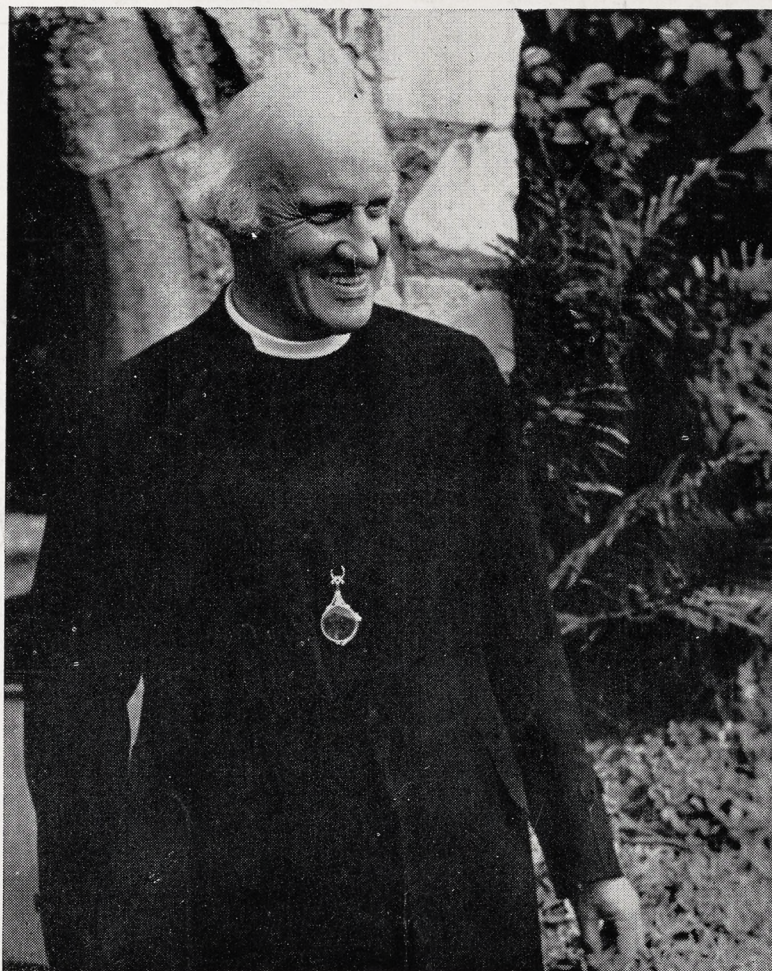


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# THE WITNESS

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## CLERGY NOTES

ALVAREZ, FRANK R., was ordained deacon on January first by Bishop Wing at St. Paul's, Key West, Fla. He is to continue with his studies at Nashotah.

BACKHURST, C., was ordained priest by Bishop Creighton of Michigan, in Christ Church, Bloomfield Hills, Michigan, on January 11. He will continue at St. Christopher's Mission, Redford, Michigan.

BERKELEY, E., formerly rector of Christ Church at Bueno Vista, St. John's at Glasgow and Grace, near Buchanan, in the diocese of Southwestern Virginia, has accepted a call in the diocese of North Carolina.

COX, A. H., rector of the churches at Columbia, Brems Bluff, and Louisa, in the diocese of Virginia, has accepted a call to be rector of Grace Memorial Church, Lynchburg, and Emmanuel Church, Madison Heights, Virginia, effective February 1.

GASS, K., was ordained priest by Bishop Creighton of Michigan, in Christ Church, Bloomfield Hills, Michigan, on January 11. He will continue as assistant minister at St. John's, Detroit.

HELMS, JAMES R., superintendent of the church hospital at Fort Defiance, Arizona, has been placed in charge of Indian work in Arizona. A new superintendent is being sought for the hospital.

KEPHART, Q., priest-in-charge of St. Paul's Church, LaSalle, Illinois, died suddenly on Christmas Eve as a result of a heart ailment. He was 54 years of age.

MARTIN, R. S., rector of Christ Church, Blacksburg, Virginia, has resigned to accept a call to St. Paul's Church, at Fayetteville, Arkansas.

PURDY, R. S., of the diocese of Long Island, is chaplain of Farm Colony, Staten Island, New York, and assistant chaplain of Seaview Hospital, State Island.

RAMSAY, A. L., was ordained priest by Bishop Creighton of Michigan, in Christ Church, Bloomfield Hills, Michigan, on January 11. He is in charge of St. Mary's Parish, Detroit.

SHIRLEY, J. G., formerly priest-in-charge of Grace Church, Elkins, West Virginia, has accepted a call to be rector of St. Stephen's Parish, Beckley, West Virginia, effective January 15.

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THE WITNESS

6140 Cottage Grove Ave.

Chicago



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# THE WITNESS

*A National Paper of the Episcopal Church*

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## THE GREAT DICTATOR

*An Editorial by*  
WILLIAM B. SPOFFORD

IT SEEMS rather silly to have to defend Charlie Chaplin. Every one loves the little guy. Not just because he is funny—he's more than that—his humor has always had the pathos of stark truth and brought forth mingled tears of joy and sadness. But now they are after him for *The Great Dictator*. A simple, little Jewish barber, close to the people, resembling and therefore mistaken for the Big Man, is compelled to make a speech to the Army of Conquest. The powerful of this world liked the picture but not the speech, and are now making demands that it be cut from future showings of the picture.

"It is a stirring speech," says the New York Sun, "but a depressing note on which to close a film which might put Chaplin back in his old place." The New York World-Telegram says: "This creed is expressed in a confused manner," while the movie critic of the New York Herald-Tribune writes: "In turning to outright propaganda I believe it sacrifices a large measure of its artistry." The tabloid Daily News is even more outspoken: "Chaplin wags a frightening finger at the audience, while he shouts in a hysterical voice that we must fight and fight and fight. Among the things we must fight for, says he, is the abolition of national boundaries, and if that isn't communist propaganda the intentions of the Stalinists have been greatly misunderstood."

And I might say, and do, if that isn't Christian propaganda then the intentions of the Church of Christ have been greatly misunderstood, for I'm not yet ready to admit that the followers of Josef Stalin are more catholic than the followers of Jesus Christ.

Chaplin is his own best advocate. In an interview printed in *Variety*, organ of the actors profession (little read like *THE WITNESS*) he has this to say to his critics: "I could have had him (the barber) kick the storm troopers and escape; then showed him with Hannah (Paulette Goddard) in the setting sun, approaching America, the land of freedom and hope. But if you want to get on the subject of credulity, then they would have the immigration authorities to deal with before they got into America." As for the attack that the picture is communist propaganda, Chaplin has this to say: "We get so involved in the mechanics and terms of politics and government in talking about fascism, communist or democracy that we fail to remember the basis of all life—kindness and helpfulness and consideration for the other fellow. I'm not working in the political arena. I'm working in the human arena. I'm not arguing political ideologies, but humanities. Had I included Stalin I would have been surely getting into politics because there was no reason to include him from the standpoint I was taking. He may be a dictator, but he's not persecuting helpless people because they are Jewish or Chinese or Mohammedan or because he doesn't like the shape of their eyebrows. Had Stalin been doing such a thing he would have been included. I am completely for the democratic way of life as it is lived in America and England. I want that clear."

AS FOR that final speech, herewith presented for your edification, Chaplin has this to say: "I made the film for the final speech; without it there would be no film." So before I go to bed tonight I'm writing Charlie a little note, as a



fellow Christian comrade (United Artists, 729 Seventh Avenue, New York City) to say, "That'er boy; stay with 'em." Here's the speech the critics object to, and if it's communism let's have more of it:

"I'm sorry, but I don't want to be an emperor. That's not my business. I don't want to rule or conquer anyone. I should like to help everyone—if possible—Jew, Gentile—black man—white.

"We all want to help one another. Human beings are like that. We want to live by each other's happiness—not by each other's misery. We don't want to hate and despise one another. In this world there is room for everyone. And the good earth is rich and can provide for everyone. The way of life can be free and beautiful, but we have lost the way. Greed has poisoned men's souls—has barricaded the world with hate—has goose-stepped us into misery and bloodshed. We have developed speed, but we have shut ourselves in. Machinery that gives abundance has left us in want. Our knowledge has made us cynical. Our cleverness, hard and unkind. We think too much and feel too little. More than machinery we need humanity. More than cleverness we need kindness and gentleness. Without these qualities, life will be violent and all will be lost. . . .

"The aeroplane and the radio have brought us closer together. The very nature of these inventions cries out for the goodness in man—cries out for universal brotherhood—for the unity of us all. Even now my voice is reaching millions throughout the world—millions of despairing men, women and little children—victims of a system that makes men torture and imprison innocent people. To those who can hear me, I say—do not despair. The misery that has come upon us is but the passing of greed—the bitterness of men who fear the way of human progress. The hate of men will pass, and dictators die, and the power they took from the people will return to the people. And so long as men die, liberty will never perish. . . .

"Soldiers! Don't give yourselves to these brutes—men who despise you—enslave you—regiment your lives—tell you what to do—what to think and what to feel! Who drill you—diet you—treat you like cattle and use you as cannon fodder. Don't give yourselves to these unnatural men—machine men with machine minds and machine hearts! You are not machines! You are men! You have the love of humanity in your hearts! Don't hate! Only the unloved hate—the unloved and the unnatural!

"Soldiers! Don't fight for slavery! Fight for

liberty! In the 17th Chapter of St. Luke, it is written: The Kingdom of God is within man—not in one man nor a group of men, but in all men! In you! You, the people have the power—the power to create machines. The power to create happiness! You, the people, have the power to make this life, free and beautiful—to make this life a wonderful adventure. Then—in the name of democracy—let us use that power—let us all unite. Let us fight for a new world—a decent world that will give men a chance to work—that will give youth a future and old age a security.

"By the promise of these things, brutes have risen to power. But they lied! They do not fulfill that promise. They never will! Dictators freed themselves but they enslaved the people! Now let us fight to free the world—to do away with national barriers—to do away with greed, with hate and intolerance. Let us fight for a world of reason—a world where science—where progress will lead to the happiness of us all. Soldiers! In the name of democracy, let us unite!

"Hannah, can you hear me? Wherever you are, look up! Look up, Hannah! The clouds are lifting! The sun is breaking through! We are coming out of the darkness into the light! We are coming into a new world—a kindlier world, where men will rise above their greed, their hate and their brutality. Look up! Hannah! The soul of man has been given wings and at last he is beginning to fly. He is flying into the rainbow—into the light of hope—to you—to me—and to all of us! Look up, Hannah! Look up!"

## *It Could Be*

THERE just left my study a visitor who was thoroughly disgusted with the lack of cooperation we had displayed toward his pet project. His parting shot was, "Episcopalians are the most self-satisfied, inert, do-nothing bunch of people I ever saw." That was calculated to make me mad . . . it missed. I replied, "Brother, you are right, and if you will wait a minute, I will tell you why it is so."

He did not wait and so I am left with my reasons and no takers. Perhaps you do not agree with him, but then even if you do not, my reasons will show you that it could be so, and might even convince you that it is so.

All of our efforts are aimed directly at accomplishing that objective. First, we preach of the "awful sins," and a good portion of our hearers



are not awful sinners—just ordinary sinners—so they come to believe that they are so much better than others. Then, after we get through telling them how little they give on the average, and how trifling is the large group who give nothing in comparison to their other expenditures, they excuse themselves with, "I give as much to the Church as I do to the Country Club." (The latter for a month and the former for a year.) In satisfaction at being above the average they complacently pat themselves on the back.

The average Episcopalian has gotten so used to paying some one to do his praying, singing, worshipping for him that it seems ridiculous to ask him to render any personal service to forward the Kingdom of God.

The good Episcopalian is so convinced of the

historic continuity of the Church, Apostolic succession, etc., that he argues, "If it has managed to get along all this time without me, why should I get excited enough to do anything now?" Then, most of us boast of being "born in the Church," with that pride of ancestry and elegant nativity, we can hardly adjust ourselves to a Gospel of effort for posterity, with a Saviour born in a stable.

Then too, our polity (Episcopal rather than Congregational), means one aggressive or planning force when we might have a hundred. Efficiency may be increased but activity is decreased under the centralizing influence.

So it goes. . . . Anyway, I am not going to co-operate with my caller on his pet project, though it could be that he is right about some other things.—THE POOR PARSON.

## WORK AMONG NEGROES

By

B. W. HARRIS

*Archdeacon Colored Work, Diocese Southern Virginia*

OUR Church has had organized work among Negroes since 1794 when St. Thomas' Church, Philadelphia, was organized as our first parish, and since that time while the work in certain sections has shown remarkable progress, on the whole it has not developed in such a manner as to make us proud.

During the years there have been several attempts to work out a policy for stimulating our work, such as the appointment of the Freedman's Commission in 1865; the adoption of the Suffragan Bishop legislation at Cincinnati in 1910; a few years later the appointment of a field secretary; and finally, the appointment of the joint commission on Negro Work by the General Convention in 1937. Two definite proposals came before the last General Convention; the Missionary District plan from the fourth province, and the appointment of a secretary for Negro work in the department of domestic missions, both of which failed of adoption. There have been a number of surveys made at various intervals. But even with all these efforts at some kind of a program of action, it is safe to say that there never has been a sustained national policy for the promotion of our work among Negroes. Our history indicates that we make a beginning and then we abandon it. The result is that what work has been done has been developed by the dioceses themselves on their own initiative and in some cases

with the financial assistance of the General Church.

There are over 13 million Negroes in the country. The Baptists number 3,196,000; the African Methodist Episcopal Church, 545,000; the Methodist Church, 323,347; the Roman Catholics, 270,000 and we have 56,702 communicants, 337 congregations, 174 clergymen and 36 self-supporting parishes. Fully 40% of the Negroes are not affiliated with any Christian body. Surely we have here a great challenge to the Church, and ours in particular.

All kinds of questions have been raised as to the adaptability of our Church to the Negroes and with special reference to such matters as doctrine, discipline and worship, none of which appear to have any particular merit. We take a few examples. St. Martin's Church, New York, was organized in 1928 by the Rev. John H. Johnson under the City Mission Society with no members. It is now an independent parish of the diocese of New York with over 2,000 communicants. St. Edmunds, Chicago, was organized by the Rev. S. J. Martin in 1929 with a very small number of people as a nucleus and it was received by the Convention of Chicago this year with 1025 communicants. St. Agnes, Miami, under the Rev. J. E. Culmer, has grown in very recent years to a congregation of 1448 communicants. St. Paul's, Atlanta, is a congregation which has had to face



the great difficulty of losing its church-building and beginning again with almost nothing and yet under the Rev. H. J. C. Bowden became self-supporting during this year with 300 communicants. There are others which might be mentioned, but these are sufficient to indicate quite conclusively that energetic and consecrated leadership, together with constructive planning will bring results in any section of the country.

We have been satisfied with too little too long. Our men need to be inspired and presented the challenge to evangelize the unchurched masses. By all means we need a definite policy and plan of action on a national scale which, among other things, will fix the responsibility for the promotion of this work on the Negroes themselves both clergy and laymen. We have such an educational policy under the direction of the American Church Institute for Negroes and through the schools a great work is being done in this field. Evangelism is the field which is calling us now and in these days when men are torn asunder by racial strife and barbarism we have a great opportunity to make a definite contribution to Christian brotherhood. Our Church is inter-racial in its make-up and we can, if we will, cement the bonds of a real brotherhood so as to become one in spirit and in fact as well as in name.

## Head and Heart

By

BISHOP JOHNSON

THERE is quite a resemblance between man and an automobile. The body of the car represents the comforts of this world and corresponds to man's appetites, which are concerned with food and dress and shelter. These appetites bulk largely in our consideration and the need of them is common to all of us. To have nothing but the chassis is for us to be inert and Carlyle has said that "inertia is man's most ignoble vice." If the car is to make progress, there must be a driving force which we call the engine. This represents the emotions and corresponds to man's desires for that which lies beyond mere physical necessities. The emotions are concerned with our loves and our hates and determine our urge for the truth, the beautiful, and the good or for the perversion of these objectives.

Men are propelled by their desires which differ from mere wistful thinking in that they involve action. The steering wheel resembles the intellect which determines the direction in which we travel. The intellect by itself has no driving power

but it is important in keeping us on the road. To have an emotional engine without our intellectual steering wheel is sure to land the machine in the ditch. To enjoy our ride we need a comfortable seat; an efficient engine and a good wheel. In short we ought to coordinate our various parts in such a way as to insure safety as well as progress.

When Christ said "I am the way" He invites us to travel on a road which leads to a definite end providing we do not neglect the proper use of our faculties. We ought not to expect our intellect to provide the driving power and we ought not to expect our emotions to keep us on the road. The engine needs a magneto if it is to function. The car will not move unless there is the spark from without to set it in motion. This may be roughly compared to the grace of God upon which life and motion depend. The curious thing is that men come to grief by ignoring the uses of the various parts of their spiritual anatomy.

I HAVE used this as a parable to call attention to these faculties which belong to mankind. We have our appetites in common with all living creatures. To confine ourselves to their satisfaction is to remain in the animal class. We find that we have emotion in common with higher classes of mammals who are capable of love and hate; of devotion and anger. To rest content with a mere emotion reaction is to remain without consciousness. The intellect which is capable of abstract thought, is man's peculiar gift and because it is hard to cultivate it is apt to be neglected. As Chesterton has intimated, "most men do not think, they merely rearrange their prejudices and call it thinking." Intellect was the last faculty to be created and it is therefore often the first to assert itself and the easiest to be neglected.

Religion is the philosophy of life by which men act. It differs from mere philosophy in that it involves action. It requires the coordination of the emotions and the intellect. It is our emotions that prompt us to act and our intellect that guides us along the road. The purely intellectual ignore the power of love, whereas the merely emotional suffer from the failure to be guided by the intellect. These defects appear in the rationalist and in the fundamentalist. One fails to use his heart and the other neglects to use his head. It is for this reason that St. Paul urges that Christ may dwell in our hearts by faith. Love is the motive and faith is the method for our journey. It is the combination of love and faith which enables us to seek our journey's end which is to be like Him. The Church is not a place in which we hope merely to have a comfortable ride but



a vehicle in which we have a driving power and a definite objective toward which we press impelled by love and guided by the intellect.

## *Let's Know*

*By*

BISHOP WILSON  
GUILD OF SCHOLARS

**O**FTEN we hear remarks made about the irreligious tendencies which prevail in our colleges and universities. Most of such criticism is exaggerated, finding just a little justification in occasional outbursts from a few teachers who like to create sensations. But it is a fact that our whole educational system has been pretty well secularized. It is not so much that our colleges are against religion as that they ignore it. And this is not because college professors are not interested in religion. Many of them are fine Churchmen but they are caught up in a system of education in which religion is frankly overlooked.

A year or so ago some of these good Churchmen decided it was time something was done about it. They called a meeting of college professors in the East who believe that no education is complete without the religious element included. Another meeting was held at Hobart College this fall when the Guild of Scholars of the Episcopal Church was formally organized. Dr. William A. Eddy, president of Hobart College, read a statement to the House of Bishops at General Convention setting forth the general purpose which these men intend to pursue. Here is part of the statement:

"I appear today at the request of a conference of twenty-five scholars on the faculties of sixteen universities and colleges who have undertaken to promote Christian scholarship in the councils and policies of higher education. The group is regional and informal, but devoted and determined. This report is made in the hope that this modest and germinal activity may mature in a real teaching vocation of a guild of scholars; and in the further hope that similar revivals of the concept of a third order might commend themselves to laymen in other professions and crafts of the modern world.

"The conference holds its second annual meeting at Hobart College later this month to define in more detail plans for building a bridge between scholarship and Churchmanship in the area represented, an effort which might conceivably be equally feasible for conferences in other parts of

the country. Ours is a group of like-minded laymen, small in number for discussion and near enough to one another to assemble conveniently. We include, however, some of the scholars most distinguished in their academic fields, teachers who are deeply concerned over the secularization of higher education, Churchmen who are convinced that our historic faith has its proper evidence as valid for religion as naturalistic evidence is valid for secular knowledge. . . .

"We pledge to our Bishops this effort to enlist Churchmen-Scholars as a secular militia for service on the academic front."

This is one of the most heartening things that has happened in many a year. Particularly as the sponsors include such men as George Roy Elliott of Amherst; John Wild of Harvard; Thomas S. K. Scott-Craig and Dr. Eddy of Hobart; Hoxie Neale Fairchild of Hunter; Charles Monroe Coffin of Kenyon; Robert Kilburn Root, Theodore M. Greene, and Everett Stanley Wallis of Princeton; Edward D. Myers of Trinity; Louis T. Moore and Howard D. Roelofs of Cincinnati; Urban Holmes of North Carolina; Jared S. Moore of Western Reserve; Chauncey B. Tinker of Yale.

Let the Church give a college cheer for these men and their associates.

## *Hymns We Love*

HOW BRIGHT APPEARS THE MORNING STAR

**T**HE majesty of the message of Epiphany shines out of these lines. The sixteenth century German chorale, wedded to a harmony of Johann Sebastian Bach, saves Epiphany from being a mere prettiness and recovers the strength of the love of the Eternal revealed to all men everywhere. The missionary motive is here, and this might well be used at missionary services. That the God that made the sun and stars has entered our life, and that He shall be eternally triumphant—so sings this virile hymn.

How bright appears the morning star,  
With mercy beaming from afar;  
The host of heaven rejoices;  
O Righteous Branch, O Jesse's Rod!  
Thou Son of man and Son of God!  
We, too, will lift our voices:

Jesus, Jesus!  
Holy, holy, yet most lowly,  
Draw Thou near us;  
Great Emmanuel,  
Come and hear us.

—CHARLES GRANVILLE HAMILTON.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

We want to share with you a letter, dated November first, which has just been received from Kimber Den who is carrying on such fine relief work in China: "I am so glad to know that you are continuing to raise funds towards helping to build some cottages for our war-orphans. It is, indeed, most encouraging to know that our needs in China still occupy a warm place in the hearts of our good friends in America in spite of so many other calls upon you for help. You will be pleased to know that our home for the war-orphans is growing every day. Besides the problem of feeding and clothing these children, what we find even more important and vital is the problem of education and training. In addition to regular studies, each child does some manual labor either on the farm or in their vegetable garden. It gives them an opportunity to work for mutual service and cooperation as a basis for character building, so essential to their future life. Recently an appeal was made to our refugee school for contributions toward the 'winter clothes fund' for destitute people. One of our orphaned boys, aged 12, was so much touched by that appeal that he gave \$2 of the \$2.50 that he possessed. Of this sum \$2 had been given him by a relative as a farewell gift as he was sent off to the orphanage and the other fifty cents he had earned by helping an old lady carry water from the well in the neighborhood. He gave this money very cheerfully even though he does not yet know Christ's story of the Widow's Mite. In a world that has presented so harsh an aspect to these homeless children I feel that we have carried on no project that has given such large dividends in human life and happiness. On behalf of our refugee children I beg to thank you and those American friends who have helped in making our orphanage possible. It is so difficult to get any printing done here that it was impossible for me to send Christmas cards this year. Please kindly convey through your column in THE WITNESS my best Christmas wishes to them and assure them that I never fail to remember them in my prayers."

\* \* \*

### Reunion at Berkeley Divinity School

The mid-winter reunion is to be held at the Berkeley Divinity School, New Haven, January 22-23 with the following having places on the program: the Rev. Louis W. Pitt, rector of Grace Church, New York; the Rev. H. R. Higgins of Grand Rapids,

Michigan; Dean Weigle of the Yale Divinity School; Bishop Gray of Connecticut; the Rev. A. R. Parshley of Bristol, R. I.; President Moody of Middlebury College and the Rev. L. B. Moss of the Federal Council of Churches.

\* \* \*

### Attorney General To Address Church Club

Thomas E. Dewey, attorney general of New York, is to be the headliner at the annual dinner of the Church Club of New York which is to be held on February 4th.

\* \* \*

### Defense Program and Social Agencies

The defense program and its effect on social agencies will be considered at the annual meeting and biennial conference of the Church Mission of Help, which is to be held in New York, February 3-5.

\* \* \*

### Bishop Creighton Has An Anniversary

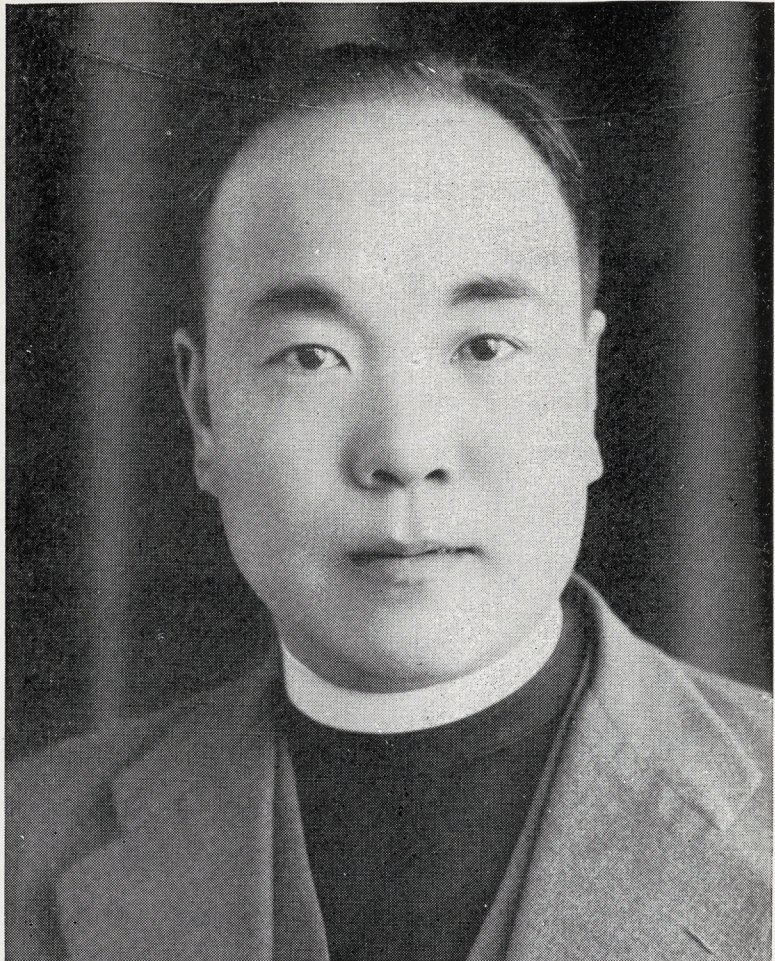
Bishop Creighton of Michigan celebrated the 15th anniversary of his consecration on January 12th,

observing the day with confirmation services at the Messiah and at St. Mary's, both Detroit parishes. This week he is visiting three regions of the diocese for conferences with the clergy and other leaders on behalf of the "Forward in Service" program.

\* \* \*

### Ministers Protest Steps Toward War

A group of 63 ministers, representing various denominations and all sections of the country, sent a communication to President Roosevelt on January 10th asking his aid to end "what we deem is an aggressive, militant foreign policy which will inevitably lead to war and the destruction of democracy." This statement, issued by the American Peace Mobilization, is signed by a number of Episcopalians, including the Rev. Charles Wilson of St. Louis who is the chairman of the religious committee of the organization; Bishop Mitchell of Arizona; the Rev. John Webber of Philadelphia; the Rev. Eliot White of Roselle, New Jersey; the Rev. Robert D. Smith, in charge of social service of the dio-



KIMBER DEN

*Sends Greetings to Witness Readers*



cese of New Jersey and the Rev. Eric Tasman of South Orange New Jersey.

\* \* \*

#### **New Jersey Clergy Meet with Bishop**

The clergy of the diocese of New Jersey are to be the guests of Bishop Gardner on January 23rd in Trenton for a conference on the "Forward in Service" program.

\* \* \*

#### **Presiding Bishop To Visit Arkansas**

Presiding Bishop Tucker is to be the headliner at the convention of Arkansas, meeting at Hot Springs, January 29-30. He is to address the convention, conduct a quiet hour for the Auxiliary and preach at the convention service.

\* \* \*

#### **New Chancellor For New York**

Announcement was made last week of the appointment of G. Forrest Butterworth, New York attorney, as the chancellor of the diocese of New York.

\* \* \*

#### **Dr. Keller to Speak at Hawaii Convocation**

Dr. Bill Keller, founder of the Graduate School in Cincinnati, is to sail from San Francisco on January 23rd for Hawaii where he is to address the annual convocation of the district on February 7th on "Social Change and Christian Leadership." He is also to address the Auxiliary and later the clergy and lay delegates on "Social Training for the Pastoral Ministry." The social workers of Honolulu have also invited him to be their speaker at an informal dinner meeting.

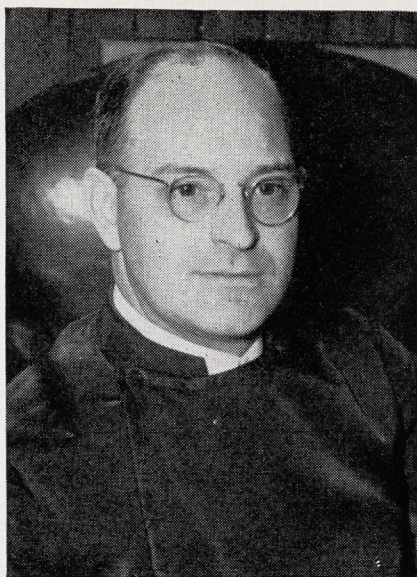
\* \* \*

#### **Speaker Tells of Chinese Cooperatives**

Miss Ida Pruitt, Chinese born American who has lived her entire life in China, addressed the annual meeting of the New Jersey Auxiliary on January 8th on the work of the Chinese Industrial Cooperatives. It was a largely attended meeting with the women showing great interest in this new development in Chinese life.

#### **The Story of Canadian Democracy**

In The Emancipator, an unpretentious little publication put out monthly in Georgetown, Texas, there are, in the December issue, two articles of interest. One is by the Rev. Charles G. Hamilton of Aberdeen, Mississippi. It is a fiery essay, called "Neither Religion Nor Irreligion" and it tears into those of the church as well as the sneerers on the outside. He writes: "The trouble is that man, religious or irreligious, is conceited, wicked, stupid, sensual, selfish. Man must be sur-



WILLIAM E. SPRENGER  
*Speaker at Brooklyn Meeting*

passed. The only solution is a new creation, regeneration, a new beginning. This is achieved by conversion, by repentance, personal and social, and by faith." The other article by Nora K. Rodd, called Canadian Letter, considers democracy in Canada. She declares: "I doubt whether the government is fully aware of the grave sense of insecurity which is developing among the less influential classes of this country as a result of the workings of the Defense of Canada Regulations. . . . The issue of an internment order which effectively deprives the interne of his liberty . . . involves no court proceedings, no notice to the person interned, no pleading of any kind and no publicity. The police, armed with the order, issued without his knowledge, simply call for him and take him away. It is often impossible for his family to find out where he is for a considerable time. His neighbors and the press are not encouraged to be inquisitive."

\* \* \*

#### **English Dean Calls for People's Government**

A call signed by 500 leading representatives of religious, labor, farm and other organizations, was sent out recently for an English people's convention aiming at a people's government. Among the signers was the Very Rev. Hewlett Johnson, Dean of Canterbury. The convention was held January 12. There are no corners rounded in the text of the call which declared: "In these eventful days the whole future of our people is being decided. The full horrors of war are let loose on the peoples of Britain, Germany and other countries, and millions are looking into the future with anxious concern. Our

rulers have proved themselves bankrupt of constructive thought or action. The time has come for the people to unite in defense of their interests. . . . While the rich enjoy comfort and even luxury in safe shelters, this Government with cynical disregard of the needs of the people persistently neglects the most essential measures of air-raid protection for the masses and makes no adequate provision for relieving and rehousing the victims of aerial bombardments. . . . The people's convention must be the greatest landmark in the history of this country, and must lead the people from the present menacing situation to peace and freedom."

\* \* \*

#### **University President Resigns**

Word of the resignation of the Rev. Francis Lister Hawks Pott as president of St. John's University, Shanghai, a position he has held since 1888, was received January 6 by the Presiding Bishop. Dr. Pott's successor has not yet been announced. Going to China immediately after his graduation from the General Theological Seminary in 1886, Dr. Pott took over a small boarding school which had been opened at Jessfield by the Episcopal Mission. From this nucleus he built St. John's University, the outstanding Christian university in China. A native New Yorker, Dr. Pott has written a considerable number of books, many of which are in the Chinese language.

\* \* \*

#### **Forward in Service Gets Unanimous Cooperation**

One hundred per cent cooperation in the Presiding Bishop's "Forward in Service" program was voted by the first clergy conference of the diocese of Virginia, held in Richmond, December 30 and 31. After considering the plans for the current year, the clergy voted to follow up with smaller group conferences of clergy in different sections of the diocese. The Rev. Beverly M. Boyd is chairman of the diocesan committee on the "Forward in Service" plan.

\* \* \*

#### **Long Islanders to Hold Dinner**

The department of Christian social service of the diocese of Long Island is to hold its annual dinner in St. Ann's Church, Brooklyn, on January 21. Headliners will be Bishop Stires and the Rev. William Sprenger of the New York City Mission Society. They will discuss the effect of the national defense program upon the public welfare.

\* \* \*

#### **Set February 24 for Conkling Consecration**

February 24 has been tentatively set as the date on which the Rev. Wallace E. Conkling of Germantown,



Pennsylvania, will be consecrated as seventh bishop of Chicago. An honorary degree of Doctor of Sacred Theology will be conferred upon the bishop-elect by Seabury-Western Theological Seminary at a special convocation to be held in Anderson Memorial Chapel on January 13. Bishop McElwain of Minnesota, dean, will confer the degree.

\* \* \*

#### **Wanderlust Boy Sought**

The Rev. Charles A. Weatherby reports that one of his boys at St. Mark's, Milwaukee, has been missing from home since December 29. Because he was a faithful churchman it was thought possible that he might come into contact with clergymen. The boy's name is Kenneth Givan. He is only 14 years old, but he is 6 feet tall and solidly built. He has dark curly hair, a very fair complexion and dark brown eyes. Any information concerning him should be addressed to his father, Mr. Charles Givan, 2302 East Wyoming Place, Milwaukee, Wisconsin.

\* \* \*

#### **Thanksgiving Service for Harry P. Nichols**

A Thanksgiving Service for the life of Harry Peirce Nichols was held in the Church of the Ascension, New York on January 12 following a procession in which marched his many friends. Bishop Dallas of New Hampshire, was the preacher. The offering was set aside, in memory of Mr. Nichols, to aid young men who are studying for the ministry.

\* \* \*

#### **Bishop Strider Married to Miss Ethel Knorr Stover**

Bishop Strider of West Virginia and Miss Ethel Knorr Stover, daughter of Mr. and Mrs. Bruce L. Stover of Wheeling, were united in marriage on January 1, in St. Matthew's Episcopal Church, by the Rev. J. H. A. Bomberger, rector. Bishop Strider was consecrated Bishop-Coadjutor of West Virginia in 1923.

\* \* \*

#### **New Chicago Welfare Center**

Establishment of a new center for welfare and training work is announced by Suffragan Bishop Randall, acting head of the diocese of Chicago, in reporting the purchase of a residence property on the west side to house the Chicago Church Training School. It is also to be the headquarters of social service work conducted by the deaconesses of the city missions staff.

\* \* \*

#### **"Forward" Heads to Meet February 18 and 19**

The Presiding Bishop has called together for a first meeting, the newly appointed group of bishops, priests, laymen and women, who will be at

the head of the Forward in Service plan which he launched at General Convention and to which he has called the Church in a ten-year period of advance. The meeting will be held February 18 and 19 at the College of Preachers, Washington, D.C. As at present made up, the group includes, with Bishop Tucker, four officers of the National Council, the executive secretary of the Woman's Auxiliary, six bishops, six other clergy, four laymen and two women.

\* \* \*

#### **Federal Council Reports on Manufacturers Association**

The Federal Council of Churches issued a report this month on the Congress of American Industry held by the National Association of Manufacturers during December in New York. In an address by H. W. Prentiss, president of the N.A.M. it was said that: "All of the collectivists, socialists, communists, nazis, fascists, new liberals, whether they recognize that fact or not, are blood brothers under the skin. All of them deny the sanctity of the individual soul. . . . The kindest comment that can be made regarding such misguided people is 'Forgive them, Father, for they know not what they do.'" Dorothy Thompson and the Archbishop of York are cited as illustrations of prominent persons who have been more or less misled by the idea of a "planned economy." "Twentieth Century liberals of this type find the modern flesh-pots of Egypt quite alluring." Another speaker was General Robert E. Wood of Sears, Roebuck. He said: "I hold no brief for Germany, but I cannot find in any official utterance of their government, in the pages of Mein Kampf, in the authenticated speeches of their leaders, any expression of hostility against the United States, or any scheme of world conquest. . . . Now I do not say that these plans may not be true, I simply say that there is as yet no reliable evidence or proof. . . . If it were not a matter of doubt as to our entry into the war, it is highly probable that the war would end in a stalemate and some form of negotiated peace, and that, probably within a reasonable period of time." The general tenor of the addresses in regard to American entrance into the war was against our participation. The theme of most speeches regarding our economic structure was that government should withdraw from the business field and that it would be nice if we could get back to relying more on the profit motive and private enterprise, or the system of laissez faire. Regarding our moral and spiritual defenses it was suggested that "There must be a resurgence of faith in God and country, of confidence in each other and in ourselves; there must be self-re-

liance and a willingness to sacrifice immediate self-interest for the common welfare." Nowhere in the excerpts of speeches and platforms in the Council report was the word "democracy" used. The National Labor Relations Act was given a wholesome, wholehearted lambasting.

\* \* \*

#### **School Girls Give to British Missions**

Many of the girls at Margaret Hall School, Versailles, Kentucky, gave the money they would have spent on Christmas presents for one another to aid British Missions. A total of \$15 was contributed.

\* \* \*

#### **Just Call It Chicken For Convenience**

A town with the dignified name of Ptarmigan was once to have adorned the map of Alaska, in the early days when miners on the Forty Mile River were asking Washington for a post office. There were lots of ptarmigan in the hills and it seemed a fine name, but no one in the camp could spell it so they finally said, "Call it Chicken," and Chicken is still on the map.

\* \* \*

#### **A Crowd Visits Alaskan Community**

One of the Church's remotest mission stations is at Allakaket, an Indian community on the Arctic Circle almost in the center of Alaska. Here two women, Miss Amelia Hill and Miss Bessie Kay, carry the mission work alone. A flurry of social life took place when one of the clergy and a lay worker and a government dentist and doctor all four visited

### **Also China**

In these days of many appeals don't forget struggling China.

The Rev. Kimber Den (see his letter in the news) is caring for hundreds of children orphaned by the war. Fifteen dollars will feed, clothe and house a child for an entire year.

The Chinese Industrial Cooperatives are starting mills and factories all over free China. \$250 will start a plant that employs from 20 to 30 people. Be one of 25 to give \$10.

Make checks payable to "Treasurer, CLID" indicating where you want your donation to go.

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



there together. It was the first doctor and dentist visit for many years. Miss Hill and Miss Kay had a "week-end in the country" when they went 75 miles down the river with an Indian friend to visit a mining camp. Coming back up river they had to camp out two nights on the way.

\* \* \*

### Living a Dog's Life In Alaska

A dog's life in Alaska is a model of simplicity and effectiveness. In a team with a loaded sled he can travel from 25 to 50 miles a day. Then he has his one daily meal, a dried salmon, bones and all, eats snow for water, curls up on the snow with his plummy tail over his nose, and goes to sleep. He asks no shelter from the cold. Bishop Bentley has camped on the trail with them at 75 below zero.

\* \* \*

### Rain Settled a Law Suit

Records of little St. John's Church in Olivia, Minnesota, now 120 years old, show that many years ago the county seat was moved from Beaver Falls to Olivia and the Church went along. It was drawn by a team of horses on the sixteen mile journey, with the rector living in the church building. On the way, it is recorded, the church was taken across a farmer's land and left deep ruts, resulting in a suit for damages. Before the case came to court, heavy rains leveled off the ruts so that when the jury visited the scene they found no evidence and the case was dropped.

\* \* \*

### Christian Living Program Adopted By Whole Town

Village Christians in Travancore, India, living in the most primitive fashion, have adopted a formal program for Christian living, including such objectives as "No filth in or around the house; every Christian to wear clean clothes; no debts contracted through marriage; no expensive feasts; at least one-tenth of income to Church or Christian work; wipe out the remnants of caste; a cooperative in every village."

\* \* \*

### Southern Baptists Take to the River

Southern Baptists have a floating church which does its chief work along the Mississippi among the Indians. There are accommodations for the two permanent workers as well as quarters for the congregation.

\* \* \*

### Quakers Issue Statement About War Relief

Mr. Clarence E. Pickett, head of the Friends Service Committee, has issued the following statement in regard to relief in Europe:

"The British Government's decision not to permit passage of food through

the Blockade for the relief of hungry civilians in Europe should in no way weaken American concern for the destitute children and refugees. These innocent victims of war remain in their misery as a continuing challenge to our consciences. The American Friends Service Committee will carry on its efforts unabated to feed, clothe, and shelter as many children as possible with such foods and supplies as can be secured in Europe or

may pass through the Blockade by special permission.

"It is encouraging that the British Government stresses its willingness to permit medical supplies to enter Europe freely. The need for milk for infants, children and invalids, and vitamin concentrates as medical necessities and the very urgent need for clothing, if death from exposure is to be avoided for many thousands, gives hope that these goods may be

## 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, D.D., Rector  
Broadway at 10th St.

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

Thursday 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 10 A.M.

Fridays, 12:15 P.M.

### St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services: 8 A.M., Holy Communion; 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. on Thursdays and Saints' Days.

The Church is open daily for prayer.

### Saint James Church

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

Madison Avenue at 71st Street

New York City

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. Roeliff 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.

Weekdays: 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.

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.

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permitted to pass through the Blockade under the definition of medical supplies.

"At the moment American Quaker workers in Unoccupied France are feeding more than thirty thousand children daily. These include ten thousand new-born infants that are given milk. About twenty thousand school children receive milk and rice at schools to supplement their meager diet at home. Orphaned and abandoned children of various nationalities, many of whom are in concentration camps, are wholly cared for by the Committee's representatives. Despite the British Government's foreboding that the furnishing of foods to Europe might be a military advantage to the Germans, the American Friends Service Committee cannot express too strongly the complete independence with which it works in France and the absolute control which it has over its supplies from the moment of arrival to the point of consumption. The bulk of the foodstuffs used by the American Quakers is purchased in Switzerland. Some foods are purchased locally for free distribution to the destitute. These purchases are costing about \$70,000 a month. We hope that we may continue to receive generous support from Americans of good-will for the continuance and expansion of this work.

"Insofar as the American Friends Service Committee is concerned, there is no debate and there is no controversy. The facts are very simple and proved to our utmost satisfaction. We know by personal contact with the people in Southern France that literally millions are undernourished and some are starving. We know that concentration camps are filled with hungry and ill-clad people who are destitute and dependent upon charity from overseas. We know from examination of thousands of children in France that they are physically unable to withstand the rigors of winter or overcome the prevalence of diseases due to lack of food, clothing, shelter, and soap. If we cannot answer all the questions concerning the total food resources of Europe, we at least know that whether there is an abundance of food or not, untold numbers of people are incapable of getting any.

"The Service Committee is probably as well informed of the conditions in Europe as any private or governmental agency in America today. Basing our actions solely upon our

experience in relief administration, we can assert categorically that there is no danger of seizure of our supplies by military authorities or interference with our administration. We have worked with complete accord with all governments concerned in Poland and in France. We have been invited to extend relief to the people of Norway and Holland with the understanding that we would set up our own controls and satisfy ourselves as to the needs. It is on such rather practical and simple terms that we base our plea to the American people to aid and abet the feeding of innocent civilians suffering the ravages of war, especially the children and expectant and nursing mothers. We see no possible military advantage accruing to any government from such disinterested service. We can argue it as strongly for the children of one country as for those of another. The question of partisanship should not enter the case."

\* \* \*

#### English Pacifist Ranks Mount

Contrary to the expectations long voiced by critics, the British Fellowship of Reconciliation, Christian pacifist movement, reports that although it has had some war-time resignations, totalling between 200 and 250 members, the year that elapsed since the war began has seen a great accession of new members, totalling more than 3,000, while 400 former members who had drifted away have returned. Thus the membership is at its highest in a long time, 13,000. Every age group and every section of the country is represented in the increase, which offi-

cials say has been largely spontaneous.

\* \* \*

#### Federal Council Considers Venereal Diseases

Warning that venereal disease caused more hospitalization than wounds during the World War and that there is again evidence of commercialized vice tenaciously surrounding army cantonments, the Federal Council of Churches recommends the following steps be taken to head off this type of health danger.

#### GRACE CHURCH IN NEW YORK

maintains two residence clubs for out of town boys and girls.

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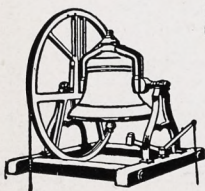
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2. Work with community social and government agencies in every available way to curb the demoralizing influences and forces which often accompany army life.
3. Special preparation given to young men subject to draft or enlistment both by individual interview and group work, to enable them to withstand the moral temptations of army life.

4. Increasing and improving provisions for teaching which is both scientific and Christian regarding relationship between the sexes from childhood on into parenthood.

The Council advises that a practical, plainspoken leaflet, which describes the diseases and their preventions, may be had free from the American Social Hygiene Association, 1790 Broadway, New York.

#### Continues His Church Support

The New Yorker is not the first place where one would look for information about missionary giving but it is not the last place where some might be found. A recent issue has a report about a man who for 38 years was a motorman on a trolley line and lost his work when the buses were started. He now has an uncertain position which pays \$18 a week. A daughter who is working contributes \$5 a week. Man and wife

are thus living on \$23. They belong to an Episcopal Church and one of the budget items is 12 cents a week. Ten cents for the parish and two cents for the foreign missions.

\* \* \*

#### New Head for Episcopal Hospital

Dr. Lucius R. Wilson, widely known hospital administrator and for the last twelve years superintendent of John Seely Hospital, Galveston, Texas, took up his duties as superintendent of Episcopal Hospital, Philadelphia, on January 1, succeeding Robert L. Gill who resigned recently.

\* \* \*

#### When the Presiding Bishop Is Coy

When callers come to the Presiding Bishop's door at Church Missions House, Bishop Tucker is often heard to call: "O Harry?" Curiosity got the best of one of the officers the other day and he asked Bishop Tucker what he meant in calling thus to visitors. "It is 'ohairi,' meaning 'come in,'" said the Presiding Bishop. "Just a left-over from Japanese days."

\* \* \*

#### College Work Funds for Marietta College

Announcement is made by the national college commission of a new grant to Marietta College, Marietta, Ohio, from funds of the Church society for college work. Bishop Hobson of Southern Ohio, hopes soon to place a man at Marietta who will be rector of St. Luke's Church and will minister to Episcopal students in the College.

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# CLID

## MONTHLY BULLETIN

JANUARY, 1941

### PROGRAM OF ACTION

SEVERAL hundred Church men and women who are members of denominational organizations, including the CLID, met in New York last month for a two-day conference under the auspices of the United Christian Council for Democracy. The Statement of Findings issued by the conference follows:

In view of the concentration of public interest upon foreign affairs and the demand for total defense, it is the more necessary that we of the United Christian Council for Democracy shall focus our attention directly and aggressively on the problems of maintaining and extending democracy in our own nation. We deny that there is any conflict between adequate defense of our nation against the external enemies of democracy and the adequate defense of our democratic rights at home. Rather, we insist that the quality of democracy at home will determine finally the strength of our defense against aggression of outside forces.

#### CIVIL LIBERTIES

We hold that in these days of intense and proper concern for the protection of America that the Bill of Rights takes on increased significance. The Bill of Rights is the American way. We deplore the fact that already political opinion has been made a test of eligibility for the right to work on W.P.A.; that free elections have been interfered with through illegal intimidation by self-appointed groups, by actions of certain newspapers, public officials, and the Dies Committee which was set up to investigate unAmerican acts, and that the Department of Justice, which had been fully informed, did not act to restrain this terrorism. We must work for repeal of laws that discriminate against unpopular minorities, thus violating the Bill of Rights. We oppose the continuation of the Dies Committee which has proved itself unfit for the task assigned to it. We further oppose the attempts of legislative committees to secure organization membership lists because they can be used to destroy the secrecy of the ballot and to blacklist employees.

We call for federal protection of equal opportunities for the Negro people and oppose with special emphasis the denial of this equality by the military and naval establishments. We stand for the passage of VanNuys-Costigan Anti-Lynching Bill as a step towards protection against mob violence. Also we urge passage of the Geyer Antipoll tax Bill. "Jim Crow" we declare to be a national disgrace and un-American to the core. We hold it to be necessary for the national safety that the democratic right of all citizens to criticize or oppose the defense program or any proposal for entering into war shall remain unimpaired. This includes the guarantee put into the record of Congressional action on the Conscription Act that it did not "abridge the right of citizens to criticize this legislation" nor prevent them "from seeking to repeal in all legitimate ways." We hold it our duty to protect the rights of conscientious objectors, both religious and political, under the law. We protest the imposition of unduly severe or unequal sentences, and particularly any discrimination against political objectors. We recommend collaboration with labor to protect against packing of local draft boards with anti-labor appointees, and stress the necessity of using our influence immediately for worthy appointments to the National Draft Board. We support the principle of substituting work service for imprisonment and point out the danger of intimidating labor and of infringing the right to strike by "work or fight" orders, and the misuse of deferment classifications.

#### INDUSTRIAL DEMOCRACY

Labor's rights are particularly menaced in the present situation as is shown by the number of repressive bills now before Congress, and also by the fact that bills to protect labor's rights, passed in one House, are deliberately held up in the other House. So we vigorously reaffirm the fundamental right of labor to bargain collectively through organizations of its own choosing. To implement this conviction in the present situation, we must watch for and oppose the movement for anti-strike legislation. We warn against the dangers of compromise proposals such as the thirty-

day notice before striking, with or without compulsory arbitration. We insist that any limitation on the right to strike could only be justified by guarantee of satisfactory hours and wages, and of participation in controls. We will oppose extension of hours until all available unemployed are put to work, and then demand more shifts rather than longer hours. After that, the production need can be met by proper pay for overtime. We protest government connivance with law breaking in the granting of defense contracts to violators of the law, particularly to those adjudged guilty of infraction of the provisions of the National Labor Relations Act. Specifically, in the field of legislation we must secure the passage of the Neely-Keller Federal Mine Inspection Bill, the LaFollette-Thomas Oppressive Labor Practices Bill. We will endeavor to prevent the enactment of the Logan-Walter Bill, the Smith amendments to the N.L.R.A., and the Smith Anti-sabotage Bill.

#### LIVING STANDARDS

In defense of the living standards of the people, we will continually oppose profiteering and price raising. We will particularly watch for and oppose attempts to throw greater burdens on the masses of the people by sales taxes, or by lowering income tax exemptions, increasing the rate in the lower brackets, and broadening the base to include those now below a socially healthful standard of living. We shall give every publicity to corporation profits during this period and protest the excessive earnings of business and industry. Believing in greater equality in income, we raise the demands that the income of business and industrial leaders derived from national defense should be comparable to that of conscripted men, in proportionate relation to the previous standard of living. In other words, there should be an attempt at equalization of sacrifice. Because of its basic objective of service rather than private profit, and because of its economic democracy in ownership and control, we heartily endorse the consumers' cooperative movement. We favor the immediate enactment of the Youth Act now pending in Congress as a wise step on the part of the fed-



eral government in seeking solution of the problems of youth in fundamental fashion. There was also a section dealing with health and housing, cut from this report because of lack of space, which called for the support of the Wagner Housing Bill (S-591) and the Wagner Health Bill (S-1620).

## ANNUAL MEETING

THE Executive Committee, meeting in New York last month, accepted the invitation of the Rev. Lawson Willard, rector of Trinity Church, New Haven, to hold the annual meeting this year in that city. Mr. Willard was made the chairman of a committee to make arrangement. The meeting will open with a service in Trinity Church the evening of February 23rd and will continue through the following day. Complete details will be announced later. Save the dates please.

## APPOINTMENTS

THE Executive Secretary is to meet with the Boston Chapter on the evening of January 17th and is to preach at the Community Church in Boston on the 19th. On January 22 he is to speak at a mass meeting in Manhattan Center, New York, on the Oklahoma Civil Liberties cases. On the 24th he is to be the speaker at a mass meeting in Baltimore under the auspices of the Maryland Association for Democratic Rights. In February, in addition to the annual meeting, he is to attend the American Youth Congress in Washington and is also one of the leaders at a conference of students of colleges in up-state New York. He is to preach at Kenyon College on March 2nd and that evening is to address a forum in Detroit, with meetings later that week in Chicago, Cincinnati and at Antioch College.

## INSTITUTE

THE CLID cooperated with the People's Institute of Applied Religion, directed by the Rev. Claude Williams, in planning for a leadership training school for religious, union and community leaders that was to have been held in Memphis the last week in December. Since the call to the conference made it clear that there would be no racial discrimination, newspapers and vigilante organization raised the cry of "racial equality" and "inter-marriage" and threatened violence. Mr. Williams therefore, very wisely, postponed the institute until a later date, hoping in the meantime to persuade religious, civic and other leaders of Memphis to back the effort. Meanwhile the CLID has indicated that it will do whatever possible to aid the People's Institute in the fine educational program it has launched in the south.

## PHILADELPHIA

THE Philadelphia Chapter is now issuing a bulletin each month and is carrying forward an active program. As a special project the chapter has interested itself in housing and is supporting with funds and activities the work of the Tenants League. Mr. Bernard Childs, secretary of the Tenants League, spoke at a recent CLID meeting and told of the increasing shortage of houses due largely to the influx of national defense workers. The Chapter has also organized a committee on Civil Rights and recently heard Mr. Charles Stewart of New York who stated that all who believe in democracy must be prepared to defend all people whose rights are endangered, since the surrender of the rights of one group eventually will result in the loss of civil rights for all. The Chapter also has a Youth Committee, composed of the younger members who are making a study of the problems of present-day youth. The Chapter has also issued an excellent Statement of Purpose that is based entirely upon quotations from recent Pastoral Letters of the House of Bishops. A copy may be had by writing the chairman of the chapter, Miss Elizabeth Frazier, 8024 Roanoke Street, Chestnut Hill, Pa.

## NEW YORK

THE Lower Manhattan Chapter in New York held a meeting on January 12th at Percy Silver House and discussed the present situation confronting labor. In preparation the members were asked to read "Do You Know Labor?" by the Rev. James Myers of the Federal Council of Churches and "Christian Faith and Social Action" by Rose Terlin, issued by the YWCA. On January 10th a meeting of the Morningside Heights Chapter was held at Windham House and formulated a program for the year.

## BALTIMORE

THE Rev. A. T. Mollegen of the Virginia Seminary spoke at a recent meeting of the Baltimore Chapter on a proposed program for the CLID. Those present considered it so important that a resolution was passed urging that it be made available to all chapters for discussion. It is the hope of the national office that it will soon be available in order that it may receive thorough discussion before the annual meeting of the League. The Rev. Owings Stone, chairman of the Baltimore Chapter, is also the chairman of the Maryland Peace Conference and was the chairman of the labor committee of the National Christian Mission which was held recently in the city. A luncheon was held for employers, clergymen and labor leaders at which Mr. Spencer Miller, Jr.,

gave the address and leaders of the Mission spoke during the week before twenty-five locals of labor unions.

## LITERATURE

THE national office has recently issued two new pamphlets: The Hour of Choice by Nicolas Berdyaev (5c) and Christ and Society by Dean Hewlett Johnson of Canterbury Cathedral (15c). Attention is also called to The Church and Civil Liberties by Bishop Parsons (10c) which is particularly appropriate for these days both for individual reading and for group discussion. The recent article by the Archbishop of York, The Task of Christians, which appeared in THE WITNESS for October 10th and was widely distributed at General Convention, is also being issued as a leaflet at the request of the Executive Committee, and will be available in a few days. The cost is 5c for single copies and two dollars for one hundred copies. There is also the pamphlet, Christian Doctrine and Social Action, by the Rev. Joseph Fletcher (10c) which was written especially for those who desire to understand the theological basis for the program of the CLID.

## DEMOCRACY

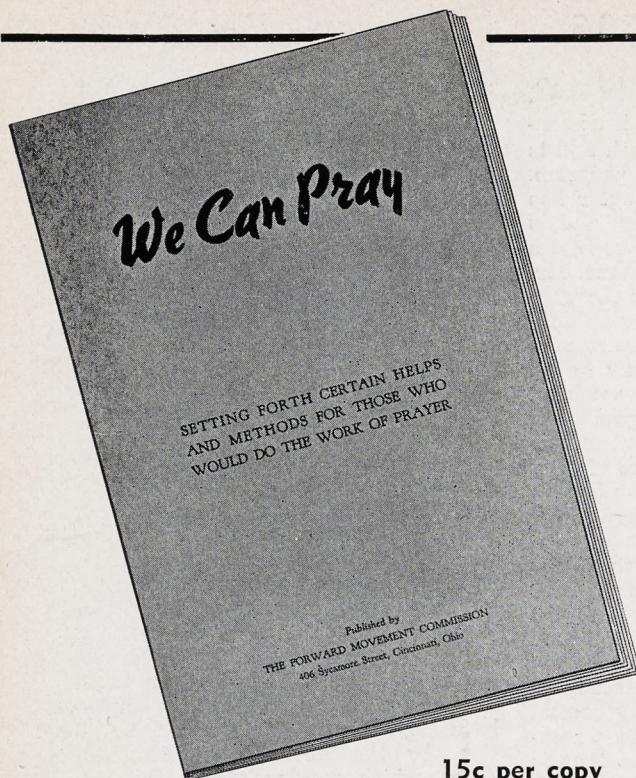
MARY VAN KLEECK, vice-president of the CLID, defines democracy as "that form of government under which people determine their own standard of living." A local chapter or a group can have an interesting evening by discussing whether or not we have democracy in the United States today, with the following questions suggested for consideration:

1. To have democracy should we work for a free ballot for the millions now without a vote because of the poll tax, property qualifications, racial discrimination?
2. Does democracy require the passage of a federal anti-lynching law?
3. Does democracy require a more equitable distribution of production?
4. Is the assault on free education an attack upon democracy?
5. To have real democracy must we stand against all racial discrimination?
6. Can we have democracy as long as minorities are denied the fundamental rights of the Bill of Rights?

## PAMPHLET

THE address, Democracy and the Negro People Today, which was given by Dr. Max Yergen at the CLID forum at General Convention, has been issued by the National Negro Congress as a pamphlet, with over 60,000 copies already sold. It may be secured by writing the organization at 717 Florida Avenue, N.W., Washington, D. C. (3c). Credit is given to the CLID for making the pamphlet possible.





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