

January 11, 1940
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THE WITNESS



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CLERGY NOTES

APPELHOF, GILBERT, JR., formerly a rector of St. Thomas' Church, Detroit, and well known as a conductor of marriage clinics, became the rector of St. John's Church, Alma, Michigan, on January 1st.

ARGEAUX, M. G., minister-in-charge of St. Andrew's Church, Ashland, Wisconsin, was advanced to the priesthood by Bishop Wilcox of Eau Claire on December 22.

BOLMAN, F. deW., was ordained deacon by Bishop Sherrill of Massachusetts on December 22nd. Mr. Bolman will continue his studies for the time being.

CONE, W. O., rector emeritus of St. Stephen's Church, Goldsboro, North Carolina, died on December 10th at the age of 73.

CROMEY, E. WARREN, formerly of Emmanuel, Great River, L. I., is now the assistant at St. James, Elmhurst, L. I.

EASTMAN, ERIC, rector of St. Thomas' Church, Detroit, Mich., has resigned from his parish. The resignation became effective on Dec. 31st.

FRITSCHKE, J. L., rector of St. Luke's Church, Kearney, Nebraska, assumed new duties as the vicar of St. John's Church, Snohomish, Washington, on January 1st.

HAVENS, CHARLES, JR., curate at Grace Church, Jamaica, L. I., was ordained priest by Bishop Stires on December 16th.

KEITH, G. E., minister-in-charge of St. Andrew's Church, Orient Heights, East Boston, was ordained to the priesthood by Bishop Sherrill of Massachusetts on December 20th.

LATTA, W. M., rector of St. Thomas', Windsor, N. C. and Grace Church, Woodville, N. C., has accepted a call to Calvary Church, Wadesboro, N. C.

MALONE, J. L., minister in charge of St. Andrew's, Wrightsville Sound, N. C. and nearby missions, will be placed in charge of St. Philip's, Southport, N. C. during 1940.

MARTIN, J. J., was ordained to the diaconate in Christ Church, Exeter, N. H., on December 21st by Bishop Dallas.

MEYERS, F. R., formerly priest-in-charge of St. Luke's Chapel, New York City, became the rector of St. Matthew's Church, Detroit, Michigan, on January 4th.

NYBERG, L. A., minister-in-charge of St. Mary's Church, Rockport, Mass. was ordained to the priesthood by Bishop Sherrill on December 21st.

STURRUP, C. N. L., was advanced to the priesthood by Bishop Gravatt of Upper South Carolina on December 21st. Mr. Sturup will be rector of the Church of the Good Shepherd, York, South Carolina.

(Continued on page 15)

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KEEP OUT OF WAR

By

HARRY EMERSON FOSDICK

Pastor of Riverside Church, New York

IF THE United States plunges into this war it will not be, in any strict sense, defensive; it will not be a repulsion of an unprovoked military invasion of American territory. No nation would or could undertake such an invasion. No nation would or could expect to triumph in it, profit from it, or do anything but face calamity because of it. Any war the United States wages in any imaginable future will be, in the strict sense of the word, aggressive; that is, it will be the use of our army or navy in Europe or the Far East to straighten out some tangle in other nation's affairs under the guise of protecting some prestige or interest of our own.

This is the basic realistic fact which propaganda in this country is doing its best to disguise and conceal.

In persuading us to engage in this adventure in the policing of some disturbed area of the globe, we are going to be played upon by three major species of appeal.

First, we shall be told that we must be going to war to save democracy. We tried that some twenty years and more ago and left the world with less democracy than it had had in generations. The reason is obvious. War itself is the worst enemy democracy has, worse even than the world's dictatorships. This country will itself be a dictatorship immediately after it enters any war, with conscription of life, labor and capital, with regimentation of industry, and denial of free speech, free press, and free assembly. A war for democracy is a contradiction in terms; the more war, the less democracy, is an unescapable law.

We shall also be told that isolation is immoral and impossible, and that we are ethically responsible for the straightening out of Europe and the Far East. I agree that isolation is an ugly name.

I agree that no final solution of our international affairs is possible without collective action for security. But it is not illogical to be a firm believer in collective action for peace, and a firm disbeliever in collective action for war. It is not irrational to be a convinced foe of isolation when peace is the end sought, and a convinced friend of isolation when war is being sought. Isolation may be, as it has been called, only a cyclone cellar, but a cyclone cellar is an excellent thing in a cyclone. In all major movements for peace, we can be collectivists, and still in all major movements for war we can be believers in neutrality.

WE SHALL be told once more that we ought to be morally indignant about some evil being done in Asia and Europe. I agree that moral indignation is an important part of life, but it is a dangerous part, and it is commonly made up of emotional prejudices, biases, and inherited antipathies. What we need more than moral indignation is diagnosis. And diagnosis shows that war cures nothing evil and creates nothing good, ends no wrongs and begins no reformations. As well grow morally indignant at cancer and treat it by beating the patient to death, as grow morally indignant about an international evil and then prescribe war as a cure! That Hitler makes war is not nearly so true as that war made Hitler. And another war will make a lot of others like him and far worse!

The war, if it comes to America, will be an aggressive, not a defensive, affair, so far as America is concerned, and our business is to stay out of it. Certainly we never again will prostitute our religious faith to the sanction or support of another war, knowing that alike in causes, processes, and consequences, war is the blatant denial of everything that great religion represents.

WITH GUERRILLAS IN CHINA

By

JOHN FOSTER

Episcopal Lay Missionary to China

MY errand was to escort one hundred boxes of Red Cross medicine from Hankow to the Shansi front. So I called at the American consulate to inquire what I should do if captured by the Japanese. "Who are you going to Shansi with?" the vice-consul asked. "The Eighth Route Army," I replied. "Then don't worry, the guerrillas will take good care of you."



CHU TEH
Army Commander

And this proved to be the case, though there were times when I doubted it. Not many days out the sounds of firing became louder and louder, and we passed many refugees fleeing with their household possessions. But my guards were unperturbed so that I began to wonder if they really knew their business, in spite of the fact that they were veterans of the Kiangsi Soviet and the Long March. Once on the other side of the Yellow River the atmosphere changed. The Japanese were but twenty miles away, attacking from the east and west. I was ordered to return to the Lunghai railway with the medicine and wait for the Japanese to be driven away. However when I insisted the officer agreed to let me try to get through the Japanese pinchers, carrying the medicine with me since it was needed at the front and not in the rear. It was exciting as we were entirely surrounded part of the time and expected momentarily to be captured.

Many of the towns and cities through which we passed had been bombed, looted and burned. Now city walls were being torn down and bridges destroyed to make the Japanese invasion more difficult and costly. Everywhere the people were being organized. Every morning I was awakened at dawn by Self-Defence Corps running and singing through the village streets. Their wives were busy making shoes, uniforms and bandages. Children's brigades were guarding the roads to keep out spies and traitors. They would stop even officers of the Eighth Route Army, and no foreigner was exempt unless he had a proper road pass. It takes more than a clause in a foreign treaty, forced on China at the point of a gun, to enable one to travel these days in North China. I have been challenged by children and had my coat torn off because I did not have just the proper docu-

ment. It shows that when a people have suffered directly from invasion they will unite and organize against a possible repetition of the horror.

There are few refugees behind the Japanese lines. But we did meet one and we asked him what he was doing to fight the Japanese, for there is no room in Shansi for the idle or neutral. You help either the guerrillas or the invaders. "I don't have to do anything," he replied. "On T'ai Mountain is an idol that can save China. I pray to him every day." Whereupon students in our party turned to me with glee as much as to say, "That is what religion is—the opium of the people." I then explained that Christians did not believe in leaving the running of the world entirely to God and trying to placate Him as though He were an idol, but in getting direction from Him and strength to carry out His orders.

Headquarters of the Eighth Route Army is a busy place, with something interesting always going on, as I found out from living there for two months. Headquarters is always in a village and always on the move. So closely is the secret guarded that even our own guards often did not know their exact destination. They were told only of the next city they were to reach, from there they would learn the next move. Headquarters have never been bombed, a fact which shows the close relationship existing between people and the army. I was quartered in the home of the richest



RECENT EIGHTH ARMY VISITORS

Miss Rolf Suess; Ting Ling, whose plays have made her famous; John Foster, author of this article; Deaconess Julia Clark; the Rev. Charles Higgins; Student Ch'in and Miss Frances Roots, daughter of Bishop Roots. This snapshot was taken on a previous visit to the Eighth Route Army. Author Foster is the tall fellow in back.

peasant and constantly saw the kind and courteous things that the soldiers did for the peasants, and the peasants for the soldiers.

On November 7th I joined in the anniversary celebration of the Russian Revolution. There was a mammoth out-door mass meeting attended by all the soldiers and the people's organizations in the vicinity. A big stage had been constructed, and there were many posters, drawings and floral decorations. In my speech I pointed out that, just as American capitalists had been selling war materials to Japan instead of helping China, so they were afraid of letting the American people celebrate the formation of a people's state in Russia. Besides myself, an American missionary, the speakers included the chief of the Eighth Route Army, a General of the Central Army, a representative of the governor of Hopei, a representative of Chiang Kai-Shek and a Chinese newspaper reporter from Singapore.

The following week we had another celebration to welcome an aviator who had been sent by Generalissimo Chiang Kai-Shek to repair a Japanese plane which had made a forced landing. It was the first plane to come into the possession of the Eighth Route Army and was of course a prized possession. The aviator, a Christian himself, was rather surprised to find a missionary with the Communists but it was but a short time before we understood each other perfectly.

MY WORK was medical, helping to run a hospital for wounded soldiers. Since we believed in the United Front our staff was composed of Christians and Communists. There was no trouble. In fact the Communists were, if anything, even more honest than the Christians. You can, I found, invariably trust a Communist with money. He cannot be bribed and he will not squeeze. Christmas day in our hospital I will long remember. I was too far away to receive any presents from America, but one package did arrive—a complete Eighth-Route-Army blue cotton-padded uniform with a fur collar besides, a gift that was much appreciated in that cold climate. I wore it first at Christmas dinner, attended by missionaries and two of the leading Communists in the area. We sang Christmas hymns and Communist melodies alternately after the feast. Quite the most unusual Christmas I have ever had.

Of my many jobs in the hospital the humble one of giving cod liver oil to the patients brought me the closest to the soldiers. Many of them could not, at first, accustom themselves to the strange taste and some of them were actually too weak to digest it. Finally I hit upon an idea. "He doesn't want to get well and go back to the front to fight

the Japanese devils," I would say to the other patients in the ward. Whereupon the soldier would drain his cup.

The foreign doctor, my colleague, had attached to him an orderly (Little Devil in Red Army lingo) who eventually became too obstreperous so we decided he needed army discipline. Working for foreigners, we felt, had made him too proud and spoiled him for army life. Accordingly we announced that we would send him back to headquarters, whereupon there was great wailing. He begged to be sent back to Sian instead and said he didn't want to go to the Front again. This struck us as a great breach of army etiquette, but as we felt that we could not keep him the only thing for us to do was to turn him over to his superiors. At a subsequent visit we discovered him, not languishing in solitary confinement as we had pictured him, but proudly sitting in a staff officer's room learning to draw maps. The next week we met him marching off to the Front. This transformation had taken place in a couple of weeks and is an indication of how the Eighth Route Army deals with personality problems. The boy that we would have punished with our cruder western methods has been treated like a mature person and trusted to make the right decision for himself. We took off our hats to the Eighth Route Army for showing more love and more respect for personality than we Christians would have done.

Suddenly one night our mission to Chinese Communists came abruptly to an end. We had thought ourselves safe from attack in this little mountain city 6000 feet above the sea, but it commanded the most important route from Honan into Shansi. The order came to evacuate. But as we regretfully left our hospital we knew that the Japanese would find little to make their life easy if they took the town. The walls had been torn down, and the inhabitants with their food, furniture and firewood went to the mountains. When I left Shansi, as when I entered, it was to the sound of Japanese firing on both sides of me, but I had no fears, in spite of the added danger due to the Chinese uniform I was wearing, for I had learned to have complete confidence in the guerrillas. The Japanese did capture that town shortly after we left, but reinforcements of the Eighth Route Army passed us as we fled and drove the enemy from this strategic point in a couple of days.

After my experience in Shansi behind the Japanese lines I always smile when I read in the American papers that the Japanese have conquered that province. And I hope you do too and that you have every confidence in the ultimate Chinese victory, one that will be a moral victory as well as a military one.

Let's Know

By BISHOP WILSON

KNEELING

WHY are some people so reluctant to kneeling when they attend public worship in the Episcopal Church? There may be several reasons but the most general will be a touch of embarrassment over doing something to which they are not accustomed. For kneeling in prayer is a custom—no more. Like most customs it has commended itself by usage, without any essential necessity. It is fitting as an act of humility before God and is more dignified than bowing in a sitting posture or prostrating oneself.

Both for the Jews and the Romans it was the general rule to stand for prayer. The Jews knelt only at times of great urgency. There are not more than three instances in the Old Testament of kneeling in prayer—one when Solomon dedicated the first Temple, again when Ezra fell on his knees and finally when Daniel “kneeled upon his knees three times a day and prayed.”

Said our Lord, “when ye stand praying . . .” and He refers to the Pharisees who “love to stand praying in the synagogues.” The only example of kneeling in prayer in the Gospels is found in our Lord’s prayer in Gethsemane when He “kneeled down and prayed.”

However, among the early Christians the spirit of humble devotion was strongly evident and there are many references to kneeling in the later books of the New Testament. St. Peter “kneeled down and prayed” in the home of Dorcas. St. Paul also “kneeled down and prayed” with the elders at Ephesus. A quaint tradition tells us that the knees of St. James became calloused like those of a camel because of much praying. St. Paul wrote to the Ephesians “for this cause I bow my knees unto the Father of our Lord Jesus Christ” and again to the Philippians “at the name of Jesus every knee should bow.”

As time went on the custom of kneeling for private prayer became common but standing in public worship was quite general. The idea seemed to be that standing was the proper attitude for praise and thanksgiving but kneeling was the correct posture for penitents. Hence kneeling became common in the penitential seasons (Advent and Lent) and eventually won its way into more general use.

In the later Middle Ages a special form of kneeling began to be popular which we call “genuflection,” the momentary bending of the knee. This was meant to be an act of reverence rather than a posture for continued prayer. It was used and is still used as a mark of reverence for the Blessed Sacrament or an act of faith in the In-

carnation at the words in the Nicene Creed “and was incarnate . . . and was made Man.” Its significance is no different than that of ordinary kneeling on both knees—a sign of faith, humility, devotion.

If I hear something, it may be good for me. If I say something, it is likely to be better. If I do something, it will probably be best of all. That is the practical principle involved in all ceremonial worship. It is not merely a spectacle but a dramatic action in which the worshippers are meant to have a part. Hence the different attitudes in our Church services which have proved themselves out of long usage and which are summarized in the general rule that “we kneel for prayer, we stand for praise, we sit for instruction.”

Playing Safe

THAT College Professor that is boarding over at Jim Brown’s thinks religion is all wrong,” remarked old Dicky Morris. “He claims that, in a few hundred years, the scientists will have figured out something better and the churches will all have to close up.”

Well, maybe he is right but, as I don’t count on living that long, I reckon it will be safer for me to keep on going to Church. Maybe God doesn’t know that He is on the way out.—THE CHURCHMOUSE.

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MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by W. B. SPOFFORD

Dr. J. Warren Madden, chairman of the National Labor Relations Board, together with Bishop Francis McConnell of the Methodist Church, are to be the speakers at the mass meeting held in connection with the interdenominational conference meeting in Cleveland, January 23-25. Dr. Madden, the country's leading authority on labor relations, is to speak on the evening of the 23rd on "How the Churches May Help Preserve Democracy." This meeting and the dinner the following evening are the two outstanding events in connection with this conference called by the United Christian Council for Democracy and affiliated organizations. All sessions are to be held in the Euclid Avenue Baptist Church, one of the finest Church plants in the country, with an auditorium that seats 2,500 and the Rev. Richard Morford, secretary of the UCCD, expresses confidence that it will be jammed for this mass meeting. The chairman of this meeting is to be Bishop Beverly Tucker of Ohio. Arrangements have also been made for the famous A Cappella Choir of Oberlin College to sing "Once to Every Man and Nation," "God Save the People," and "The Lord's Prayer." The meeting will be broadcast. On Tuesday evening, January 24th, also at the Euclid Avenue Baptist Church, there will be a dinner at which the chairman is to be the Rev. John Paul Jones, Presbyterian pastor of Brooklyn and president of the Presbyterian Fellowship for Social Action, and the speakers are to be the Rev. Reinhold Niebuhr, chairman of the executive committee of the UCCD, and the Rev. Harry F. Ward, secretary of the Methodist Federation for Social Service. The dinner also will be on the air.

The conference has been called to express the voice of the Christian Religion concerning the war and its relation to the life and future of the American people. It opens on Tuesday morning, January 23rd, when Cleveland pastors will present a survey of religious and labor conditions in the city. This is to be followed by addresses by the Rev. Clifford Stanley, formerly of the faculty of Episcopal Seminary, Alexandria, Va., and Professor Edwin Prince Booth of Boston University on "Theological Bases for Christian Social Action." On Wednesday, both morning and afternoon, the delegates are to divide into two commissions to consider the relationship of the Christian Religion to War and Peace



REV. E. McNEILL POTEAT
Host of Cleveland Conference

and The Christian Religion and Democratic Rights. Each of the four meetings will open with an address, after which there will be general discussion, with findings presented at a meeting of the whole conference on Thursday morning. Leaders include the Rev. Edwin McNeill Poteat, pastor of the Euclid Avenue Church; Kenneth Leslie, editor of the Protestant Digest; the Rev. Cameron Hall, director of the department of social action of the Presbyterian Church; the Rev. Donald Lothrop, pastor of the Community Church, Boston; Professor Jerome Davis, director of the Religion and Labor Foundation; the Rev. James Myers, industrial secretary of the Federal Council of Churches; the Rev. Dale DeWitt, president of the Unitarian Fellowship for Social Justice; Professor Elmer Arndt of the Eden Seminary of the Evangelical and Reformed Church; the Rev. Joseph Fletcher, director of the Episcopal School of Applied Religion; the Rev. Harold Fey, secretary of the Fellowship of Reconciliation; Professor Paul Lehman, of Elmhurst College; Howard Kester of the Fellowship of Southern Churchmen and the Rev. Charles Webber, secretary of the Methodist Federation.

In making the announcement of speakers the UCCD secretary stresses the fact that it is in every sense to be a conference to work out united positions for action, and that the speakers, except at the mass meeting and dinner, will speak briefly. The public is invited to attend the meetings. Programs are now available giving details as to accommodations in Cleveland and other information. Everything is being done to keep costs at a minimum, with

hotel accommodations for as little as one dollar a day. Luncheons are fifty cents and the dinner but seventy cents. You may secure your program, and extra copies to give to any you think should be interested, by sending a card to the Rev. Richard Morford, 22 Forest Avenue, Albany, N. Y. All reservations for the luncheons and the dinner, incidentally, must be made on or before Wednesday, January 17th.

* * *

Young People Opposed to War

Young people of the Atlantic Conference of the Evangelical Church, meeting recently at Glendale, N. Y., voted that they would have nothing whatever to do with war and "we look to our church to support us in this stand."

* * *

Students Meet in Toronto

Five hundred delegates representing all the Protestant Churches met at the University of Toronto, December 27-January 1, under the auspices of the Student Volunteer Movement. The theme of the conference was "The world mission of Christianity."

* * *

Seek Funds for Kagawa

The Riverside Church, New York, the Rev. Harry Emerson Fosdick pastor, is seeking \$30,000 to present to Toyohiko Kagawa in honor of the 30th anniversary of his service in the slums of Kobe, Japan.

* * *

Methodists Want to Give Hoover a Job

Leaders from all over the world took part in the final annual meeting of the former Methodist Episcopal Church, held in Detroit last month. They called upon the President to appoint Herbert Hoover the head of a commission "to summon a peace conference of representatives of the warring nations," and also passed a resolution asking our government to inform Japan that the American people are anxious that the invasion of China be brought to an end.

* * *

Religious Education in Pittsburgh Schools

Representative leaders of Protestant, Catholic and Jewish churches met in December with Pittsburgh's superintendent of schools, Ben Graham, who expressed grave concern over the failure of schools to build character in pupils. He therefore offered to grant two credits, out of a possible 28, to any high school student who gave three hours a week to religious education in his own church. What's more attendance at Sunday school and church will make

up two of the three necessary hours. Mr. Graham's offer was accepted by the religious leaders and it is expected that the plan will go into effect in most churches next September.

* * *

Baptists Meet in Chicago

The general council of the Northern Baptist Convention held its mid-year meeting last month in Chicago at which plans were made to improve the educational standards in the church, particularly in the ministry. A committee also reported that progress was being made in working out a plan to provide old age security to lay employees.

* * *

Merger of Women's Organizations Possible

Mergers of existing women's missionary organizations is possible as a result of meetings to be held next week in Indianapolis. The organizations are the Council of Women for Home Missions; the Foreign Missions Council of North America and the National Council of Churchwomen.

* * *

Federation Meets in Saint Louis

The Rev. Bernard C. Clausen, Baptist of Pittsburgh, was the speaker at the annual dinner of the Church Federation of St. Louis, held in December. A report was made on the development of week-day schools in the churches with the prediction made that there would be forty in the city by February.

* * *

Asks Labor to End Quarrels

The Rev. John F. Delaney, associate editor of *America*, Roman Catholic weekly, told a large number of labor leaders in New York recently that they were losing public support because of their internal differences. This brought a sharp reply from William Collins, union leader who presided at the meeting, who declared that "outsiders cannot sit in judgment on union leaders."

* * *

Greek Orthodox Church Moves Headquarters

The headquarters of the Greek Orthodox Church in America is being moved from New York to Washington, according to an announcement by Archbishop Spyrou Athanasios. It is part of the plan to establish a cathedral church in the nation's capital.

* * *

Evangelical and Reformed Council Condemns War

The Council for Social Reconstruction of the Evangelical and Reformed Church has selected three areas for intensive study and action during 1940; first, Peace and the



REV. RICHARD MORFORD
The Secretary of the UCCD

Drift toward war; labor action and legislation; anti-Semitism and Fascist movements. Each division is headed by a chairman whose task it is to gather facts for the membership. There are also committees on Liturgy and Worship; on Religious Education, and on Drama. The Council, affiliated with the UCCD, is planning to send a large delegation to the Emergency Conference meeting in Cleveland, January 23-25.

* * *

Baptists Sent Protest to the President

A letter disapproving the appointment of a personal representative to the Vatican was delivered at the White House on December 29th on behalf of ten million American Baptists. The letter praised President Roosevelt's efforts on behalf of peace, but maintained that the cause of peace would be hampered by cooperation with the Vatican.

* * *

Three Lynchings Last Year

There were three persons lynched in the United States in 1939, according to the department of records of Tuskegee Institute. There were eighteen reports of instances when officials prevented lynchings.

* * *

Field Secretary Organizes Chapters

A number of chapters of the United Christian Council for Democracy have been organized in recent weeks as a result of the activities of the Rev. Charles Webber, who is dividing his time at least temporarily between the UCCD and the Methodist Federation. He has organized groups in Columbus, Cincinnati, Dayton, St.

Louis, Cleveland, Pittsburgh, Syracuse, Buffalo, Toledo, Detroit, Chicago. Other chapters are in the process of being organized in Boston, Philadelphia, New York, Baltimore and other eastern cities. The plan is that members should affiliate with their own social action group, like the Methodist Federation, the Presbyterian Fellowship, the CLID, etc., and then join forces for united action. Plans for future work will be made at the forthcoming conference in Cleveland.

* * *

Lutheran Churches Sponsor Youth Meetings

A series of regional meetings sponsored by Lutheran churches of the United States and Canada to discuss practical problems of citizenship are being held in various centers in the two countries. It is then planned to have a final rally at the church's biennial convention next October.

* * *

Communist Center in England

In 1920 Eberhard Arnold founded a colony in Frankfort, Germany. The members however were soon expelled from Germany and established their community at Ashton Keynes, Wiltshire, England. Most of the members are German but not all. They believe in the brotherhood of all men united in God; seek peace by abandoning the spirit of collective selfishness and they devote their lives, talents and possessions to the common good.

* * *

Jews Give to the Christians

The United Jewish Appeal for Refugees announced on January first that of the money raised in 1939 to meet the needs of Jewish relief and reconstruction agencies, \$250,000 has been allocated for the use of Christian refugees. Half of the sum is to go to the Pope for aid to Catholics, while the other half will be distributed among Protestant agencies by the Federal Council of Churches.

* * *

Churchmen Seek End of Dies Committee

A demand that Congress refuse further appropriations to the Dies Committee on the ground that the work of the committee is "un-American," was made to Speaker W. B. Bankhead on January first by 98 clergymen. The statement was issued by the American League for Peace and Democracy. Among those signing the letter were Sherwood Eddy, President A. A. Brown of Drew Seminary; the Rev. Rufus M. Jones of Haverford College; the Rev. W. Russell Bowie of Union Semin-

ary; Professor Samuel L. Hamilton of New York University and Professor S. Ralph Harlow of Smith College.

* * *

Methodist Federation Adopts 1940 Program

The Methodist Federation for Social Service has adopted the following program for 1940: 1, Help keep America out of war; 2, Help create popular demand for our nation to exert its influence toward securing a conference of all interested nations to arrange a democratic peace; 3, Aid for the war victims; 4, Support anti-war profiteering legislation; 5, Work for the section in the Methodist social creed concerning conscientious objectors. The program for domestic issues is: 1, Arouse our people to protect all citizens from the war-time attack upon them; opposition to the Dies Committee; 2, Maintain civil liberties, including workers' rights; 3, Combat race prejudice, anti-Semitism and the Christian Front movements; 4, More adequate direct relief for the unemployable and the unemployed and for more WPA jobs at increased wages.

* * *

Methodist Bishops Hold Meeting

The first annual council of the bishops of the Methodist Church was held in Chicago in December, with northern and southern bishops meeting for the first time in nearly a century to deal with the problems of newly united Methodism. A program of Methodist Advance was launched looking to the promotion of unity; the projection of a service program in keeping with the power of the united church; the education of the eight million members in the history, theology and program of the united church. Thirty-four of the 43 active Bishops attended.

* * *

Young People Want to Keep out of War

Nearly a thousand Baptist young people met recently in California and took a strong position on keeping America out of war.

* * *

Religion Speaks in Cleveland

An inter-faith symposium on "Religion Speaks" was recently held in the Temple, Cleveland, where Rabbi A. H. Silver is leader. There were 600 persons at the opening luncheon, with addresses by the Rev. Raymond McGowan of the National Catholic Welfare Conference and Rabbi Louis Wolsey of Philadelphia. Others to speak during the conference were Dean Willard L. Sperry of Harvard, Rabbi Philip S. Bernstein of Rochester, Rabbi Louis Mann of Chicago and Dean Charles W. Gilkey of Chi-

Off-Moments



Proud parents admiring their new born son, Richard. It is the Rev. and Mrs. Clifford Stanley in front of the rectory at Cape Girardeau, Missouri. Mr. Stanley, formerly on the faculty of the Virginia Seminary, is to open the Cleveland Conference on January 23rd with an address on "The Theological Bases for Christian Social Action."

cago. Peace between capital and labor; racial tolerance; the democratic way of life; the threats of propaganda were subjects dealt with by the speakers.

* * *

Cleveland Churches Take Hand in Relief Crisis

The Federation of Churches in Cleveland took a hand in the relief crisis in that city when it sent the Rev. Gordon E. Bigelow to Columbus as a member of a citizens' committee that interviewed Governor John W. Bricker. According to reports 12,000 people have been cut off relief, with an additional 46,000 having their relief drastically cut. The situation will be discussed on January 23rd at the Church Emergency Conference to be held in Cleveland, when Cleveland ministers will review the situation in their city.

* * *

Fraternal Conferences in Rochester

Fraternal conferences between Presbyterians and Episcopalians are being held in New York state, particularly in and around Rochester. Westminster Presbyterian Church, Rochester, has had a series of joint meetings, while in Utica 75 Presbyterian and Episcopalian ministers recently held an all day conference

on "The Church, the Ministry and the Sacraments."

* * *

Methodist Church Up at Auction

In 1929 a big Methodist Church was built in Swissvale, suburb of Pittsburgh, at a cost of \$121,000 with \$70,000 of it a debt. The members of the congregation, mostly workers, ran into hard times so that no payments have been made since 1934. Judgment has now been entered against five of the trustees and the church is to go on the auction block to satisfy a judgment of \$84,555. The Colonial Trust Company, purchasers of the mortgage, through a spokesman, declared that the action was necessary since the mortgage was now held by several widows and orphans. One of the trustees, Morton H. Pope, a janitor, declared, "None of us understood. No working men like us would ever take that responsibility alone. But we went into it in the right spirit and I think God will take care of us."

* * *

Washington Churches Unite for Survey

Nine Protestant Churches in the South-East area of Washington, D. C., have joined forces to secure better information about the needs of the community and the means by which they may be met.

* * *

Chinese Ambassador Addresses Friends

Dr. Hu Shih, Chinese Ambassador, recently spoke to several hundred church people at the Friends' Meeting House, Washington. He spoke on recent cultural developments in China. Twenty-five years ago he graduated from Cornell University and at the last commencement was voted the member of the 1914 class who has achieved the most since graduation.

* * *

Bible Courses in Alabama Schools

Courses in Bible and religious education may be taught in the public schools of Alabama according to a recent ruling of the Attorney General of the state. It reverses a previous ruling. He specified that the subjects must be electives and that the teaching must not reflect sectarian or denominational bias.

* * *

Cardinal Puts Ban On Games of Chance

Cardinal O'Connell of the Roman Catholic archdiocese of Boston told his clergy at a recent conference that they must prohibit all games of chance at church parties and other functions. Similar action has been taken by Catholic Bishops in different parts of the country.

**EPISCOPAL CHURCH
NEWS PRESENTED
IN BRIEF NOTES**

Edited by W. B. SPOFFORD

In a recent issue we told you what the Roman Catholic Church does in the way of supporting their papers. Everyone who ever goes into a railroad station or a public waiting room knows what the Christian Scientists do for theirs. Word now comes that the Lutheran Church recently put on a campaign for their publications with a result that 64 of the largest congregations in the country reported that during 1940 one of their papers would go into every home. It remains to be seen what the Episcopal Church will do. The Presiding Bishop has issued his call, with all rectors receiving a leaflet setting forth something about the several papers, a poster to call attention to the fact that January 14-21 is Church Press Week, and a covering letter from Vice President Charles Sheerin urging cooperation.

"No one knows who coined the often-heard phrase, 'Absymnal Ignorance,'" said Mr. Sheerin, "but every Church editor knows that his publication helps to combat such ignorance, and that continuous reading of a Church paper will do much to educate the reader up to the point of intelligent understanding of the Church and its program of work in parish, diocese, nation and world." Church papers are no longer dull and stuffy, he pointed out, and the Church

press has kept step with the times in all the trends of journalism. "Church Press Week is one way of destroying the delusion that religious publications are not interesting and readable. People of the Church have a wide variety of publications from which to make a selection. Three national weekly papers, one published twice a month, a monthly magazine, eighty-odd diocesan papers, and several thousand parish papers of all sizes and styles. In addition, papers come from some of the mission fields, various cooperating agencies, religious Orders, and certain special Church interests. Church Press Week can be highly successful in every parish and mission," concluded Mr. Sheerin, "given local interest, local organization and local promotion. Thousands of new readers of religious periodicals will show in but little time, in results lining up with what the Presiding Bishop has asked of the whole Church; increased interest and support, deepened devotion, advance movement throughout the whole Church in all its varied activities."

The suggestions we would like to make are presented in an advertisement that you will find on page fifteen in this issue. We earnestly solicit your cooperation.

* * *

**Bishop Freeman Sees
America Key to Peace**

"America is being drawn closer and ever closer into a position of such strategic importance that she may become the ultimate arbiter of the world's peace," declared Bishop

Freeman of Washington in a New Year Message. "As a people, with all our deficiencies, our blundering systems and our lack of generous judgments, we are still by comparison a nation blessed and gifted above others. This is not a time for selfish felicitation. It is not a time to emphasize our freedom from responsibility for a war that has once again plunged the peoples of Europe and Asia into a titanic and awful struggle. Proud isolation cannot be in a world such as the one in which we live." He ended his statement by calling upon the nation "to stand with those who are nearest kin to her, the English-speaking peoples, for democracy, for equity, justice and common decency in all her relations with the world about her."

* * *

**Activity on Behalf
of Refugees**

Growing interest and activity on behalf of emigres is reported by the



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Rev. Spear Knebel, Woodside, Long Island, who is the chairman of the inter-diocesan committee for refugees, and Miss Edith M. Denison, resource secretary of the Church's committee for German refugees. New Jersey has plans for resettling several families; Long Island has a list of 67 refugees in the diocese and is seeking positions for them; New York is cooperating with the national committee and has furnished the reception room at committee headquarters in New York City. Money is also being received from parishes, individuals and groups and the whole refugee problem is being widely studied throughout the Church, particularly by youth groups.

* * *

Clergy Conference in Rhode Island

Bishop Perry emphasized the need of laymen's work and greater missionary education at a conference of the Rhode Island clergy, called together last week to make plans for 1940. It was announced that the diocese plans to pay its full expectancy to the National Council, plus an additional \$5,000 for the deficit.

* * *

St. Luke's Vicar to Be Honored

The Rev. E. H. Schlueter, vicar of St. Luke's Chapel, Trinity Parish, New York, is one of the most beloved parsons in the city. On the 15th of this month he is to celebrate the 30th anniversary of his vicarship with an all day celebration of thanksgiving. There is to be a sung Eucharist at 11:30 followed by a lunch-

eon, and in the evening a family party in the gymnasium. His ministry has been unique, particularly in its influence on young people and students, and there is no doubt but he will be surrounded by them this coming Monday and will receive hundreds of letters and telegrams.

* * *

Something New in Long Island

When the Roman Catholic pastor attends an Episcopal ordination service in his cassock and surplice it is news. That happened on December 9th when Bishop Larned of Long Island ordained to the priesthood the Rev. Kenneth Sowers at Holy Trinity, Greenport, Long Island. The stalls of the church were filled with

Episcopal rectors and all the ministers of the village.

* * *

World Conditions Discussed at St. George's

Christian Relations in a world of tension is the theme of a series of discussion meetings to be held this month at St. George's, New York. They started off on January 10th when the Rev. Frederick C. Grant of Union Seminary and President Henry Sloane Coffin of the same institution (the former an Episcopalian and the latter a Presbyterian, in case you don't know) discussed the proposed Concordat. The vestrymen of neighboring Episcopal Churches attended and also the lay officers of neighboring Presbyterian Churches,



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Half Of Lent Is The Preparing For It

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Lent needn't be doleful, tearful, or very don'ty, if you go up to it decently prepared, and with a real plan.

When you have evolved your plan, perhaps we may have some means here to help you make it such a Lent as Our Lord and His Church meant you to have. We have everything The Episcopal Church needs, except vestments. Never forget that.

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with an informal dinner before the meeting. On the 17th the meeting is to deal with relations between employers and employees, with an employer, a labor union officer and the commissioner of the state's department of labor as the speakers. On January 24th Mrs. Vera M. Dean, director of the research department of the Foreign Policy Association, is to speak on international relations and on the 31st the speakers are to be Miss Margaret Marsh and the Rev. Otis Rice, speaking on Family Relations.

* * *

CLID to Meet in New York

New York members of the Church League for Industrial Democracy are to meet this evening, January 11th, at Percy Silver House, Church of the Incarnation. On January 3rd a meeting of the Catholic Youth Council for Social Action, affiliated with the CLID, met at St. Luke's Chapel. The executive secretary of the CLID was the speaker at both meetings.

* * *

Archbishop Wants a Revolution

The Archbishop of York has stated, in a British magazine article, that a peace conference is possible now if the German people will do away with their present government. "My own view," says the archbishop, "is that discussion in such a congress is possible now if Germany will repudiate the government which has led her into the war, and will substitute a government ready to recognize the Czechs and Poles as sovereign nations and to join with them, with the

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French and British, and with neutral European nations, in negotiating a new peace and revised covenant for the ordering of the life of Europe."

* * *

Bishop Hobson Pleads For Refugees

Bishop Henry Hobson of Southern Ohio devoted his Christmas Message to an appeal for aid to Refugees. He said: "The Angels proclaimed an eternal Truth—'Peace on earth to men of good will'. Truth? With the Japanese militarists ravishing China; Mussolini stealing Ethiopia; Hitler's Nazi machine sweeping its bloody way through Poland; and the Communists launching a brutal attack on Finland. Where is peace? Nowhere—except where the Angels promised it: in the hearts of men of good will.

"Peace is not freedom from struggle against wrong; or shutting our eyes to moral issues in order to make a show of neutrality; or silence when the forces of evil are brazenly proclaiming that might makes right. Good will does not thrive through such experiences. It develops as I 'abhor that which is evil; and cleave

to that which is good'; as I oppose wrong and forward right.

"On this basis it is my conviction that in order to further the good will which makes peace a reality, I must today resist the shameful participation of our Country in the cruel aggression going on in China. Against

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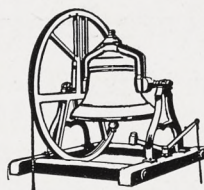
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the flood of war supplies going to Japan, and against the purchase of Japanese goods which creates the credit necessary to continue the frightful destruction, I must protest again and again. For the sake of peace within my own soul I must raise my voice in protest even though it seems to go unheeded. So, too, I must act in whatever way I can, and speak—yes, shout—against the new Terror which has marched forth in the form of a Nazi-Communist-Fascist triumvirate to seize whatever is wanted, through the use of destructive force, and leaving the mangled remains of innocent victims along its trail. To have good will means that I must rise up against these and other wrongs as I see them in the world today.

"Even more does good will depend upon my readiness to ally myself with that which makes for right. Merely to oppose evil creates bitter vindictiveness, more misunderstanding, and an unforgiving spirit. One of our greatest dangers today is that we, being so constantly appalled by the wrong in the world, are blind to the many opportunities to further good. We are strong in the expression of our outraged feelings, and of our sympathy, but often weak when it comes to courageous sacrificial action on behalf of some righteous cause.

"What are we doing to help the sufferers—especially the children—in China? Large gifts are needed, but even those who can not make large gifts in money can make a very great gift of good will.

"What are we doing to help the child refugees from Spain in France? Out of the 135,000 who were there just a short time ago, nearly 80,000 have died because of lack of food, clothing, medical care—children like yours and mine, with no protection from inclement weather, have become the victims of this hideous exposure—while we have done so little to help, God forgive us!

"What are we doing to help the Finnish refugees; the sufferers in

Poland; the Chinese Christian Colleges carrying on against seemingly impossible odds; the sharecroppers in many of our States; the refugees from Germany, Austria, and elsewhere who have come to our Country seeking a chance to live; those victims of persecution throughout the world who depend on us for freedom from enslavement; all those suffering children of God in many parts of the world who are among 'the least of these'."

* * *

Christian Cooperative Club Helps the Unemployed

The Church of the Good Shepherd in Boston, Mass., has formed a Christian Cooperative Club to be called the "Job Hunters" and whose purpose is to find employment and relief for unemployed in the community. All the members of the parish have shown keen interest in the project and are volunteering time and service to the enterprise. The Rev. Burdette Lansdowne is the rector of the Church of the Good Shepherd.

* * *

Death of New York Senior Warden

Robert S. Brewster, senior warden of St. Bartholomew's, New York, and a trustee of the Church Life Insurance Corporation, died in New York late in December. His rector, the Rev. George Paull T. Sargent, writes of him: "Mr. Brewster was one of the most remarkable men I have ever been privileged to know and to work with." . . . It is also worthy of note that Mr. Myron C. Taylor, who has

ORGANIST and choirmaster with long experience in prominent churches in New York and vicinity is living in Florida and is available for work with mixed choir or boys choir. Address; Box 735, Lakeland, Florida.

Send U. S. money gifts for Chinese Industrial Cooperatives to John B. Foster, Central China College, Hsichow via Tali, Yunnan, China. He is Episcopal missionary, lecturer in English literature.

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accepted appointed as President Roosevelt's representative to the Vatican, is a vestryman at St. Bartholomew's. He is also a vestryman of our church in Florence, Italy.

* * *

Recordings Help Promotion in Southern Ohio

A recording machine has been purchased by the Southern Ohio department of promotion and recordings are being made for this department and other diocesan departments as a part of Bishop Hobson's program to personalize the Church's Mission. Recently a record on "War and Peace," featuring a panel discussion by Bishop Hobson, Bishop Paul Jones and the Rev. Joseph F. Fletcher, was made and has already received wide distribution throughout the state. Various church groups are urged to build their own discussions around these recordings.

* * *

Rochester Young People Hold Conference

Three hundred young Episcopalians of the diocese of Rochester met in Geneva, New York, on January 5th and 6th for their annual conference. The Rev. Gardiner Day, rector of St. Stephen's Church, Wilkes-Barre, Pa., and an outstanding youth leader, was the featured speaker. At the opening dinner on the 5th he spoke on "The Religious Problems of Youth" and on the 6th he conducted a forum discussion of the issues presented in this address. Mrs. Samuel H. Edsall of Geneva, the Rev. John T. Sanborn of Albion and the Rev. Thomas Withey of Belmont led sectional discussion groups on "Youth in Today's World."

* * *

Parson Comes Up With a Real Idea

The Rev. Robert H. Dunn, rector of Trinity Church, Claremont, New Hampshire, has organized The Society for the Prevention of the Anticipation of Christmas, which will make him popular with most people but no doubt will bring him letters from secretaries of the chamber of commerce. "It is wrong psychologically," says Mr. Dunn, "to anticipate Christmas and to make it the crowd-

ed, fussy season that we do. Surely a large part of the charm and innocent delight in Christmas consists in looking forward to the great day when suddenly in the midst of tragedy and confusion the whole world pauses before the cradle of a King. There is plenty of time for celebrations, parties, and the like after December 25 and up to at least the Feast of the Epiphany, January 6," he added.

The SPAC club boasts no officers and no dues, nothing but these rules, says Rev. Mr. Dunn:

1. A good SPAC decorates his home and puts up his Christmas

stockings on Christmas eve; 2, a good SPAC goes to church Christmas Day; 3, a good SPAC does not open his Christmas presents, nor listen to the jingle of sleigh bells on Santa Claus' harness, until Christmas eve; 4, a good SPAC sings Christmas carols with fervor (if not musicianship) during Christmastide. He will of course rehearse Christmas music beforehand, but will discourage public performance before Christmas eve; 5, a good SPAC chooses Christmas cards that have some connection with the essential meaning of the festival. He discourages the use of cards which picture

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Amsterdam Avenue and 112th St. New York City

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

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

Chapel of the Intercession

Broadway at 155th New York City

Rev. S. Tagart Steele, Vicar

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

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

Grace Church, New York

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

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

Thursdays: Holy Communion, 12:30. Holy Days: Holy Communion, 11:00 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M., Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church New York

Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector

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

St. James Church, New York

Madison Avenue at 71st Street The Rev. H. W. B. Donegan, Rector

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

St. Thomas Church

Fifth Avenue and 53rd Street New York

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

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

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Verv Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M. Weekdays: 8, 12:05.

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

Christ Church Cathedral

Main and Church Sts., Hartford, Conn. The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

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

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

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

Thursdays: 7:30 A.M.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

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

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday

School.

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

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CHINA



A letter was received from The Rev. Kimber Den on the thirteenth of December informing us of the opening of the first unit of a camp to care for Chinese children who are now without either fathers or mothers as a result of the Japanese Invasion. This noted Chinese Missionary who is famous throughout the world for his work with Lepers states that a Chinese child can be fed and clothed for an entire year for but

Fifteen Dollars.

A cottage to house twenty children can be built and furnished for but

Five Hundred Dollars

We present these facts to Church people, to parish societies, to parishes, believing that they will wish to respond at this Christmastide to aid their fellows in far away China.

Make checks payable either to "The C.L.I.D." or if you prefer to "The Rev. Kimber Den."

THE EMERGENCY COMMITTEE
of the
CHURCH LEAGUE FOR
INDUSTRIAL DEMOCRACY

155 Washington Street
New York City

tomcats and Scotties raising their voices in cute Christmas adulation; 6, a good SPAC prays that his neighbors and friends will forgive him for his quaint insistence upon the odd notion that Christmas commemorates the birth of Christ, and it is not solely an occasion when the annual tie and handkerchief may be expected from Cousin Susie.

* * *

Bishop Ferris Has Birthday

As 1939 was passing into history one of New York State's most prominent churchmen was quietly observing the 75th anniversary of his birth at his Rochester home. Bishop David Lincoln Ferris, retired Bishop of Rochester, received hundreds of wishes of good will on New Year's Eve when he passed his 75th milestone but did not make the event the occasion for a celebration. He passed the day quietly with Mrs. Ferris and members of his immediate family.

* * *

Church Pension Fund Issues Annual Report

The Church Pension Fund is now paying pensions to approximately 2,500 retired clergymen, widows and orphans of the Church, at the rate of \$1,347,000 a year, according to

a statement recently issued by William Fellowes Morgan, Sr., president of the Fund. The average age allowance is \$1,000 annually, but it is expected that this average will increase substantially in the future. In summarizing the developments of the year, Mr. Morgan stated that the affairs of the Fund and its affiliates are progressing in a highly satisfactory manner. He estimated that the average interest earned for 1939 would be only 3 per cent, but pointed out that this was, in large part, due to the cautious investment policy which the Fund has followed in recent years, one of the results of which is that more than 60 per cent of the bond portfolios mature within ten years and over 30 per cent within five years.

CLERGY NOTES

(Continued from page 2)

TURRILL, W. B., vicar of St. Andrew's Church, Tacoma, Wash., and St. Paul's Church, Port Gamble, Wash., became the rector of St. Luke's Church, Renton, Washington, on January 1st.

WATKINS, J. K., vicar at the Cathedral of All Saints, Albany, New York, was advanced to the priesthood by Bishop Oldham on December 20th.

WOODROOFE, ROBERT W., JR., assistant at Christ Church, Bloomfield Hills, Mich., has accepted appointment as assistant at St. Bartholomew's, New York.

WRIGHT, J. L., who was advanced to the priesthood in Philadelphia on December 21st, took charge of St. Augustine's Mission, Detroit, and St. Clement's Mission, Inkster, Michigan, on December 23rd.

THE WITNESS

Cooperates with the effort being made by the Presiding Bishop in setting January 14th through the 21st as CHURCH PRESS WEEK by making the following suggestions to rectors and parish organizations:

1. A Bundle in order that THE WITNESS may be on sale each week at the church. Merely write on a card the number of copies wanted with your name and address. We will bill quarterly at but 3c a copy.
2. The Direct Mail Plan whereby the paper is mailed each week directly to the homes. Simply send the names and addresses. We bill the parish treasurer or person designated quarterly at 3c a copy. This plan reaches the Stay-at-Homes and cures them of the habit.
3. Annual Subscriptions. Canvass your parish. The price is \$2 a year and we allow a commission of 50c on each annual subscription. Simply send the list with \$1.50 for each annual subscription.
4. The Once-a-Month-Number (like this issue of January 11th) that features a Review of the News of All the Churches and an article by an outstanding non-Episcopalian. Makes an excellent gift to your non-Episcopalian friends. The price is but 50c for an entire year.

Watch for Announcement of Articles to be Featured during Lent in the Next Number.

THE WITNESS
6140 Cottage Grove Avenue Chicago

Conference of the Churches

To Express the Voice of the Christian Religion concerning the war and its relation to the life and future of the American People.

EUCLID AVENUE BAPTIST CHURCH, CLEVELAND

January 23, 24 and 25, 1940

Mass Meeting

January 23rd at Eight o'clock

BISHOP BEVERLEY D. TUCKER, D.D., CHAIRMAN

— Speakers —

DR. J. WARREN MADDEN

Chairman of the National Labor Relations Board

BISHOP FRANCIS McCONNELL, D.D.

Methodist Bishop of New York

MUSIC BY THE A CAPPELLA CHOIR OF OBERLIN COLLEGE

The Meeting will be broadcast.

Admission Free

Dinner Meeting

January 24th at 6:30 o'clock

THE REV. JOHN PAUL JONES, CHAIRMAN

— Speakers —

THE REV. REINHOLD NIEBUHR

THE REV. HARRY F. WARD

The Meeting will be broadcast.

Tickets are 70c and reservations must be made in advance.

Commission Meetings, and meetings of the affiliated organizations, will be held January 23-24, with reports of findings at a meeting of the whole on January 25th. These meetings are for democratic discussion, not speech making, so that we hesitate to present names, but among those who have accepted invitations to open the discussion on various phases of the general topic are:

REV. CLIFFORD STANLEY, *Episcopalian*
PROF. EDWIN PRINCE BOOTH, *Methodist*
KENNETH LESLIE, *Baptist*
DALE DEWITT, *Unitarian*
REV. JOSEPH FLETCHER, *Episcopalian*
REV. HOWARD KESTER, *Presbyterian*
REV. W. B. SPOFFORD, *Episcopalian*
REV. JAMES MYERS, *Quaker*

PROF. JEROME DAVIS, *Congregationalist*
REV. E. McNEILL POTEAT, *Baptist*
REV. CAMERON HALL, *Presbyterian*
DONALD LOTHROP, *Unitarian*
PROF. ELMER ARNDT, *Evangelical*
REV. HAROLD FEY, *Disciples*
REV. CHARLES WEBBER, *Methodist*
PROF. PAUL LEHMAN, *Evangelical*

The Conference Is Sponsored by

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WALTER RAUSCHENBUSCH FELLOWSHIP OF THE BAPTIST CHURCH
UNITARIAN FELLOWSHIP FOR SOCIAL JUSTICE
CONGREGATIONAL (UNOFFICIAL) COUNCIL FOR SOCIAL ACTION
DISCIPLES FELLOWSHIP FOR SOCIAL ACTION
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Send for Detailed Program to Rev. Richard Morford, Secretary

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