

FROM THE WORLD OF RELIGION

Eminent Service for the Blind Recognized

The Leslie Dana Gold Medal which is awarded annually for "outstanding achievements in the prevention of blindness and the conservation of vision" was presented here recently to Edward M. Van Cleve, of New York Institute for the Education of the Blind. Mr. Van Cleve was selected for this honor by the National Society for the prevention of Blindness in co-operation with the St. Louis Society for the Blind through which the medal is offered by Leslie Dana, of this city.

Mr. Van Cleve played a leading part in the formation in 1915 of the National Society for the Prevention of Blindness, sponsored by the Russell Sage Foundation, and he became its first managing director. After his resignation from this position nine years later, he continued his active interest as a member of the Exec. Com.

Congregational Conference on the Economic Situation

Much credit is due Hubert C. Herring for the various conferences and trips he arranges to keep churchmen informed as to the problems of the present. The latest of these conferences was held this past Tuesday in the auditorium of the Russel Sage foundation. The morning was devoted to a statement of the general and specific situations now faced by the American people. Such men as Arnold Johnson, Louis Budenz and Oswald Garrison Villard were among the speakers. Mr. Johnson told graphically of the terror in the coal fields, speaking from personal experience in Harlan this past summer. Mr. Budenz described the struggles in the textile field and Mr. Villard gave recent information on the European outlook. Especially startling to some of us was the statement of Mr. Villard that, newspaper headlines notwithstanding, the navy budget calls for an increase rather than a decrease as American taxpayers have been led to believe. The afternoon session was devoted to remedies with such speakers as Mr. Hodson of the Welfare Council and Prof. Niebuhr of Union Seminary.—Christian Century.

The Background of Church Union Movements

The purpose of present-day Unitarian-Modernism is to infect evangelical churches, and the schemes for church unity promoted by this party are much as if a man sick of typhus should insist on walking down the streets of a city arm in arm with well people. In French Protestantism there are Modernist and Evangelical groups of churches. The move for "unity" ever comes from the former. Evangelicals are reluctant or opposed. It seems that an arrangement was made a generation or more ago by which both French groups were to work together along "social and moral" lines through a commission appointed for that purpose. This, it will be remembered, was the plan of the Stockholm conference of 1925. But the French Modernists are not satisfied. They want "co-operation" along religious lines as well, although they know their beliefs are a flat negation of the evangelical faith. *Evangile et Liberte*, the official organ of Modernism, speaking of the last assembly of the French Reformed Church says: "Marseilles has marked an evident advance in the ideas dear to our paper. The side of the assembly which formerly denied to the Protestant Federation of France the competence required to deal with essentially religious questions now ask for just what they formerly refused."

M. Vedrines traces in *Le Chretien Evangelique* the course of the Modernist manoeuvre. He notes a progressive deformation of the Commission on Social Co-operation in a way acceptable to the Modernists. This has been brought about to make way for an ultimate fusion of Evangelicals and Modernists. He notes how Evangelical pastors have been invited to occupy liberal pulpits and otherwise to fraternize with Modernists. The methods used so successfully by Unitarians in Boston are being used upon French Evangelicals so that one wonders whether these methods have not been commended to liberals everywhere as a plan of campaign. M. Vedrines is evidently aware of what is going on. He writes: "It is true that the best means of inoculating our remaining evangelical Protestants with doctrinal skepticism, the infallible precursor of total skepticism, is the daily spectacle of these compromises which are now so customary."

It is worth noting that numbers of devout Christians are cutting loose from the French Reformed Church simply because

of these sinister union movements. The Salvation Army, which is having a remarkable advance in France, and the Brethren, with now some 160 churches, are said to be the especial beneficiaries of this revolt against "church unity."—S. S. Times.

Suffering Mennonites in Manchuria

When the Waldenses of the seventeenth century were tortured and massacred by Irish Catholic and French troops sent into their valleys, Cromwell not only intervened politically but called on the people of England to make a nation-wide collection in their churches for the relief of their fellow Christians. We have no Cromwell today, and the League of Nations, which is supposed to voice the conscience of civilization is silent in the face of Russian and anti-Christian atrocities.

In The Mennonite a Russian Mennonite refugee tells of the frightful cruelty with which the present rulers of Russia have broken up the homes of these peaceful people and sent them in filthy trains to work in the lumber camps of Siberia. Families have been separated, children lost. Thousands have succumbed to cold, hardship, overwork and lack of food.

At first large companies of Mennonites were able to escape and through the efforts of the Canadian Mennonite Board of Colonization in Saskatchewan more than 20,000 are now safe in Canada. Others have fled across the Siberian border into Manchuria. Here they are in great extremities from want of food and clothing. They are in constant danger of being deported as alien paupers by the Chinese authorities. Such a return to Russia would mean death.

The American Mennonites are a small group. They have given to the limit for the help of their fellow Mennonites in the persecutor. They need the co-operation of American Christians generally. We are proud to read of those collections in 17th century English churches in behalf of "the slaughtered saints on Alpine mountains cold." We have a chance to make history of a like goodly sort by denying ourselves in behalf of the Mennonite Christians on the wintry plains of Manchuria. Contributions should be sent to the Mennonite Relief Fund, Dietrich Rempel, Secretary, 3319 N. Fifteenth Street, Philadelphia.—S. S. Times.

The Wets Suddenly Discover "The People"

Mrs. Charles H. Sabin's poll of Congress on the question of a prohibition referendum, proves the contention of the dries that prohibition is here to stay. She reports less than one-third of the members willing to vote for a referendum and not all of these favor repeal or modification. There must be a two-thirds vote in both Houses of Congress to order a repeal referendum and then three-fourths of the States must ratify any such repeal or modification.

It is no wonder that one of the noisiest of the wets, the disgruntled ex-Federal enforcement officer, Maurice Campbell, pessimistically admitted yesterday that it would be 1939 and probably 1941 before the Wets could hope to get a hostile vote upon prohibition through Congress. The dries do *not* concede wet success then or at any time in the future.

This sudden zeal of the wets for "the people" is a typical piece of wet inconsistency. Mrs. Sabin is old enough and experienced enough to remember that the wets fought every suggestion of a referendum upon liquor, in cities, counties, States, and Nation, and fought to the last ditch against a referendum upon the Eighteenth Amendment. Now they profess to want "the people" to decide—meaning in their own minds, when they refer to the people, the wet-controlled machines in the large cities, such as Tammany Hall.

Senator Bingham, of Connecticut, who proposes to introduce a resolution for repeal, fails to state the Congressional record of his own State. His predecessors in the Senate, Brandage and McClean, voted against submission of the Eighteenth Amendment to the people. The list could be extended through other wet members of Congress now talking loftily about the rule of "the people."—National Prohibition Board of Strategy.

An organization of Nashville, Tenn., which opposes prohibition, has adopted a very appropriate name. They call themselves "The Imps of Hell, Inc."