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He Writes from China

UNEMPLOYMENT AND RELIEF

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CLERGY NOTES

BUSSINGHAM, A. C., vicar of St. Clement's-by-the-Sea, San Clement, Calif., is recovering from a major operation and will soon return to his church.

CARROLL, E. T., rector emeritus of St. Ann's Church, Albany, died on March 11, at the age of 72.

CRANDALL, R. L., was ordained deacon by Bishop Mikell of Atlanta in St. Andrew's Church, Fort Valley, Ga., on March 14th. The Rev. M. Warren, rector of Christ Church, Macon, presented the candidate. The sermon was preached by the Rev. Walter Clem, rector of St. Paul's Church, Macon.

GUTHRIE, K. S. L., who has been living for some time in the diocese of New Jersey and assisting in the work of various Mission Stations was killed on March 17th, by an automobile while walking on the edge of a highway.

KITTENGER, J. R., formerly in charge of the Hawthorne field (District of Nevada) is to be in charge of St. Mark's Church, Plainview, Texas, and All Saint's Church, Canyon, Texas, effective April 1st.

RICE, H. L., rector of Trinity Church, Roslyn, New York, died on March 3rd, at the age of 62.

STUDWELL, W. G., rector of the Church of the Ascension, Lakewood, Ohio, died suddenly on March 15th at the age of 65.

THOMPSON, J. H., formerly rector of St. Thomas' Church, Minneapolis, became priest-in-charge of St. Mary's Mission, Hot Springs, on March 1 in succession to the Rev. R. J. Johnson who moved to North Carolina.

VINCENT, Z. T., rector of St. Luke's Church, Fort Collins, Wyoming, will resign on April 1st, to become vicar of Trinity Church, Landar and St. James, Riverton, Wyoming.

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UNEMPLOYMENT AND RELIEF

By

NILES CARPENTER

Episcopal Clergyman and Dean at Buffalo University

UNEMPLOYMENT is not an emergency; it is a persistent economic ailment. While the nation's business indices are running 20 points above the 1929-1930 averages, unemployment continues at the tremendous figure of nine million. In Buffalo, there were, on January 4, 21,400 cases on home relief alone, not including either WPA or the various so-called categories, and the load was rising at the ratio of about 100 cases a week. This is in spite of the fact that our steel mills are running 20 points above the corresponding period in January 1929. Clearly, the time has come for the American people to quit wishfully thinking that unemployment will melt away in a sort of economic January thaw, as soon as the bright side of prosperity begins to shine. Prosperity is here, and unemployment remains.

More fundamental and long-time planning for the relief of unemployment than has hitherto been brought forward is called for. Even unemployment insurance, valuable though it may be in the seasonal type of industrial let-down, is little more than a stop-gap for long continued unemployment such as we are now experiencing. In New York State, where unemployment insurance has already been liberalized, the maximum unemployment insurance payment possible is \$15.00 a week for 13 weeks in any benefit year, and a man who is out of work for any length of time loses his benefit rights for ensuing years. As a matter of fact, better than 40 per cent of the benefit payments in the United States run to less than \$10.00 per week. And, of course only about half of the workers in the United States are covered by unemployment insurance.

The inadequacy of work relief is indicated by statistics of WPA expenditures in various locali-

ties. In New York City, in August 1939, WPA was carrying only about three-fifths of the total general relief load, not counting Old Age Assistance and similar categories. In Newark, WPA took over about six-tenths of the load. In my own city of Buffalo, less than 40 per cent of the job of general relief was assumed by WPA. To some extent, at least, the recent relief crisis in Cleveland was due to the drastic WPA lay-off policy now in effect. In September 1939, over 3,000 cases were added to that city's relief rolls as a result of WPA shut-downs and lay-offs. Moreover the President's 1940-41 budget calls for a cut of approximately 30 per cent in Work Relief and Relief expenditures as compared with the already reduced allowance for the year 1939-40.

The relatively great cost of work relief, the difficulty of finding projects adapted to the types of persons out of work, and the refusal of the President and Congress to accept expenditures for this purpose as a regular, continuing national obligation contribute to the weakness of the program.

GENERAL relief or home relief is used to piece out WPA in many states. However, we on the Atlantic seaboard have no conception of the positively catastrophically, low relief allowances made in many parts of the country. The monthly average for September 1939, in New York was \$34.00 per case, but it was only \$20.00 in Michigan, \$16.00 in Ohio, and it got down to \$7.00 in Florida, and \$4.97 in Georgia! Also the hand-to-mouth type of financing that many states and cities have adopted under the unrealistic assumption that large-scale unemployment was a temporary emergency, is forcing many of them into serious financial straits. Drastic purges of relief

rolls as in Pennsylvania, and the skeletonizing of relief budgets such as Chicago is experiencing, are likely to become of greater frequency.

The two youth programs, namely NYA and CCC are an important contribution to the problems of the 500,000 young people coming on the labor market each year. However, both of them are at the mercy of the ups and downs of the "mergency" spending policies. Also, excellent as the training of the CCC is in health and morale-building and in teaching basic skills and work habits, it takes young men long distances away from the localities where their normal contact with job opportunities are.

The categorical assistance programs, such as Old Age Assistance and Aid to Dependent Children, are more promising, in that they involve healthful cooperative relationships between local, state, and federal jurisdictions, both administratively and financially. Furthermore they are far more effectively tied into the long-range fiscal and administrative structures of the various levels of government, and therefore are more stable and more likely to bring constructive results. However, their bearing upon unemployment is only partial and indirect, since neither the very young nor the elderly are normal competitors for jobs. Much the same is true of the far-flung program for old age and survivor's insurance that is just getting into its stride, which already has over \$1,700,000,000 in its reserve account. It will, in the years to come, serve to keep thousands of old people, widows, and young people from further demoralizing the labor market, through the desperation born of unrelieved misfortune. Undoubtedly the program will be a valuable preventive of unemployment, but it will do little to relieve the unemployment already existing.

We are driven to the conclusion that a long-continued unemployment assistance program, financed in part out of federal funds on a grant-in-aid basis, is an obligation we cannot much longer evade.

We do, of course, want to reduce unemployment as much as we can by a continued revival of business, and also of the kind of confidence that creates business. But in a world falling to pieces about our ears, and with great nations deliberately undercutting their living standards and wasting and destroying their own and each other's wealth at a rate of millions of dollars daily, anything approaching full employment is a long, long time ahead.

Let's Know

By

BISHOP WILSON

MUSIC

PROBABLY Christianity is the most musical of all religions. Perhaps this may be accounted for by two facts. In the first place Christian worship consists very largely of praise offered to God and this naturally is best expressed in musical terms. In the second place, the close connection between Jewish and Christian worship undoubtedly carried over many Jewish customs. Due to a very literal interpretation of the second Commandment the Jews were forbidden to indulge their religious feeling in painting or sculpture. Singing was their only recourse and they used it extensively to the accompaniment of various instruments. David organized a Levitical chorus and orchestra. The players were divided into twenty-four classes and are said to have numbered four thousand besides leaders.

It is difficult to distinguish all the instruments used by the Hebrews. Possibly different names were attached to the same instruments. There may have been several forms of the lyre and the harp.

Of wind instruments the flute was the oldest and most important. In our Lord's day even poor people were expected to provide at least two flute-players for a simple funeral. There were two kinds of flutes, one played through the end and the other through a hole in the side. The earliest ones were made of reed, later ones of wood, and finally some of bone or ivory.

The pipe was another wind instrument but it is impossible to decide just what it was like.

Of horns there was the original ram's horn actually made from the curved horn of a ram. There was also the trumpet about a yard long, straight and belled at the end.

Percussion instruments consisted of a hand-drum and cymbals. Something like castanets may also have been used but the descriptions are hard to identify.

Variations of all these may have been numerous. They were very important in Jewish worship.

No doubt the music in the early centuries of Christian worship was developed out of that used by the Jews. About the eighth century Gregorian chanting began to take the field and it was about the same time that the primitive examples of a pipe organ appeared. It was several hundred

years later that the organ reached a point of real usefulness. Rapid development of the organ came in the sixteenth century but perhaps the most important improvement came a hundred years later when Christian Forner invented the wind-chest. Up to that time wind had been provided by a series of bellows arranged in pairs and it took from ten to twelve men treading on them to keep a supply of wind in circulation. Hydraulic and electric motors and the more recent fan-blowers have made that operation quite simple.

The modern organ reaches the summit of instrumental music for purposes of public worship. In it are combined all the functions of all the ancient instruments. The whole range of human emotions is gathered up in its complicated mechanism. Its only draw-back is that it can't be carried around by hand. Otherwise it does easily everything that was done by many instruments in the olden days so very laboriously.

Discipleship

By

BISHOP JOHNSON

THERE are three tests of our discipleship as followers of Christ with which we should be deeply concerned. It is not so much what happens to us as the way we take misfortunes in their various relations. In the first place it is the teaching of Christ that we enter the Kingdom of Heaven through much tribulation. It is a strange thing that those whom Christ loved dearly suffered as He did on the Cross. He spared not His own mother for she suffered more keenly than any woman in history. She suffered from the scandal at His birth; from the threats against her son during His ministry and from the agony of standing beneath His cross. Surely there has been no sorrow as great as those which she endured and it was accentuated by the fact that she loved deeply; for suffering is apt to be the price of love.

As Carlyle once said "There is nothing inexorable but love" and those who love most, suffer most. Why this is so, man knoweth not? "It must needs be that the offence of suffering comes" is the explanation that Christ gives. When one considers the awful suffering of the innocent in the world today, it is overwhelming. In spite of this we must hold to our faith in God for the alternative is too devastating to accept. "Though He slay me, yet will I trust in Him" and "Though

I walk through the valley of the shadow of death, I will fear no evil," for perfect love casts out fear.

We believe that Christ triumphed over sin, suffering and death but we also know that He did not exempt His beloved from it. We must accept suffering as a mystery which man has not solved but which Christ has overcome. So we must endure suffering with the hope that in the end He giveth us the victory.

THE next test of our discipleship has to do with our reactions to the irritations of life that come to us by virtue of our various contacts with other people. Christ taught us in the parable of the unmerciful servant—who begged to be forgiven for his debts, but refused to extend to a fellow servant the same mercy that he himself had received—that if we expect to be forgiven ourselves, we must extend to others that which we hope to obtain, for "if you forgive men their trespasses, your Heavenly Father will forgive you, but if ye forgive not men their trespasses, neither will your father forgive your trespasses." The disciple of Christ must keep his soul free from bitterness for resentment grounds the wire of God's love. If we permit ourselves to hate other men, we accomplish no benefit; we shut out from ourselves the hope of mercy and we permit a root to grow up whereby many are defiled. It is not easy to forgive our enemies but it is imperative if we are Christ's disciples.

When one considers the petty jealousies which so often disrupt our parishes, one realizes why our religion is ineffective unless we forgive. We are to be like Him who bore His sufferings without complaint against God or man. It is a hard attitude to take but it is the only way to victory. If you love Him, keep His commandments.

THE third test of our discipleship has to do with our compassion for our fellow-men. There is a stern element in Christ's gospel as well as a gracious note. Christ could forgive the repentant thief as the father forgave the prodigal son in the parable, but the rich man who ignored the beggar that lay at his gate became the victim of his own selfishness—and like the elder brother was without compassion. We all have calls upon our mercy which belong to us because they lie at our gate. From the standpoint of the respectable Pharisee the elder brother had a raw deal but one thing he lacked and that was compassion. If he had loved either his brother or his father, he would not have acted as he did. He thought more of things than he did of persons. He therefore

shut himself out of the household in which forgiveness was paramount.

The natural man receiveth not the things that pertain to the Kingdom of God. He is satisfied with earthly treasures and the things that Christ advocates are foolishness unto him. It is hard to endure suffering patiently; to forgive our enemies willingly and to share what we have with others joyfully, but thanks be to God who giveth us the victory over suffering, sin and death. To him that overcometh will God give the victory. Continue ye in my love and so shall ye be my disciples and he that doeth my will shall know my doctrine.

Prayer Book Inter-Leaves

EDUCATING THE CLERGY

ONE of the features of the *Manchester Guardian Weekly* is a religious column written by "Artifex." Recently it discussed the "parson's reading," giving much excellent advice on this exceedingly important subject. But at the end came this recommendation—study dogmatics first, Church history next, then ethics, psychology, ecclesiology, comparative religion. The omission of the Bible was surprising. But it was less surprising that Artifex should omit the Prayer Book, for few churchmen either in England or America seem to think liturgiology a subject of any urgent importance.

What the parson should read raises the whole question of the education of the clergy. One would suppose it was obvious that all education had the good life as its end and aim. But the college professors have, as usual, confused our thinking, and have in fact buried the fundamental issue out of sight. They exalt theoretical knowledge, loading their teaching with formulas, arguments, facts, and graphs. But about the good life they have little or nothing to say. To mention it in the classroom would be unscientific, almost unethical. And many of our clergy and laity having become pessimistic about the Church, seem to think that everything would improve if these principles could be applied to theological education. The idea seems to be that when a young man has acquired the requisite number of college credits so that he can annex the mystic letters B.A. (not to his sweater but to his name), and then by means of other credits, acquired in a theological seminary, can put B.D. after B.A., he has become equipped to assume

the cure of immortal souls in the Church of God. The only question is about the right curriculum, which in accordance with the spirit of the age must be replete with practical courses. Thus spake the commission of eminent bishops, presbyters, and laymen in their report on theological seminaries to our last General Convention, which report, so far as I can recall, hardly mentioned the good life or the way by which the candidate for the ministry was to attain it.

Of course so long as we think of preparation for Holy Orders in those professorial terms, the good life does get crowded out. For it cannot be engendered by any juggling of curricula or marks or diplomas. It has to be won if at all by rigid self-discipline in a community which is permeated with the spirit of the Christian religion. The good life for the theological student involves an adequate training in Bible, Dogmatics, and the rest of Artifex's list. But such studies if they are to be good must be approached from the vantage ground of a living faith. St. Thomas Aquinas on his knees found out the truth about God, and it is still the best way. Theological learning must begin, so to speak, at the altar. Personal devotion, which Artifex urges, is all-important, but it is not to be transmitted by classroom processes. What can be taught is the history and contents of the Prayer Book, reverent reading and singing, the art of corporate worship, liturgical instinct.

In short, liturgiology, far from being a sort of extra or specialty, is at the very heart of the theological curriculum, and is an essential subject of study for parsons as for seminarians. And it is largely because this fact has been ignored that our Anglican standards of worship remain so low, and that in both America and England the well-informed layman as well as the man in the street so often observes Sunday in some other way than by going to church.

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

Confession

I WENT out the Big House to see—place where I'd hate to be. Yet, in some circumstances, if I had dared to take chances, the Big House might have got me, for Saving Grace has not kept me nice—just my blooming cowardice. — THE CHURCHMOUSE.

A Churchman's Funeral

A CHURCHMAN is one who believes in the Church as a divine institution. A High Churchman is one who is supposed to have a higher conception of the Church than his brother, the Low Churchman. The amount of ritual in which either indulges is not a good thing by which to measure Churchmanship; in fact, it may be deceiving to the individual as well as to others.

I believe a funeral comes closer to revealing real Churchmanship than anything else in the Church. It is too bad we cannot supervise our own funerals and at least definitely set our standard of Churchmanship on them.

The request that comes to every Parson—*The Poor Parson* has just had a siege of them—to conduct a funeral divided up with the American Legion (half-a-dozen in half uniforms), the Eastern Star (another half-dozen in no uniforms) or the Knights' Templar (in every kind of uniform) or some other organization in sashes, is a sample of poor Churchmanship.

I have no objection to your being buried by the Lodge if they and you agree; but I very much prefer to be buried by the Church. The Lodge is a fellowship and, as such, is a very useful organization; but the Church is a divine Institution, organized by Jesus Christ, and in Him alone I have a promise of immortality. His Resurrection is my only hope; not a sprig of evergreen very hesitatingly thrown into my grave by a fellow lodge member.

The greatest crime committed against funerals is the poorly prepared impossible reading of an involved lodge ritual, carefully denuded of real Christian faith, so that it might as appropriately be used for a non-believer as a Christian; and this too often accompanied by the ornate and commercial advertising display of an undertaker—excuse me, mortician.

I will that I be buried by the Church in the simple language of the Prayer Book, without any display of funeral directing, lodge ritual, or musical talent. If there must be singing, let it be of joyous and hopeful hymns; not of those written for an entirely different purpose, although commonly associated with funerals.

When you need advice, why not seek it from one who knows—a Priest of the Church; not some meddling neighbor whose total knowledge of what might be right is limited to what she can remember from rather meagre experience?

Anyway, if you have been a Churchman in

your life, then certainly in your death turn to the Church entirely. If you do not wish to be a Churchman, please do not ask the Church to play second fiddle to a society whose claim upon your loyalty may be great, but whose authority is limited to some Grand Council, Imperial Chamber, Solemn Conclave or what have you. If you wish to be a Churchman, look to the authority and blessing of Jesus, Whose "I am the resurrection and the life" is the most worthwhile promise of all time.—THE POOR PARSON.

Music of the Gospel

O SACRED HEAD SURROUNDED

ST. BERNARD of Clairvaux was as hard working a priest as ever lived. Statesman, preacher, abbot, author, crusader, the spiritual adviser of the rulers of Europe, this character was outstanding even in the numerous greats of the thirteenth century. Luther, scarcely an admirer of monasticism, pronounced Bernard the finest Christian of history. There are several familiar hymns accredited to him, but during Lent almost every congregation sang "O Sacred Head Surrounded," pausing to meditate on the poignant third stanza.

*In this, Thy bitter passion,
Good Shepherd, think of me
With Thy most sweet compassion,
Unworthy though I be:
Beneath Thy cross abiding
For ever would I rest,
In Thy dear love confiding,
And in Thy presence blest.*

—CHARLES G. HAMILTON.

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by

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THE WITNESS

6140 Cottage Grove Ave.

Chicago

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The fight against the appointment of Bertrand Russell, distinguished philosopher, as a professor at City College, New York, was lost on March 18th when the Board of Higher Education voted by a 11-7 vote to confirm the appointment. The fight against Mr. Russell was started by Bishop Manning and taken up vigorously by the Hearst newspapers and various Roman Catholic organizations, notably the Knights of Columbus. The charges against the philosopher on the part of these Church groups and Mr. Hearst is that his teachings on religion and morals is objectionable. Bishop Manning, upon being informed of the result, immediately issued a statement to the newspapers in which he again declared that it was a "scandalous appointment" and that it "should open the eyes of our citizens generally and especially of parents to the influences which are today at work upon the minds of our young people in many of our colleges and universities." The appointment of Professor Russell has been vigorously defended by eminent college presidents and faculty members, while the press of New York has supported the appointment with the exception of the Hearst paper which has made the issue a crusade with large headlines each day denouncing the philosopher. Mr. Russell is at present lecturing at the University of California and is to deliver lectures in the fall at Harvard. He joins the faculty of New York City College next spring, unless court action, which has been started, reverses the decision of the Board of Higher Education.

* * *

Easter Message Not An Argument

"The message of Easter is not an argument. It is not a syllogism but a shout," declared Bishop Stewart of Chicago in his message to the diocese last week. "It is the triumphant affirmation of the central faith of Christianity." The Bishop said that Christ moving in the lives of men today is the only thing which saves the world from complete corruption and saves it from a complete black-out by barbarism.

* * *

Letter From Kimber Den

Many readers of THE WITNESS have been generous in supporting the work being carried on for Chinese children orphaned by the war that is under the direction of the Rev. Kimber Den. We are therefore happy to



MARY VAN KLEECK
To Address Meeting in New York

hand on to you this letter that just came from him. "In my previous letter I have written to you about my new work with children. I am now running a refugee camp for 500 destitute war-refugees and a home for 100 war-orphans. I am deeply touched by the keen interest of American Churchmen in my work, especially the work for these homeless children. The need of such work, as you know, is very desperate these days in China. However I am now only trying to do my little bit in relieving some portion of the present misery and suffering brought about by this inhuman warfare. In view of the chaotic condition of the present world one is inclined to take the pessimistic view that the world is going to the dogs. Yet in the face of all despair and distress, I still hold fast to the belief that this is God's world for which He has a plan and that in His own good time He will rule with righteousness and peace. Such confidence in His power, wisdom and strength certainly adds to our feelings of security, serenity and calm composure in times of our dangers and trials.

"You can hardly imagine how much it means to me in being assured of your whole-hearted support in my work. It gives me much comfort to know that we are by no means single handed in our present struggle when we think of the warmest sympathy from our friends across the sea. I must assure you that any messages

from you will always be full of keen interest to me and a source of encouragement and inspiration to all of us in China during these trying days."

Several hundred dollars have been forwarded to the Rev. Mr. Den to aid him in this work. If there are others who care to respond to his appeal the notice on the back page of this number of THE WITNESS will indicate how best they may do so. It is the type of missionary work that we believe many parishes and individual Churchmen wish to support. We therefore suggest offerings from churches, and donations from parish organizations and individuals to give an effective demonstration that Mr. Den and the people of China do have "the warmest sympathy from our friends across the sea."

* * *

Crowd in New York Church on Good Friday

In spite of the fact that the stock exchanges were closed in New York on Good Friday, as well as other businesses, the churches were all crowded for the Good Friday services.

* * *

New York Churchman Dies

Henry Hill Pierce, retired New York attorney, died on March 18th after a week's illness. Services were held at St. George's where Mr. Pierce had been a vestryman for many years.

* * *

Consecration of Suffragan for Brazil

The Rev. Athalicio Theodoro Pitahan is to be consecrated suffragan bishop of Southern Brazil on April 21st. The consecrator is to be Bishop Thomas, with Bishop Salinas y Velasco of Mexico and Bishop Blankingship of Cuba as co-consecrators.

* * *

Churchmen to Visit Sanitarium

Churchmen of Detroit are today, March 28th, making a visit to Eloise Sanitarium in order to get an idea of how it is done at this large institution with 9,000 patients. The tour was conducted by the Rev. J. J. Preston, chaplain of the institution. It concluded with a dinner at St. John's, Wayne.

* * *

Florida Churches Discuss Peace

Delegates from 150 churches of Florida met at Rollins College on March 4-6 to discuss the world situation under the auspices of the Church Peace Union. There was unanimous agreement in supporting reciprocal trade agreements; in demanding that the United States quit the business of supplying munitions to Japan and in urging citizens to work for peace. The conference also came out strong-

ly for the maintenance of civil liberties in war time. The speaker at a mass meeting, attended by about one thousand, was Dr. Hu Shih, ambassador from China. The Church as an agency for goodwill was stressed by all the speakers and particularly by John R. Mott who also addressed a large mass meeting.

* * *

Mission at Epiphany, Seattle

A preaching mission was held at Epiphany, Seattle, Washington, March 10-13, conducted by Bishop Cross of Spokane. There was a celebration of the Holy Communion each day, a class in personal religion and an evening service at which questions were answered. The Rev. Elmer B. Christie is the rector of the parish.

* * *

Michigan Women Hear About Refugees

Work among refugees was discussed at the meeting of the Auxiliary of Michigan, meeting March 25th at the Ascension, Detroit. A play was also presented dealing with the proposed reunion of the Episcopal and Presbyterian Churches.

* * *

Mrs. Roosevelt Pleads for Youth

Mrs. Franklin D. Roosevelt made a strong plea for help for unemployed youth in a broadcast address before 1,000 social workers in New York on March 20th. Closer collaboration between agencies out to help them is needed if the four million young people seeking work are to have a place in life, she declared.

* * *

Anti-Semitism Is Assailed

Christianity's responsibility for anti-Semitism "is one of the saddest chapters in history," said the Rev. Elmore M. McKee, rector of St. George's Church, New York on March 17. By perpetuating it "we join hands with Pilate of old and Hitler of today in crucifying Jesus the Jew."

* * *

Episcopalians Favor Fixed Easter Date

Because Easter comes on almost the earliest possible date this year and because of the firm grip which winter has been holding for many weeks, the question of having the great Christian festival on a fixed date has again come up. Bishop Reinheimer of Rochester called attention in a recent interview to the fact that the Episcopal Church has been on record for nearly six years as favoring a fixed date. The resolution putting the Church on record was passed at the General Convention in October 1934. The resolution favors "fixing Easter on April 8 as provided

OFF-MOMENTS



Here is Arthur C. Peabody, father of five and rector of dignified old St. Paul's of Newburyport, Massachusetts. Peabody is the fellow drinking from the ski-pole. The snapshot was taken at Hermit Lake on Mount Washington, New Hampshire. We have no information as to the identity of his companions.

for by the World Calendar because this comes nearest the actual date of the First Easter as determined by competent scholarship." The Nicene Canon adopted in 325 provides that Easter shall be on the first Sunday following the Paschal Full Moon which happens near March 21st. The principal reason was that the pilgrims needed moonlight to travel on their way to the great Easter festivities.

* * *

Peace Highlighted At Convocations

With the Presiding Bishop as chairman, a gathering of over a thousand assembled March 16, at the Waldorf-Astoria Hotel, New York, for a convocation on behalf of foreign missions and world peace, sponsored by the Foreign Missions Conference of North America. Messages were received by radio from Queen Wilhelmina of the Netherlands, and President Roosevelt. Similar convocations were held in many other cities of the United States and Canada. Declaring that "the moral equivalent of war is missionary service," Bishop Tucker urged "the application of the love of Christ to all human relationships." He said, "At this time our chief aspiration is to eliminate war." President Roosevelt set forth his basic

terms for "a real peace," saying that the peace must free small nations of economic domination of fear of invasion by powerful neighbors, do away with huge armies, permit free international exchange of ideas and allow the worship of God. The Queen of the Netherlands appealed for a revival of the Christian way of life as the only way to save the world from ruin.

* * *

Kenneth S. Guthrie Is Killed

The Rev. Kenneth S. Guthrie, retired clergyman living in Keansburg, New York, was run down by a hit-and-run driver on the evening of March 17th and killed. The two occupants of the car were later arrested and are now being held. Dr. Guthrie, owner of many degrees and the author of a number of books, spent most of his ministry teaching in various schools and colleges. His brother, Norman Guthrie, was until two years ago the rector of St. Mark's-in-the-Bouwerie, New York.

* * *

Resigns From Church Mission of Help

Gwynedd Owen, daughter of Archbishop Owen of Canada, has resigned as secretary of the Church Mission of Help in Southern Ohio to join the staff of the Association of Junior Leagues of America.

* * *

Raise Funds for German Refugees

The price of admission to hear the lecture of a Polish refugee brought \$200 to the guild of the Ascension, Middletown, Ohio, which is to be used for German refugee work. Christ Church, Springfield, Ohio, also devoted a recent offering of \$160 to this work.

* * *

Bishop Cross in Ohio

Bishop Cross of Spokane recently conducted a preaching mission at St. Paul's, Oakwood, Ohio. He stirred up enthusiasm for the missionary work of the far west.

* * *

Bishop Sturtevant in Ohio

Bishop Sturtevant of Fond du Lac was the preacher at the annual service of the Girls' Friendly Society, held at Christ Church, Cincinnati, March 5th.

* * *

Unusual Confirmation

The Rev. Roberts A. Seilhamer of St. Paul's Church, Pawtucket, reports that at his confirmation, Palm Sunday evening, 26 out of 66 were adults previously members of other churches. Seven were Roman Catholic, five were Methodist, four were

Congregational, two each from Presbyterian and Universalist, and one each from Russian Orthodox, Lutheran, Baptist, Unitarian, Mormon, Spiritualist.

* * *

First College Group of World Student Federation

The first Episcopal college group to become a member, as an Episcopal Church body, of the World Student Federation is the Canterbury Club at Rensselaer Polytechnic Institute, New York, according to the announcement by the Rev. Alden Drew Kelley, head of the National Council's work among students. It is expected, Kelley says, that other college and university groups of Episcopalians will become members of the Federation.

* * *

Information Concerning Confirmation

"A Guide to Christian Living" by Dean W. P. Ladd has just been issued by the Oxford University Press, New York. It is intended principally for those who are about to be, or who have recently been, confirmed.

* * *

Adopt Plan for Retirement of Law Employees

Adoption of the Church Life Insurance Corporation retirement plan for lay employees of the National Council Church Mission of Help is announced by Miss Edith B. Balford, executive secretary. The plan provides for payment of premiums on behalf of each employee to 7½% of the employee's salary, and payment by employees of not less than 2½% of his salary. The contracts call for a normal retiring age of sixty or sixty-five, as each employee shall choose, and provision is made for cases of cessation of employment for any cause, treatment of loans and other contingencies that may arise in connection with the plan. It is hoped that some plan to protect lay employees may be considered by the diocesan Church Mission of Help societies as well as at the National Council.

* * *

Southern Health Problems Discussed

"In the Southern Mountains 25 per cent of our nation's children live off 12 per cent of our national income," Mrs. Mont Glover of the Valle Crucis School in Western North Carolina, told the Episcopal Conference for Southern Mountain Workers which met at St. John's Church, Knoxville, Tennessee, March 4 and 5. "There are too few doctors, too few dentists, and too few hospital beds to meet the bare necessities for the people's health. Our nation will stand or fall according to the development of its rural children," she said. The conference studied also religious edu-

cation both of children and adults, with discussions led by Deaconess Edith Booth of Dante, Va., and Miss Alice Sweet, Splashdam, Va. "The task in religious education," said Deaconess Booth, "is one of upholding civilization," and urged more serious considerations of the Church School and of private Bible study and prayer. The conference was attended by 42 delegates and leaders. The group elected the Rev. S. Janney Hutton, Big Stone Gap, Va., as chairman, and the Rev. E. D. Butt, Valle Crucis, N. C., Secretary.

* * *

Negro Leader Dies

The Rev. George F. Bragg, rector of St. James First African Church, Baltimore died on March 12. He was known as a leader in Negro movements and legislation ever since he came to Baltimore in 1891. Mr. Bragg organized the Maryland Home for Friendless Colored Children and served on the board of managers of the house of reformation for Colored boys.

* * *

Bishop Ingley Broadcasts

Bishop Ingley of Colorado, broadcast over a national hookup on Easter morning. "The Easter message saves us from becoming cynics and pessimists," he said, "since here at home confusion and uncertainty abound, while abroad we behold the suffering and chaos of the nations at war. The risen Christ declares that eventually right will triumph over wrong. That is a message that our souls crave. We look across the seas as well as at conditions at home, and exclaim, 'O Lord, how long, how long!'" The Bishop concluded that "When all men know the power of resurrection, nation will not lift sword against nation; neither will they learn war any more; in short, the whole level of life will be raised to a higher plane when all men know Christ and the power of His resurrection."

* * *

Attraction of Business Leaders Sought

To discover ways and means of bringing the powerful influence of business leaders into an enthusiastic support of the religious life of their community is the purpose of a "Church Loyalty" campaign now being undertaken by a group of Chicago churches as an interdenominational project. Taking an active part in leadership in the campaign is the Rev. Charles T. Hull, rector of St. Paul's-by-the-Lake. The campaign has the cooperation of some 35 churches of all denominations located in the thickly-populated north side area as well as numerous civic, business men's and service clubs.

Teams of clergymen were organized—two to a team—who went out to address meetings of various business men's associations. The speakers approached their subject through the presentation of the idea that the churches were effective assets to the business community.

* * *

Youth Leaders to Meet

Adult leaders of youth in the Church from the thirteen dioceses of the fifth province will meet for conference April 10 to 12 at the DeKoven Foundation, Racine, Wisconsin. It is sponsored by the National Council through its committee on college work and youth, and will be conducted by the Rev. Frederick H. Arterton, secretary for youth. The delegates are appointees of their respective bishops.

* * *

Ancient Custom Observed

The Church of the Advent, Boston, observed an ancient custom in connection with the celebration of high mass at 11 a.m. on the morning of Palm Sunday: priests and choir left the church, the doors were closed, and then after three solemn knocks upon the door, the processional returned. A similar service on old traditional lines took place at 11 a.m. in the Church of St. John the Evangelist.

* * *

One Value of Heat

At a recent confirmation by Bishop Roberts of South Dakota a father who was confirmed with his three boys said to the Bishop "They are missionaries. I am confirmed because the boys put the heat on me."

* * *

Urge Rescinding of Civil Liberties Purge Resolution

Dr. Robert Morss Lovett, Governor General of the Virgin Islands, on March 18, headed a list of 17 prominent liberals signing an open letter "to defend civil liberties in the Civil Liberties Union." The communication urged the American Civil Liberties Union to rescind the purge resolution passed by its national committee and board of directors, terming it "so wide as to make the Union seem a fellow-traveller of the Dies Committee." Among the signers were the Rev. A. T. Mollegen of the Alexandria Theological Seminary, Professor Franz Boas of Columbia University, Theodore Dreiser, noted author, and William F. Cochran, treasurer of the CLID. The letter, which points out that "loyalty to the Bill of Rights in America has been the Union's sole requirement" of its members and officers heretofore, charges that the purge resolution "encourages the

very tendencies the Union was intended to fight." "The Civil Liberties Union was formed in 1920," the statement adds, "to fight post-war hysteria. It would be a great pity if it were now to become the victim of pre-war hysteria."

Rector Writes About Money

The Rev. William Porkess whose St. Stephen's parish at Wilkesburg, Pa., is one of the liveliest in the country, had a bit to say on money in the last number of his bulletin. "Without a single exception we are all building a life. That life is according to some plan. There are different lives as there are different houses in which we dwell, for the kind of plan clearly indicates this difference. The personal use of money, to a large degree, reveals our life's building—its quality or otherwise. Have you as good a plan as the following:

- The Lord's work.....10%
(Half of this as a pledge to your church)
 - Living expenses75%
 - Automobile or other pleasures10%
 - Miscellaneous 5%
- Spend according to plan—and a good plan. Not when your income may become larger, but now, when it is small, as in the majority of our lives."

Youth Program for General Convention

Plans for the program of youth at General Convention at Kansas City next October are taking form rapidly, it was disclosed at the recent meeting of the council of representatives of youth organizations in New York. A youth mass meeting, a roller skating party, a banquet and a corporate communion and breakfast

are among the events definitely arranged. The young people's weekend will begin with registration Friday afternoon, October 11, and end at noon, Sunday, October 13.

Impressions of Japan

"The boat landed at Yokohama and I was plunged into the fascinating confusion of an oriental city," writes the Rev. W. M. V. Hoffman, from Japan. "If I recorded my first im-

pressions honestly, I should sound like a school girl telling of her first visit to Niagara Falls. Everything was excitingly new and completely delightful. The clop-clop of geta, the wooden shoes which raise the wearer off the ground a couple of inches. The strange mixture of transportation, hundreds of bicycles, some dragging heavy trailers; a few horses and wagons; a number of tricycles with a motorcycle in front." It astonishes Mr. Hoffman that the children can

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

Chapel of the Intercession

Broadway at 155th New York City
Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Louis W. Pitt, Rector
Broadway at 10th St.
Sundays: 8 and 11 A.M. and 8 P.M.
Daily: 12:30 except Mondays and Saturdays.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M., Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church

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

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 a.m. and 4 p.m.
Daily: 8:30 a.m. Holy Communion; 12:10 p.m. Noon-day Service (except Saturdays).
Thursdays: 11 a.m. Holy Communion.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Very Rev. Austin Pardue, Dean
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05 Noon.
Wednesdays: 11 A.M. Holy Communion and 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 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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speak their language fluently because of its difficulty. He says however, "Apparently one can get on with two phrases: 'So, desuka?' and 'So, desune!' which mean 'Oh, is that so?' and 'Oh, really!' As far as I can tell by listening one of these is the appropriate response to any conceivable remark. Mr. Hoffman's chief joy so far in Japan is the bus conductors, "They are girls and they wear rather unbecoming olive drab uniforms. Their expressions are completely wooden and they speak with a thin, high, nasal tone in which they rattle off ceaselessly and without the least intonation of quantity of information, supposedly useful."

* * *

Muriel Lester Tells the Clergy

Muriel Lester, noted pacifist of England, addressed the ministers of Minneapolis and St. Paul the other day and had strong things to say about the war system. Leaders throughout the world, she declared, have been deplorably impractical in their attempt to be realistic. "It is just as bad," she said, "to say 'what my ancestors grabbed, I hold' as it is to say, 'what I want, I grab.'"

* * *

Temple of Religion At New York Fair to Reopen

Again taking its place among the institutions of tomorrow, the Temple of Religion at the New York World's Fair will reopen in 1940, it was announced by William Church Osborn, president of the Temple. He said that the most important aspect of the Temple is "the fact that it is an expression of devotion to those religious

principles embodied in our American Government and Constitution by the people themselves." John Gilland Brunini, executive director, said that an even more elaborate program than last year's was being planned for the coming season and that great enthusiasm has been shown by various religious groups in regard to participation.

* * *

Great Interest in May Luncheons

The national committee of Church Women reports nation-wide interest on the part of church women in making plans for May Luncheons to be held May 2nd. In a world torn by doubt and strife, the theme, "What do ye more than others?", is a particularly significant one. Mrs. Roosevelt writes: "I am glad that the May luncheons are being held to bring church women together. Christians should exert to the full their influence on this troubled world, and cooperation is the only way in which we can do this."

* * *

Where Being a Missionary May Lead You

Driving a new truck over new roads from China's western capital, Chungking, to Kunming in the southwestern province of Yunnan, is no easy stunt. Arthur J. Allen, layman of our Hankow Mission staff tells the story as follows: "We left Chungking on the 9th after working

nearly all night, and the first day we had some bad going. The last few hours, after dark, were a combination of steep and wet winding mountain road. Three trucks had gone over the edge. The road being rough and my seat a board, I felt as though I had been riding the range [Mr. Allen came from Oklahoma] and I also had to get used to right-side driving and a car new to me. The second day was beautiful going, sunshine and the most beautiful country I have ever seen. I had with me five YMCA secretaries returning from a conference. Four of them came down with fever while we were spending the night at Kweiyang. No

The Church and the Sacrament of Holy Matrimony



Right after Lent, many marriages will be celebrated in our Churches. Are those fine young couples to be allowed to blunder into all that is encompassed by that wide open term of "getting married"? Or are they to be decently instructed about marriage by the very Church which teaches them to heed The Sacraments of which Holy Matrimony is assuredly one?

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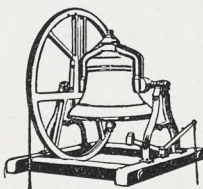
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one knows what it was, intestinal flu or food poisoning.

"I went to church at Kweiyang and could only get a seat behind a door in the next room. The Church is filling a vital need there and is going well. [This is new work, started among refugees and others who have migrated from occupied areas, together with the local people. Deaconess Julia Clark is there and two Chinese clergy, T. T. Yang for general work and Quentin Huang for work among the thousands of students.]

"Deaconess Clark, besides all her parish work, puts in well over half a day helping the Red Cross. She has a very good-looking and affectionate dog whose joy in chasing roosters may yet lead to international complications. I have sent her a chain and hope it will simplify the problem.

"It was the 20th before we dared move on from Kweiyang with our sick men and by then the dry weather had ceased. Fuel was restricted and wet going meant low gear nearly all day. We slithered all over the road and the rear wheels did a lot of free spinning. Once we rolled down the face of a steep shoulder of a hill, making 24 hairpin turns straight down like a ladder. Every few miles trucks were over. On the best, widest and flattest piece of road, a truck turned into us just as we came alongside, forcing us into the gutter. The rear wheel was crumpled and two tires were blown. We were miles from anywhere. Tubes had 6-inch slits, longer than any patch material we had, but we had a 7-inch piece of old tube and were on our way in an hour and a half, glad it was no worse. The patch began to leak 40 miles from the end of the trip but we got in by pumping up the tire every few miles.

We coasted all the hills the last three hours and got here with an empty tank."

* * *

How to Get Results

Demonstration of how to use a missionary speaker was given at the time of the Rev. Harry B. Taylor's recent visit to St. Mark's Church, Shreveport, Louisiana. Advance mention of the visit was made in the parish paper, and a letter from the rector was mailed to the entire parish list. Another letter signed by the Senior Warden of the parish was sent to physicians of Shreveport, inviting them to hear Mr. Taylor. Six separate stories were given to local newspapers, all of them being printed, both before and following Mr. Taylor's visit. In addition one newspaper commented editorially on Mr. Taylor's statements on the Sino-Japanese situation. As if this were not enough his address was broadcast. Finally he talked with just about every organization connected with St. Mark's Church.

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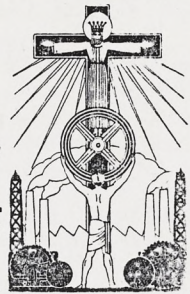
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MARCH, 1940

EDITORIAL

ONE of the important functions of the national office of the CLID is cooperating with other agencies. Of these there is none more important than the American Civil Liberties Union. Your executive secretary has therefore considered it a great privilege to serve on its board for many years, meeting with the board each Monday afternoon. In recent months a great deal of the time at meetings has been taken up with debates on foreign affairs and how they effect the United States. One group has held the position that nobody could be a champion of civil liberties in the United States who was not willing to condemn the policies of foreign governments. Another group insisted that loyalty to the Bill of Rights in America has been the sole requirement imposed upon its members in the past and that this policy should be continued. Miss Mary van Kleeck and your executive secretary, the only two CLID members on the Civil Liberties Board, held this latter position. It proved to be a minority opinion however so that in February a resolution was passed which sets up as a test for membership on its various committees the attitude of persons toward the actions and policies of foreign governments. Due to this resolution the Rev. Harry F. Ward, for twenty years the chairman of the Civil Liberties Union, resigned with the statement: "Throughout its existence, aside from those personal qualifications which all reputable organizations require, the Union has had only one test in selecting the members of its Board and National Committee. That test has been their attitude toward the Bill of Rights and their record in defense of it. In my judgment it needs no other test now." Following the virtual expulsion of Dr. Ward as chairman, members of the Board next turned their attention to Elizabeth Gurley Flynn, the sole communist on the Board. A resolution was passed calling upon her to resign. She declined. She will have been tried by the time these words reach you, and doubtless expelled. After her there are others apparently marked for the purging. Meanwhile protests against the action of the ma-

majority continue to roll up. Most of the chapters throughout the country have protested, including the one in San Francisco headed by Bishop Parsons, president of the CLID and also a national vice-chairman of the American Civil Liberties Union. The most recent protest comes from a group of seventeen, headed by Professor Franz Boaz, Nobel Prize winner, who is said to be organizing "A Committee to maintain Civil Liberties in the American Civil Liberties Union." Two members of the national executive committee of the CLID signed this protest, Mr. William F. Cochran of Baltimore and the Rev. A. T. Mollegen of the Virginia Seminary. How the squabble will eventually end remains to be seen. Meanwhile your executive secretary continues to serve on the board of the Union and takes this means of informing CLID members that he voted against the "opinion test" resolution; opposed the dropping of Dr. Ward as chairman and will vote against the expulsion of Miss Flynn, since the sole charge against her is that she holds political and economic opinions that are not shared by a majority of the board. To expel her, or anyone else, solely on the ground that she holds minority opinions is, in my judgment, a denial of the very civil liberties that the Union was organized to defend. Further, since this controversy is apt to be an extended one, it would help very much if I could hear from CLID members who are also members of the ACLU as to whether or not they support me in this position. . . . W. B. S.

MEETINGS

A REGIONAL conference of the Metropolitan New York Chapters is to be held on April 6 at Grace Chapel, 410 East 14th Street, New York. It is to open at 10 a.m. with a meeting of the newly elected National Committee. At 12:30 the vicar of Grace Chapel, the Rev. William B. Sperry, is to conduct a devotional service, followed by the luncheon with Rev. J. Howard Melish as chairman and addresses by Mrs. Reinhold Niebuhr, Mrs. Mary Simkhovitch, the Rev. J. Howard Melish, the Rev. A. T. Mollegen and the Rev. Norman B. Nash. The Rev. John

Gass is to be the chairman of the meeting in the afternoon when there will be addresses by Miss Mary van Kleeck, vice-president of the League, the Rev. Joseph Fletcher of Cincinnati, Miss Alison Currie who is to speak on the Task of Youth Today, and Mr. Samuel L. M. Barlow who is to speak on work that should be undertaken by the League. The conference is to close at five o'clock with a brief summary by the national executive secretary. Those planning to attend the conference, and particularly the luncheon, are urged to notify either the committee in charge of the conference or the national office of the League, 155 Washington Street, New York.

The Rev. Joseph Fletcher, director of the Graduate School of Applied Religion and a member of the national committee of the CLID, is to be the speaker at a supper meeting of the Boston Chapter, to be held at Trinity Church, Boston, 5:30 to 7:30 on April 9th. The meeting is to be followed by a pre-convention diocesan service at which the speakers are to be Bishop Sherrill and Bishop William Lawrence.

CONFERENCE

THE CLID was one of 228 organizations with a total membership of close to six million persons represented at the annual conference of the American Committee for Protection of Foreign Born, held in Washington, D. C., March 2 and 3. Distinguished speakers, including President-emeritus William Allan Neilson of Smith College, Senator Pepper of Florida, Archibald MacLeish, librarian of Congress, Carey McWilliams of California, expressed themselves as being strongly opposed to all of the many so-called anti-alien bills now before Congress, and also against the many bills before state legislatures which would discriminate against the non-citizen, deny him relief, order his registration and finger-printing. It was declared that all the bills contradict the American principles of equality and opportunity for all regardless of place and birth, and regardless of political, economic, social or religious viewpoint. The conference therefore went on record unanimously as

being opposed to all such legislation and the many organizations represented at the conference were asked to urge their members to write their Congressmen and Senators expressing their opposition to the bills. Members of the CLID, and Chapters of the CLID, are therefore urged to take appropriate action. If further information about the bills is desired it may be secured by writing the American Committee for the Protection of Foreign Born, 79 Fifth Avenue, New York City.

C H A P T E R S

THE Boston Chapter, at a meeting of the executive committee held on February 26th, decided to concentrate thought and energy for the balance of this year on the defence of the National Labor Relations Board, unemployment and public welfare. . . . The Cincinnati Chapter is having regular monthly meetings at which authorities are speaking on housing, education for democracy and socialized medicine. The Chapter has also been active in the raising of funds for Spanish refugees now in France, with over \$2,000 raised so far to aid in bringing refugees to this country and in providing for them in France. Mrs. Joseph Fletcher is the treasurer of the committee. . . . The Rev. Edward Roche Hardy Jr. of the General Seminary faculty and a member of the national committee of the CLID, was the speaker at the March meeting of the Catholic Youth Council for Social Action, which is affiliated with the CLID. The group plans to have a large delegation at the meeting of the CLID to be held in New York on April 6th.

F I N A N C E

WE propose to do no begging, but this is a reminder that funds are always needed. Never in the history of the CLID has the budget ratified by the executive committee been successfully raised. Therefore—dues please from those of you who have not yet paid, adding something to the \$2 annual dues if you possibly can. Also we call your attention to the back page.

H E A D Q U A R T E R S

RECENT engagements of the executive secretary have included meetings in Charleston, West Virginia; St. James Church, Scarsdale, N. Y.; St. Paul's Church, Pawtucket, R. I.; and the week of March 11th in Toronto where he was the noon-day preacher at Holy Trinity Church. He also preached at an evening service at St. Bartholomew's and addressed a group of the Canadian Church Union and the Fellowship for

a Christian Order, an organization similar to the CLID though interdenominational. Future engagements include an address to the Young People's Fellowship of the Church of the Intercession, New York, with a sermon at the evening service on March 31st; an address to the Auxiliary of the Church of the Incarnation, New York, on April 10th; an address to the students of the Yale Divinity School on April 19th. He is also to share the program with Mr. Carey McWilliams of California at a mass meeting to be held at the National conference of Social Work, meeting in Grand Rapids in May. Likewise he has been invited to be a speaker at one of the forum meetings being held in connection with the General Convention of the Evangelical and Reform Church. These forums, prompted by the forums held by the CLID at the General Conventions of the Episcopal Church, are sponsored by the Council for Social Reconstruction, an organization of the Evangelical and Reform Church that is similar in purpose to the CLID. This is the second church group to follow our lead in promoting such meetings, the Presbyterian Fellowship for Social Action having had CLID assistance in sponsored similar meetings at their last General Assembly.

L I B R A R Y

THE CLID now has a lending library, thanks to the generosity of Mrs. Thomas Fleming Jr., newly elected member of the National Committee. We list here the books available which may be had for the asking. Stamps (15c) to cover postage will be appreciated. We will add to the list from time to time.

The Confessions of a Reformer by Frederic C. Howe. Spy Overhead by Clinch Calkins. The Natives Return by Louis Adamic. American Labor Struggles by Samuel Yellen. The Neighborhood in Nation Building by Robert A. Woods. The Cause of Industrial Unrest by John A. Fitch. The Church and Industry by Spencer Miller Jr. and Joseph Fletcher. Brown America by Edwin R. Embree. The Trouble I've Seen by Martha Gellhorn. Labor's New Millions by Mary Heaton Vorse. Industrial Valley by Ruth McKenney. What the Negro Thinks by Robert R. Moton. Wage-Earning Pittsburgh—Pittsburgh Survey. Middletown by Robert and Helen Lynd. Middletown in Transition by Robert and Helen Lynd. The Culture of Cities by Lewis Mumford. Capital City by Mari Sandoz. The Child, the Clinic and the Court by various experts. Studs Lonigan by James T. Farrell. The Jew and the World Ferment by Basil Mathews. Youth in Conflict by Miriam van Waters. The Right to

Work by Nels Anderson. Health Insurance with Medical Care by Douglass and Jean Orr. Parents on Probation by Miriam van Waters. Pioneering on Social Frontiers by Graham Taylor. A Social Study of Pittsburgh by Philip Klein and collaborators. Let Me Live by Angelo Herndon. Labor Policy of the U. S. Steel Co. by Charles A. Gulick. Alien Americans by B. Schrieke. Brandeis by Alfred Lief. When Labor Organizes by Robert R. R. Brooks. The Tenements of Chicago by Edith Abbott. Caste & Class in a Southern Town by John Dollard.

P R A Y E R

O GOD, whose righteousness is everlasting but whose love is everlasting too, have mercy upon the peoples who by their follies defy thy holy will. We confess the sins of the nations. We know that pride and arrogance and cruelty unrepented cannot escape their punishment. Yet in thy mercy thou art more ready to cleanse than to condemn. Let thy redemptive work begin in us. Deliver us from the hard ambitions which make us blind to the right desires of others, and from the self-absorption which so easily can grow into suspicion, hate and violence. Make us mindful not only of our own need but of the needs of men and women everywhere. Beneath all differences of race or color or language, help us to see the same great human aspirations struggling to be satisfied, and let us feel ourselves part of the universal family of the children of God. So shall we be fit to desire and to call forth leaders among the nations who shall find the ways to peace; through Jesus Christ our Lord. . . . Amen.

—by W. Russell Bowie.

P A M P H L E T S

Labor, Machines and Depressions by Alfred Baker Lewis, member of the executive committee of the CLID. Ten cents a copy from the LID, 112 East 19th Street, New York.

Religious Liberty in the United States Today. Ten cents a copy from the Civil Liberties Union, 31 Union Square, West, New York City.

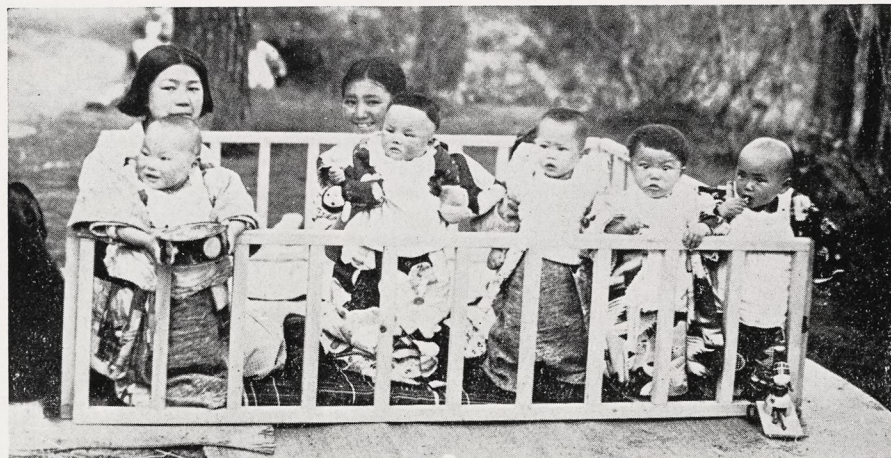
Labor Troubles and the Local Church. Ten cents a copy from Council for Social Action of the Congregational Church, 289 Fourth Avenue, New York.

Labor and Democracy by James Myers, same as above as to price and publisher.

Prayers for Use in War Time, issued by the Federal Council of Churches, 297 Fourth Avenue, New York. 5¢ a copy.

The Choices Before Us by Benson Y. Landis, Abingdon Press, 150 Fifth Avenue, New York. 15¢ a copy.

“—*When we think of the warmest sympathy of our friends across the sea—*”



The Rev. Kimber Den, pictured on the cover and whose letter appears in the News Notes, writes to thank his American friends for supporting and sustaining him in the vital work that he is doing in caring for children orphaned by the war in China. If there are parishes, organizations or individuals caring to help with this great missionary work please send checks or money orders for forwarding. This is a *Modern Missionary Enterprise*.

**\$15 Feeds, Clothes and Houses a Child
for an ENTIRE YEAR.**

The Emergency Committee of the CLID also seeks aid for the Spanish Refugees; the German Refugees and the Sharecroppers of the United States.

In sending your donation please indicate how you wish to have it distributed—only a word is necessary—China—Spain—Germany—Sharecroppers.

Checks should be made payable to William F. Cochran, Treasurer.

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