

The **WITNESS**

CHICAGO, ILL., MARCH 5, 1936

God's Purpose

by

CHARLES GORE

The Late Bishop of Oxford

OUR industrial and social system has been largely built up on the repudiation of the Christian principles of Justice, Spiritual Equality and Brotherhood. To abide in Divine Love is to frame one's life in active correspondence with God's purpose. It is not merely a negative attitude—to abstain from doing evil. It is the devotion of oneself to promoting the Kingdom of God—which is Justice and Peace and Love in every department of human affairs.

MESSAGE OF THE WEEK

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CLERGY NOTES

BREWSTER, HAROLD S., of Mt. Carmel, Calif., has accepted the rectorship of St. James, San Francisco, Calif. His address is 4620 California St.

BROADBENT, S. A., rector of Deer Creek Parish, Hartford County, Md., is now in charge of St. Margaret's, Baltimore. Address 2707 Cold Spring Lane.

DOUGHERTY, GEORGE P., resigned as rector of Christ Church, Bloomfield and Glen Ridge, N. J., as of February 29th and is now rector emeritus.

FRENCHMAN, ALEXANDER P., was instituted rector of St. Edward the Martyr, New York City, by Bishop Lloyd last month. He was formerly the assistant at the parish.

HARD, JASPER W., non-parochial clergyman of Montana, has renounced the ministry and was deposed on February 20th by Bishop Fox.

HORTON, JAMES M., has accepted the rectorship of Christ Church, Adrian, Michigan, having resigned from Trinity Church, Marshall, Michigan.

HUGHES, K. deP., formerly of the diocese of New York, is now the rector of St. Mark's, Charleston, S. C.

HUTCHINS, FRANK H., formerly assistant at the Resurrection, New York, is now curate at St. John's, Yonkers, N. Y.

JOHNSTON, HENRY, Jr., formerly acting rector of Christ Church, Raleigh, N. C., is now in charge of St. Andrew's, Charlotte, St. Mark's, Mecklenburg County and Chapel of Hope, Charlotte.

KIRKPATRICK, JOHN J., has been designated minister-in-charge of Christ Church, Bloomfield and Glen Ridge, N. J.

REDENBAUGH, ROBERT, rector of St. John's, Mason City, Iowa, has accepted the rectorship of St. Mary of the Angels, Hollywood, Calif. Address: 4510 Finlay Avenue.

SATCHER, HERBERT B., vicar of St. Aidan's, Cheltenham, Pa., has been appointed lecturer at the Westminster choir school at Princeton, N. J. He is to continue as vicar of the parish he is now serving.

SCHROEDER, W. W. B., curate at Michigan City, Ind., has accepted appointment as assistant at St. Chrysostom's, Chicago.

VINNEDGE, H. B., has resigned St. Alban's, McCook, Neb., to be the dean of Christ Cathedral, Salina, Kansas.

WOOD, JOSEPH C., formerly in charge of St. John Baptist, Milton, Delaware, is now vicar of St. John's Cathedral, Wilmington, Delaware.

SECOND THOUGHTS

We welcome communications from readers. Because of limited space we reserve the right to abstract them and to reject those considered unsuitable.

M R. CLINTON ROGERS WOODRUFF of Philadelphia: "Apropos of your item in a recent issue entitled 'Smedley Butler Hits Out' may I ask if the General has refused to accept the pension which the United States paid him because of his service in the United States Marine Corps which was used, to adopt his language, 'to defend Rockefeller's property in other countries'."

News Editor's Note: I know nothing about General Butler's personal affairs. However when a retired General of the Army has the courage to denounce American imperialism I consider it news and so report it.

BISHOP MANNING of New York writes: "The Church is deeply concerned and has been greatly disturbed in regard to the case of Dr. Torok. Information of the highest importance in this matter has now been received and we have sent this to the Presiding Bishop and to all our Bishops for their information. This information comes, in response to enquiries addressed to him, from His Grace Athenagoras Archbishop of the Greek Church in North and South America and official representative of the Ecumenical Patriarch in this country. The communication received from Archbishop Athenagoras shows that His Holiness Photios the Ecumenical Patriarch ruled officially under date of March 9th, 1935, that Dr. Torok's 'recognition as an Orthodox Bishop is inadmissible,' this pronouncement being made in response to Dr. Torok's plea that his consecration as an Orthodox Bishop be recognized as valid.

"The whole case for our acceptance of Dr. (Continued on page 15)

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FAITH OF OUR FATHERS

By

HOWARD CHANDLER ROBBINS

Professor at the General Theological Seminary

THAT God is real is the primary assumption of our religion. As science postulates the reality of the physical universe and art postulates the validity of beauty, so religion postulates the reality of the spiritual universe and the validity of its laws. The Scriptures do not argue about this. They assume it. They take for granted that religious experience is real. "I AM hath sent me unto you," said the lawgiver Moses. "As the Lord God of Israel liveth," proclaimed the prophet Elijah. "Mine eyes have seen the King, the Lord of hosts!" cried Isaiah. And law and prophecy went forth from them with creative power, to alter history and mold events.

It has always been so. The men who have had the vision of God at work in the world have known that they have been face to face with the ultimate Reality of life and movement and being. Their King has come to them. And because their King has come to them, they have been servants of the King, ambassadors of the King, heralds of the King. And there has gone forth from Him through them law, prophecy, inspiration, all that is most vital, all that is most imperative, all that is creative and sustaining in human life. The men whom we call men of faith have been the molders of history. The ages that we call ages of faith have been the creative periods in human history, ages when immortal poems were written, immortal pictures painted, immortal music composed, great explorations undertaken, daring discoveries made, foundations laid for human liberty and enlightenment.

How is it today? Nowadays, in popular and humanistic thought, we have drifted far from our spiritual moorings. Not God but man has become the measure of all things. We hear constantly of man's discoveries, man's inventions, man's "conquest of nature," man's "place in the universe," man as the "captain of his soul," man as the "master of his fate." Yet have we mastered fate, or, unaware of God's reality, have we yielded to the pessimism of the godless and let dark and indifferent fates submerge and overwhelm us? There are tokens on every hand that we have en-

tered a penumbra of pessimism in which human thought finds itself inadequate to the high requirements of philosophy, human emotion inadequate to great expression in art, and human purpose impotent in the face of impending disaster. We see starvation in the midst of plenty, poverty in the midst of heaped up riches, and over all, gathering portentously, the black clouds of imminent war. There is only one way of escape from the plight to which humanistic pride and self-complacency has brought modern civilization, and that is that God again confront man with His reality and thereby shatter man's self-complacency, and build His kingdom in humble and contrite hearts. The Christian religion is not a man-made theory. It is a God-given revelation, a mighty self-disclosure of the Eternal. The Church of Christ is not a voluntary human association. It is a divine creation, a new ordering of human relationships, designed ultimately to bring all men everywhere into a universal brotherhood under the rule of God as Father and as King.

BUT Christianity has always social as well as personal significance. The King brings to our thoughts the kingdom, the realm of God over which he rules in God's name. In so far as the authority of Christ was acknowledged by the preponderance of the Christian religion, we gave to certain parts of the world the name Christendom, and we included it in Europe, the two Americas, Australia, and parts of Asia and Africa. That Christendom was pitifully far from realizing Christian social hopes and fulfilling Christian social purposes we know well, but that is just now beside the point: the point being that in great regions of the world, and these embodying its most forward-looking people, Christ's authority received at least formal recognition, else why Christendom? And what we face today is the fact that Christendom as we knew it at the beginning of the nineteenth century no longer exists. Russia, in all its vastness of territory and of population, has definitely repudiated the Christian religion. Mexico, upon a smaller scale but with an equal will appears minded to do the same. In certain other coun-

tries the totalitarian state has itself become to all intents and purposes the object of religious veneration. Those who do not bow down to it and worship it as the object of their ultimate allegiance are already subjected to disabilities and persecutions, and face at least the possibility of Christian Martyrdom.

How closely this denial of the Christian religion is related to loss of political freedom has been made startlingly evident by recent events in contemporary history. The Nazis and the Fascists in substituting for the catholicity of Christendom an exclusive devotion to the totalitarian state have subordinated the individual to the state in such wise that freedom of opinion, freedom of speech, freedom of the press, freedom of assemblage, and all the liberties guaranteed by Magna Charta, or by the Bill of Rights of our Constitution, in those unhappy countries have well-nigh disappeared. That is the danger, the appalling danger, with which today every free people is confronted unless its liberties are undergirded by the principles of religion. A people which ceases to believe in God, to trust Him, and to acknowledge His authority as ultimate, cannot expect in the world of today long to preserve its political freedom. To forget God is the first step toward making an idol in His place. To make an idol of the state is to make serfs and cannon fodder of its people.

In this country, although our people have suffered greatly from a deep and prolonged depression, we were never during its course subjected to the strains and tensions which accompanied it abroad, strains and tensions which come from a fear of foreign aggression, or resentments and repressions which come from a brooding consciousness of injurious treatment. As a consequence we have sailed our political course between the Scylla of Fascism and the Charybdis of Communism, twin rocks equally dangerous to our ship of state. But (to vary the metaphor) the seeds of both exist here as everywhere else in the world, constituting a standing menace alike to religion and to democratic institutions. Such a thing, for example, as the requirement of the teachers' oath of loyalty to the Constitution, a requirement perfectly harmless in itself and cheerfully taken for granted when a citizen desires a passport for foreign travel, is no longer harmless if there is found to lie behind it the sinister design to bend a free people in a fascist direction. As a class, teachers are as loyal to their country and its institutions and its Constitution as is any other class in the entire community. They are not found among the groups which raid the Treasury for selfish purposes. For the most part underpaid, they are more devoted and more self-sacrificing in their public service than are any of the classes of citizens who work for profit rather than from a consciousness of vocation. To be singled out for the requirement of an oath of loyalty they regard as either a meaningless formality, or a needless humiliation. Some even fear that it may be a prelude to the kind of political espionage which in fascist countries has embittered the relations between teachers and pupils and dogged the steps not only of teachers but

also of editors, journalists, ministers of the Gospel, publicists of every description with the rubber-soled steps of sneaks, spies and paid informers. The protest in our greatest and most representative universities, such as Harvard and Yale, against singling out teachers for any such requirement is a welcome sign that true Americanism is still a fighting force among us; and the amusement occasioned by the young collegians who imitated the goose-step in escorting their professors to the notary public may prove to be even more efficacious. For honor and loyalty are always compatible with humor and high spirits, while suspicion and coercion cannot exist in that blithe atmosphere. Where God reigns, there is love and laughter, freedom and fearlessness, and respect for the human personality. Where the totalitarian state usurps His place, love gives way to malevolence, trust to suspicion, and laughter becomes a hard thing, the cackling of fools.

IN THE Scriptures of the Old and New Testaments, the God by whom men are confronted, judged and eternally rewarded or punished, is revealed as a God of justice and mercy. In the Old Testament He is often declared to be the Protector of the stranger, as though strangers were in special need of just and merciful treatment. In the New Testament Jesus makes treatment of the stranger one of the tests by which conduct is declared humane or inhuman. In the twenty-fifth chapter of St. Matthew's Gospel the Friend of strangers confronts and judges all men as their King.

To refuse to face this reality of the moral order is to sink to depths in which mercy is forgotten and men become inhuman, "wolves to their fellow men." Abroad, repudiation of the Christian religion has led to dark scenes of cruelty, and men have shut the gates of mercy on mankind. At home, temporary forgetfulness of God as the Protector of the stranger has sometimes led to proposals in which mercy has been forgotten and justice utterly outraged. How else can Christian Americans regard the proposal to deport about 6,000,000 aliens "as a partial solution to the unemployment problem?" Deport them why? Not because they are wrongdoers, but because they are aliens. Deport them whither? To lands from which they came in fear, seeking a land of freedom? What would be their fate if they were to return? And what of the human relationships involved, parents to be severed from children, husbands from wives, friends from friends, with a ruthlessness reminiscent of the days of wholesale deportations by Assyria and Babylon? The proposal is, of course, fantastic in its impracticability, but that it should have received serious consideration even by a small and unrepresentative group shows that the "land of the Pilgrims' pride" needs to be reminded of the faith of the Pilgrims, and of the God Whom they adored, the God of justice and of judgment Whose benediction rests upon the merciful, and Who visits the merciless with an eternal wrath.

THE CHURCH IN HAITI

By

LE R. P. FELIX D. JUSTE

Native Priest of the Republic of Haiti

MANY authors of different nationality, after short or long stay, have given their impressions favorable or otherwise, of the Republic of Haiti, and particularly of the Western part. One of the most illuminating studies is that recently made by the Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, after a short visit. Most of such studies are just their author's reaction to the new field in which they found themselves. Yet few natives have ever written their intimate views either of the island or its inhabitants. Our own native missionaries have never written about their work either. This is practically the first opportunity ever given to any of us. We are deeply thankful to THE WITNESS for the opportunity. General views from the outside can be had through the department of foreign missions of the National Council and the public libraries. This is just a short intimate view from the inside.

Our Church work started with the first settlers from America, led by the Rev. James Theodore Holly, later first Bishop of Haiti. Though, according to local tradition, the Anglican Communion ministered to the Haitian people immediately after the Independence in 1804, by having a chaplain appointed to the King Henry Christophe, at Sans-Souci, yet actual work started with Bishop Holly and the group of Afro-Americans who settled in the Republic around the 60's. From the beginning a native clergy has ever been the main helpers in this field. Though this was the expressed aim of all the other Christian missions in Haiti, yet only the Episcopal Church has ever held to the ideal. This fact is our main argument against all nationalists who try to misrepresent the American Church people's good intentions towards our own people. We hold so much to this basic principle that at present our Church is unique among all the other Christian missions in that our 20 clergy are all natives.

From the outset our missionary work has ever been exclusively centered on the spiritual sphere, to the great contrast with the missionary work of our Church in China, Japan, Brazil, Mexico, Liberia, the Pacific Islands, Porto Rico, where the material equipment has never been ignored and the spiritual dispensed just the same. Our 16,000 members in the 60 odd parishes and mission stations have not been trained to better agriculture or the establishment of any new industries, or even the development of those we already had.

With our present problems of feeding the people, developing self-support among them, without lowering a whit our spiritual activities, we believe we should more deeply emphasize the material equipment of our Church.

After having considered the present economic,

political and religious conditions of the Republic, we can state that Haiti has suffered even more than many of the other places in Latin America, on account of the economic crisis. With the departure of the American Marines, cuts in appropriation in all spheres (government administration, business, Churches) went as far as 50%, and certain undertakings have been wiped out completely from any activity.

We, of the Episcopal Church, suffer the more, because as for the whole nation, the great bulk of our people are rather unorganized city workers such as, yardmen, cooks, small retail dealers, coffee pickers and carriers, small traders, and peasants, the latter not better off than the sharecroppers of the U. S. A. Our difficulties have increased by the imposition of new taxes. The unemployed live practically on begging. Those who do work hardly make 10 cents daily.

Needless to say that those who live in the cities and towns cannot pay but 40 cents as monthly rent for a one-room shelter in which at least 10 persons sleep. Such places are made up with kerosene or soap boxes, covered with the tin of the kerosene containers. Most of the time they cannot use the soap or the kerosene imported because they cannot afford to buy them. As for those who are peasants, they live in thatch or straw covered huts made up with warbled wood. All of them feed on a dish of "tom-tom calalou or gombo" (home-made porridge made up with pounded cooked sweet potatoes, bananas, yams, manioc, together with crabs or bones or beefs' and hogs' tripes), and several glasses of clairin (cheap white liquor made out of fermented and filtered molasses). For their leisure, cock-fighting is the universal game, accompanied with various betting games and Vaudou dancing. One can imagine if a people living in such conditions can be clean, go any better than naked and barefooted, and breed in all sorts of filthiness, superstitions, diseases and degradation unknown yet in the city slums of the U. S. A. In fact one would have to be a Padre Barthélemy de Las Casas or a Miss Harriett Beecher Stowe correctly to depict the Haitian people's present plight.

OF COURSE our converted Church people use their leisure much more decently and to better advantage. Each single one considers himself a missionary. So he is ever fighting his Lord's bitter enemies. Yet they are surrounded by about two million of their kins who are almost completely given to Voodooism. For instance, when sickness or any misfortune befalls any of our Church people, he does not do as his unconverted neighbor is likely bound to do, that is, go to the medicine-man or "Hougan" or "Papa-Loi" for his help, and does not believe that his ancestors' spirits or

twin spirits called "Marassa" are persecuting him. He will call on His Père or a brother or sister in religion, converted as himself, for consultation and prayers. Nevertheless most of the time, the help of a trained doctor or nurse is required and proper medicine to be provided to prevent an imminent death either of a child or of a mother in child-birth, and we are empty-handed. We do die daily before such frequent cases. So even for the single benefit of our converted people, the conditions of the rest of the population should have our best concern. We are doing this very thing in taking hold of all opportunities that come to us. We have daily conversions throughout the Republic. But the present cuts made on our missionary budget, some of our already few schools had to be closed, our clergy's and school teacher's stipends diminished, we can hardly maintain our present work.

When in a country suffering from underproduction, and consequently the masses being abandoned to themselves so that people are daily found dead in our city streets and country lanes, just through starvation, children go underfed if fed at all, grown-ups given entirely to begging in order to barely exist, and conditions being so bad in the U. S. A., we find our work imperilled and challenged, at the same time. Our purpose is certainly not only to do Red Cross work, but we are Good Samaritans. So, to my mind, our immediate needs are as follows:

1. Food for our starving people.
2. Plan towards self-support, in about 25 years' time, on the celebration of the one hundredth anniversary of the establishment of the mission.
3. School-buildings on the same pattern as the Grace Merritt Stewart Girls' School of Port au Prince, in each of our chief cities.
4. Boys' Schools to be erected on the same plan.
5. Seminary for the candidates for Holy Orders.
6. Replace the ramshackled Church buildings by others hurricane-proof.
7. Develop the independence of the Church-people from the economic organizations of the country and the U.S.A. by helping them in agricultural and industrial activities.
8. Build a hospital at Port au Prince.
9. Build orphanages such as the one at Port au Prince, in each chief city.
10. Build dispensaries in the cities and towns.
11. Endow all the educational centers of the mission with libraries.

Indeed Frederick K. Stamm is right in saying: "All we have to do to preserve the heroic in men is to set them fighting their real enemies, and the real enemies of mankind are ignorance, disease, superstition and war."

Mother Church should help us from being devoured by most of these real enemies that are already working havoc among us, and we are even now threatened by the last one, War and its awful consequences.

Editor's Note: In submitting his article Mr. Juste wrote, "Please rewrite my article if it seems to you best. My native language as you know is French so that I do not write English too well." We present the article just as he wrote it, and only wish we could handle French as well as he does English. The article in this series on "The Church in Latin America" for next week will be on Puerto Rico and will also be by a native priest, the Rev. Aristides Villafane, March 19, Canal Zone by Dean Wragg; March 26, Brazil by Bishop Thomas and April 2, Mexico by Bishop Salinas.

Fellowship

By

BISHOP JOHNSON

WHEN we board our ship we must be prepared to get along with our fellow passengers. We have followed Jesus aboard the ship because we trust Him as our pilot and have accepted His gracious invitation to sail with Him, but there are certain implications that follow our acceptance. In order that the voyage may be a joyous one we must do our part toward creating a beloved community aboard ship. His first order is that we love one another and that we arrive at this state by forgiving one another; by sharing with one another, and by ministering to one another. It is quite opposite to the habits in the port we have left. There men are engaged in exploiting one another and in furthering class hatreds. That is why we must be born again, and put off the old man and put on the new.

The cruise began in a very small way. Christ took aboard a small group of earnest men who loved Him and learned to love one another. They established the customs that the Master desires us to perpetuate. It is not easy to give and to forgive, but it is the only way in which imperfect people can journey together joyously.

There are three types of people who make very poor ship companions. First, those who require praise from their fellow-passengers for the services that they render. The Master has warned us about that. If we do things to be seen of men, we have our receipt in full. (That was the meaning of the idiom which is usually translated, "they have their reward.") It strikes at the motive of our service. Does the love of Christ constrain us or are we animated by our vanity? Far better that no one sees our good deeds than that we spoil them by our mixed motives.

Second, there are those who are inefficient themselves and therefore envious of the more capable. They become supremely conscious of their own inferiority and therefore envious of others. They are sensitive souls who blame others for those graces which they themselves lack.

Third, there are those who are more concerned with confessing their neighbors' faults than correcting their own. That is apt to be the fundamental difference between a good Catholic and a poor Protestant. Protestantism started off on the wrong foot. Perhaps conditions at the Reformation justified it. The evils of the hierarchy were glaring and merited severe criticism, but it was a bad start and developed a bad habit. They not only criticized the evils of the hierarchy but they criticized every one who disagreed with them. They demanded that all think alike. They substituted confessions of faith for the sacrament of the altar. They split the ship's company into a multitude of partisan factions. They sacrificed fellowship to regimentation.

Mind you I do not say that the Reformers were not justified in their accusations, but they developed an unfortunate complex. Separation developed into dis-integrations.

The Anglican Church also separated but it retained the sacrament of fellowship and emphasized the need of confessing one's own sins before receiving it. It also retained belief in the Apostles Creed, as the sole test of admission to the Church. It refused to sacrifice the obligation of fellowship to the demand of theological agreement.

Our Anglican forefathers refused regimentation on the one hand and disintegration on the other. They chose the law of liberty as the essential prelude to real fellowship. If anyone has observed dioceses for a long time, he learns that genial fellowship is necessary to a healthy expansion. If for example the clergy do not love one another, how can they preach a gospel of love to the laity? If there is strife in the diocese over this or that policy, or this or that ritual, the life of the diocese becomes static. If parishes are jealous and contentious with one another, how dwelleth the love of God in them, for if you do not love your brethren you do not love God, and if you do not love God you soon cease to be human in your relations with one another. Certainly it is far more important that we love one another than it is that we think alike. When we come aboard ship we should leave envy, malice and uncharitableness on shore and see that none of it comes aboard in our baggage. If you brought it with you throw it overboard for you will never get through customs if there is malice or bitterness on your person.

It is a great adventure to devote one's life to fellowship with those who love God but we must not expect to enjoy the comforts of God's grace unless we are prepared to love our fellow sinners as He has loved us and forgiven us our trespasses, for except we forgive we are assured that we will not be forgiven.

The fourth article in this series by Bishop Johnson will appear next week on Sonship.

Talking It Over

By

WILLIAM B. SPOFFORD

IT WAS INDUSTRIAL SUNDAY in the Episcopal Churches of Baltimore last week; the first time that all the leading pulpits of an American city have been turned over to visiting preachers for such a subject. The conference of the Church League for Industrial Democracy brought to the city about a hundred Church leaders from other cities, among them Bishop Benjamin Brewster, Elwood Haines, Bradford Young, Joseph Fletcher, Brent Woodruff, William Sharp, Edmund Souder, Dr. William S. Keller, Clifford Stanley, Norman Nash, Paul T. Schultz, and Daniel McGregor. With the cooperation of the rectors of Baltimore they were assigned to the various churches in order to point out to the congregations the social implications of the Christian religion, and to urge them to join the C.L.I.D., described by Spencer Miller Jr., consultant on industry of the National Council, as

"the one organization in the Church which is facing our economic problems armed with the commands and promises of Christ."

SEVEN CLERGYMEN of Passaic, New Jersey, recently issued a pronouncement demanding that the city authorities give protection to any who wish to hold meetings. It's about time. Most people think that they believe in the constitutional rights of free speech, free press and free assemblage. But press them a bit and they will tell you that some group or other, representing a point of view contrary to their own, should be suppressed. Of course that is not freedom at all. Our forefathers were wise enough to know that complete freedom of all to present their own slant on current issues is the very cornerstone of democratic government. Clamp on the lid and the only recourse is violence. These seven clergymen made this clear in their excellent statement. Here's hoping there will be others to insist that the avenues of free discussion remain open.

IF YOU WANT TO LEARN about anything find out what its enemy has to say. *Babson's Reports*, defenders of the profit system, recently cracked down on the cooperative movement.

"Years ago," declares the report, "we did not think such a thing possible! If anybody then had forecast a consumers' uprising in this country, we instantly would have denounced the idea as a false alarm. Today, however, we are not sure. . . . If such a thing as Townsendism, which is fundamentally unsound, can sweep the United States from coast to coast, there is an excellent chance that another prairie fire may be kindled by the consumers' rebellions already crackling. This consumers' movement—unlike the something-for-nothing-clubs—has certain elements which are fundamentally sound. It has something of truth and crusading quality almost like a spiritual revival.

"Potentially it (the consumers' movement) has enough votes, enough money, and enough economic soundness to split things wide open. As the leaders of such crusades well know, if consumers ever get organized and go into real action, our present retailing, wholesaling and producing systems might be blown to bits.

"We all must watch our step if consumers ever become wise to their latent power and decide to become dictators in fact as they already are in theory. We say, and say earnestly, that merchants who laugh off these consumers' crusades are sitting on dynamite."

THIS COOPERATIVE MOVEMENT is making great headway these days, with the churches of the country taking a leading part. One could dig up a thousand stories of what is accomplished when people learn to cooperate for their own economic well-being. The story that comes out of a tiny town in Minnesota will do as well as any to give you an idea. There was no physician there, and the people could

not afford to send to the city every time they needed one. So they started a cooperative. Each family joining was assessed ten dollars. Then a young, competent doctor was hired, not to cure them when ill but to keep them from getting sick. He worked not for fees but on a salary basis. That was back in 1929. Today they not only have a doctor but two of them, and a \$25,000 hospital as well.

CREDIT UNIONS is another type of cooperative. People on occasions have to borrow money. They go to a bank, pay a considerable amount in service charges and a high interest rate. Many of them never do get out of debt. Some of them have been smart enough to start credit unions. The movement has been particularly widespread in the Roman Catholic Church. Those joining tax themselves a small sum each week or each month and thus create a capital fund. Then when members need money they turn to their own cooperative bank for it—and get it at low cost. The Rev. Smith Owen Dexter has just started one in his Boston parish, which is located in a hard-hit neighborhood. He writes, "This may seem a long way from the religion of the Forward Movement but we are convinced that religion will not prosper as it should in these parts until our people see that it will help them win their own economic security through their own mutual efforts. Our beginnings are as yet small, and the way to economic and spiritual self-respect is slow and hazardous. But I am dead sure we are on the right track." Thus does Smith Dexter, always a pioneer, launch out on a new venture.

Two Preachers

"**W**HAT did you do, down below?" asked St. Peter of the applicant.

"I was a popular evangelist," was the reply, "and for years I have been preaching to great audiences in all the principal cities of the world and tens of thousands have hit the sawdust trail."

"Is that so?" said St. Peter. "And how many stuck?"

"How should I know?" replied the evangelist.

"Step one side for a little while," ordered St. Peter, "I'll have to think your case over."

"What did you do, down below?" asked St. Peter of the next applicant.

"I was a parish priest. I have preached at least twice every Sunday and have managed to keep busy the other six days a week for thirty years," answered the applicant.

"How many have you converted?" demanded St. Peter.

"Just one," said the priest. "And I am sure of him, for he has kept straight and been a good Churchman for twenty years."

"Come in," said St. Peter.

THE CHURCHMOUSE.

A Meditation

By

TOYOHICO KAGAWA

O GOD, our Father, grant Thy healing power to those who suffer from poverty and distress,
To those who suffer in industry,
To the workers who suffer unjustly in the factories,
To those who are entangled in the temptations of the stock-market, and have lost themselves in the mad race for riches.

* * *

Cause us to stand on our feet, and bestir ourselves in the cleansing of our homes and our nation.
Give us strength to purify our own country and our society.

Cleanse our industries, purify us from the spirit of selfishly seeking the interests of our own class, and help us to enter into the feelings of the heart of God.

* * *

Drive us forward into the world to shoulder its burden of suffering and pain.

* * *

Inspire us to strive to build a road of righteousness that man may walk thereon.

Amen.



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CHURCH LEAGUE DEALS WITH THE LIVELY ISSUES

The Church League for Industrial Democracy, which held its annual meeting in Baltimore over the week-end of Washington's Birthday dealt with some of the most vital issues now before the American people, and they were dealt with courageously and intelligently. There were several high spots during the conference; a stirring address by the Rev. Howard Kester, a Presbyterian minister who is a leader among the sharecroppers of the South. He described their condition and told of the persecutions they are called upon to endure, and gave those who attended the conference an understanding of Fascism, which had been discussed at the session just before he spoke. Another high light of the conference was the report on the Co-operative Movement, presented on behalf of the Cincinnati chapter by its chairman, Mr. Stanley Matthews. It was a thoroughly scholarly job that brought a quick response from Professor Vida D. Scudder of Wellesley College who declared that the movement was one of the most vital of present day trends and was one which should receive the wholehearted support of Church people.

On Sunday the pulpits of practically every Episcopal Church in Baltimore was taken by a special preacher, and in the afternoon there was a great open forum meeting, attended by about 1,000 people, at which the Rev. Daniel McGregor, the executive secretary of the department of religious education of the National Council, and Miss Mary van Kleeck of the Russell Sage Foundation spoke on "The Church's Part in Building a New World." The speakers received a sympathetic hearing although the audience was composed, for the most part, of people who are out of step with organized religion. The addresses were followed by a lively question and answer period, with the chairman, the Rev. W. Owings Stone, chairman of the Baltimore chapter, reading off the written questions that had been collected by the ushers and calling upon the speakers to answer them.

The most stimulating session of the conference was on Saturday evening when the resolutions committee made its report through Miss Hilda Shaul of Philadelphia. The resolution which prompted the most debate was on race relations, which declared in some detail that as Christians we should not recognize any racial divisions at all. There were those who felt that considerable progress was being made in developing better racial attitudes and that

DOING ITS SHARE

By

VIDA D. SCUDDER

Professor at Wellesley College

STUDENTS pass from studying the deep social implications of the Gospels to shocked contemplation of the evils of our prisons, of current violations of civil liberty, of the unemployment tragedy. Perception quickens that only in the light shining from Him who is the truth can be discovered the right direction in which these things can be escaped. Mother Church has long perceived this direction; the duty of bringing to her children fuller realization of what she commits them to is going to be more urgent during the next ten years. Many groups, many persons recognize this duty. Opportunities for educational work within the Church are on the increase. The Church League for Industrial Democracy wishes to add to these opportunities and to do its share.

such a resolution would merely set back the movement and thus defeat its own purpose. However the resolution passed by a substantial majority. There was also considerable discussion of a resolution calling upon the C.L.I.D. to affiliate with the American League against War and Fascism. All those present at the conference were united in feeling that war and fascism should be opposed vigorously, but some were of the opinion that to affiliate with a united front movement that includes communists was undesirable. The matter was finally left in the hands of the executive committee, with the recommendation however that the Church League should join forces with the many organizations, both secular and religious, that are now a part of this united front. The executive committee therefore instructed the executive secretary, at their meeting the last day of the conference, to find out just what is involved in membership in the American League and to report at the committee meeting to be held in April.

As reported last week there were also resolutions passed calling upon the Congress to defeat the so-called gag bills which will deprive citizens of constitutional liberties; one asking the department of agriculture to make a thorough-going investigation of conditions among the sharecroppers; one urging a constitutional amendment which will allow the Congress to pass legislation that will improve the conditions of the masses of the people without interference on the part of the Supreme Court, and one urging the National Coun-

cil to appoint at the earliest possible moment a successor to the Rev. C. Rankin Barnes as secretary of social service, and to appoint someone who will be aware of the importance these days of social, economic and industrial issues.

The conference was by all odds the most stimulating one ever held by the League, with several thousand people outside the League membership reached through the sermons on Sunday, the open forum (which meets incidentally each Sunday under the direction of a member of the executive committee of the League, Miss Elizabeth Gilman of Baltimore) and the press of the city which gave a large amount of space to the meetings.

* * *

Boston C. L. I. D. Chapter Meets

The Boston chapter of the C. L. I. D. held a meeting on February 27th at St. Paul's Cathedral at which delegates to the annual meeting reported. There was also an address by the Rev. James T. Addison of the Cambridge Seminary on the purpose and activities of the organization. It was also announced that the new field secretary of the League, Miss Alice Rex, would begin her activities by spending March and April in Boston, working toward a regional conference on April 25th.

* * *

California Chapter Gets Under Way

The chapter of the C. L. I. D. in the diocese of California has formally organized with the Rev. John C. Leffler of Ross as chairman and Miss Ellen Gammack as secretary. Regular meetings are being held.

* * *

Chicago Chapter Holds Meetings

The Chicago chapter of the C. L. I. D. has held two meetings during the past month, both at the Seabury-Western Seminary. At one the speaker was the Rev. Alfred Newbery, rector of the Atonement, and the other was Mr. J. G. McLanahan

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Some one of these days I think we will run a symposium on "Preaching under difficulties". Every clergyman doubtless would have at least one experience to contribute. The thing that puts it in mind is a letter just received from Portland, Oregon, which describes Bishop Johnson preaching the sermon at the consecration of Bishop Dagwell with newspaper photographers coming right up to the pulpit while he was at it and popping off their new flash light bulbs in his face. It went on for five minutes at the beginning of the sermon, until his friend Bishop Matthews of New Jersey put a stop to it.

* * *

Now It Is Bishop Reinheimer

The Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, was consecrated Bishop Coadjutor of the diocese of Rochester yesterday in that city. The service was an impressive one, attended by many bishops and clergy, and as many lay people as were able to get into the church. The sermon was preached by Bishop Frank Creighton, suffragan of Long Island.

* * *

Preaching Mission in Sandusky

The Rev. C. C. Bentley of Trinity, Toledo, Ohio, is conducting a preaching mission this week at Grace Church, Sandusky, Ohio, where the Rev. Donald Wonders is rector.

* * *

A Consecration in New York

Dean Leopold Kroll, former dean of Holy Trinity Cathedral, Haiti, was consecrated the seventh missionary bishop of Liberia at the Cathedral of St. John the Divine, New York, on February 20th. Presiding



B. H. REINHIMER

The Bishop Coadjutor of Rochester

Bishop Perry was the chief consecrator, assisted by Bishop Manning and Bishop Campbell, Bishop Kroll's immediate predecessor. The presenters were Bishop Lloyd, suffragan of New York, and Bishop Matthews of New Jersey. Bishop Gribbin of Western North Carolina, Bishop Gilbert, suffragan of New York, Bishop Creighton of Long Island and Bishop Ludlow, suffragan of Newark were other Bishops present in addition to Bishop Stires of Long Island, the preacher. A large number of clergymen from the dioceses of New York, Long Island and New Jersey were in

the procession, including the rectors of several Negro parishes. There were many Negro Church people in the congregation. The New York cathedral has been the scene of the consecration of several missionary bishops; Bishop Hulse of Cuba in 1915; Bishop Carson of Puerto Rico in 1923 and Bishop Campbell of Liberia in 1925. Bishop Kroll's suffragan, Bishop T. M. Gardiner, a native of the Vai tribe in Liberia, was consecrated at the Incarnation, New York, in 1921.

* * *

Distinguished Preachers in Binghamton

The five parishes in Binghamton, Johnson City and Endicott, N. Y., unite each Lent for services on Thursday, held at Christ Church, Binghamton this year. The preacher on February 27th was Bishop Fiske. Today, March 5th, it is the Rev. John Gass, rector of the Incarnation, New York. Others, in order, are to be Dean S. W. Hale of Buffalo, the Rev. Noble Powell of Baltimore, the Rev. H. S. Wood of Flushing, L. I., Dean Emerson of Cleveland and Archdeacon Foreman of Erie.

* * *

Negro Singers in Jacksonville

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of the American Church Institute for Negroes, brought their famous quintet from the Voorhees School to Jacksonville, Florida, on March 3rd for meetings at the Good Shepherd and at St. Mary's. Last night a meeting was held at Trinity, Saint Augustine.

* * *

Great Meetings in Brooklyn

About two thousand men attended the corporate communions at Holy Trinity and at St. Ann's, Brooklyn, on Washington's Birthday. They represented 83 parishes in the diocese. Chief Justice Crane and Bishop Stires were speakers at the breakfast which followed the services.

* * *

School of Religion in Providence

A school of religion is being held Sunday afternoons in Lent at Grace Church, Providence, with excellent speakers. Worship, The Bible, Youth and the Church, Church Symbolism, The Church and Society and Is the Profit Motive Christian are the subjects under discussion.

* * *

Urged to Enter Political Life

Young Churchmen were urged to enter politics as a means of insuring clean political organizations in an address to laymen delivered on Washington's Birthday by Bishop Stewart of Chicago. Clean politics and freedom of the press would be two of Washington's aims if he were alive today, declared the bishop.

* * *

Round Table Fellowship in Michigan

The Lenten Round Table Fellowship, which has been a feature of the Lenten program in the diocese of Michigan for the past fifteen years, opened on March 2nd with an attendance of about three hundred persons, drawn mostly from our parishes but with some from other denominations. The speaker at the first meeting was the Rev. Walter F. Tunks, of Akron. Next week the speaker is to be Prof. W. D. Henderson of the University of Michigan and he is to be followed on March

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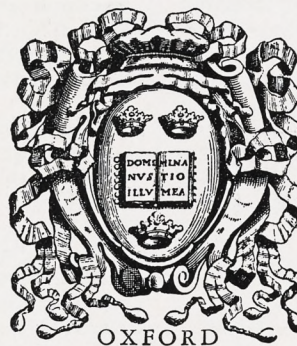
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This Bible is printed with a modified 22-point, Centaur type, specially designed by Mr. Bruce Rogers and used for the printing of the Limited Edition of which only 200 copies were made on English hand-made rag paper. A few copies of this edition are still available at \$265.00.

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16th by Bishop-elect Lewis B. Whittemore, with Bishop H. S. Ablewhite of Marquette the speaker on the 23rd. Following the address at each meeting those attending have their choice of two classes, one on international relations led by Prof. P. K. Butterfield of Wayne University, Detroit, and the other by Mrs. Helen G. Hogue, social worker, who is giving a course on Family Life. The meetings are held at the Central Y. M. C. A.

* * *

Kagawa Visits Chicago

Toyohiko Kagawa stirred Chicago last month when he visited there. The strain of his speaking engagements became too much for him so that he was compelled to cancel some engagements but he kept most of them. Cooperatives, credit unions and other forms of mutual aid he declared to be the best economic expression of Christianity.

* * *

Special Lenten Lectures

Special Lenten lectures are being given at Bishop McVicar House, Providence, under the auspices of the social service department. Leaders in various fields are lecturing on world peace, the social needs of the state, welfare legislation and kindred topics.

* * *

Social Workers Address Churchmen

Edward L. Parker of the bureau of social service in Newark, N. J. addressed 200 Churchmen who gathered at Trinity Cathedral on Washington's Birthday under the auspices of the Brotherhood of St. Andrew. Judge Robert Carey of Jersey City addressed a similar group at St. Paul's, Paterson, while a third group

met at the Redeemer, Morristown where John Murphy Jr. spoke on the traits of the first president.

* * *

Incarnation Has Special Preachers

Special preachers at the Incarnation, New York, during Lent are the Rev. Harry S. Longley Jr., of Corning, N. Y.; Bishop Sterrett of Bethlehem; the Rev. C. Leslie Glenn of Cambridge; Dean McCready of Louisville; Dean High Moor of Pittsburgh and the rector, the Rev. John Gass. Services are held each noon. Tuesday afternoons there are discussion groups led by the Rev. James T. Addison of the Cambridge Seminary on various phases of missionary activity.

* * *

San Francisco Parish Has Students

Trinity Church, San Francisco, in the headlines last summer when the vestry withdrew a call to the Rev. Bradford Young of Brooklyn, is going to hear about the "Principles of the Kingdom" this Lent from the students of the Church Divinity School of the Pacific. On successive Wednesday evenings the following students are taking the service and

preaching: H. W. Brummitt, Ralph H. Cox, T. R. Olsen, George L. Potter, Wallace Maxey, Edward J. Mohr and Henry M. Shires.

* * *

Canon Welles Is Honored

The Rev. Samuel G. Welles, canon for social service in the diocese of New Jersey, celebrated 20 years of service at a special evensong service held February 23rd in the crypt of the new Trinity Cathedral. Clergy and laity of the diocese, many of whom have been his associates in this work of practical Christian service, and heads of state and private institutions, paid their tribute to this tireless priest for his de-

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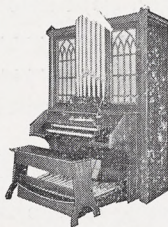
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* * *

Moving Pictures for Church School

Fifteen minutes of motion pictures are being shown each Sunday at the Church School of St. Luke's Church, Monclair, N. J. during Lent. The pictures deal with some aspect of missions.

* * *

Oklahoma Clergy Have Quiet Day

The clergy of Oklahoma held a quiet day on February 19th at St. John's, Norman, with every clergyman in the district present but one, and he was absent because of illness. Bishop Casady opened the day with a celebration of the Holy Communion, and the addresses were by the Rev. K. M. Block of St. Louis.

* * *

New President for Church Federation

Charles H. Tuttle, attorney, was elected president of the New York Federation of Churches last week. Mr. Tuttle is an Episcopalian and a member of the standing committee of the diocese of New York.

* * *

Noon Day Services in Norfolk

Noon day services are being held this Lent in a down-town theatre of Norfolk, Va. for the first time. They are being sponsored by the vestrymen's association of the city.

* * *

Preaching Missions in Alabama

A series of preaching missions were conducted in Alabama parishes during January and February by Dr. Larkin W. Glazebrook, lay evangelist who is serving for the National Commission on Evangelism.

* * *

A Meeting for World Peace

The women of St. Stephen's, Elsmere, N. Y., sponsored a meeting in behalf of world peace on February 20th. The speaker was Bishop Oldham who emphasized our duty to cooperate in the cause of peace.

"Neither neutrality nor isolation is possible for America," he declared.

* * *

Special Preachers in Philadelphia

Special preachers in Philadelphia last week were Dean N. R. High-Moor of Pittsburgh at the Garrick Theatre; Bishop Moreland at Christ Church; Bishop Sterrett at St. Stephen's; Father G. M. Williams of St. Mary the Virgin, New York, at the Church of the Holy Trinity. Bishop Taitt was at St. Stephen's on Friday and the Rev. John Doyle, assistant at the parish, preached on Saturday. The Rev. Francis B. Barnett, chaplain of Christ Church Hospital, preached at Christ Church on Saturday.

* * *

Clergy Conference in Florida

A two day conference of the clergy of the diocese of Florida was held in Jacksonville February 18th-19th, with practically all of the clergy present. The first day was devoted to a discussion of diocesan coming-events and how the forces of the diocese could be rallied to support them. Among the events discussed were the noon day services, a coming conference on Negro work, and a social service conference in which Dr. William S. Keller of Cincinnati will take a leading part. On the second day there was discussion of a rather broad subject; "What is the Church giving to the individual, to the family, to social life, to business and to the world order." There were twenty minute addresses by a

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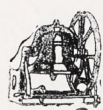
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number of clergy, with each talk followed by discussion.

* * *

Arthur Sherman in Philadelphia

The Rev. Arthur M. Sherman, spend last week in the diocese of Pennsylvania conducting a series of conferences on the Forward Movement. He addressed in all fifteen meetings, including a conference with the clergy of the diocese on February 25th, a meeting in the afternoon with the women of the diocese and in the evening a meeting of the Young People's Fellowship. Mr. Sherman is an executive officer of the Forward Movement Commission and was, for thirty years, a missionary in China.

* * *

Karl Block Declines Kansas

The Rev. Karl Block of St. Louis has declined his recent election as bishop-coadjutor of Kansas.

* * *

Philadelphia to Have Distinguished Preachers

Here are some of the special preachers that Philadelphia is to hear this Lent. (I'm leaving off the "Rev." to save space): F. S. Fleming; W. Appleton Lawrence; Phillips Osgood; Arthur McKenny; Bishop Woodcock; J. Howard Melish; Karl

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Reiland; Bishop Davenport; Bishop Fiske; Bishop Darst; Bishop Bennett; Dean Kirk O'Ferrall. Quite a set-up.

* * *

Bishop McCormick Has Anniversary

Bishop McCormick of Western Michigan celebrated the 30th anniversary of his consecration on February 23rd at a service in which he was assisted by Bishop Coadjutor-elect Lewis B. Whittemore. The service also was in remembrance of the consecration of the first Bishop of the diocese, Bishop Gillespie, who was consecrated on February 24th, 1875.

* * *

Clergy Oppose the New Deal

The clergy are more opposed to the New Deal than the country at large, according to the findings of the *Literary Digest* poll of the clergy of all denominations which has just been conducted. Over 21,000 clergymen sent in replies as to whether or not they favored New Deal policies,

with 70% replying "no," and only 30% saying "yes." Of course the unfairness of such a poll is that it gives a man no opportunity to indicate why he is opposed. There are undoubtedly many clergyman opposed to the New Deal for the same reason that Alfred Emmanuel Smythe (formerly Al Smith) is. But I rather have an idea that if the truth could come

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out that a very large number of these parsons voted no for the very opposite reason—because they do not think Mr. Roosevelt and his associates go far enough to deal adequately with the present situation.

* * *

In Charge of North Dakota

Bishop Keeler of Minnesota has been placed in charge of North Dakota, without a bishop since Bishop Bartlett was transferred to Idaho.

CHURCH LEAGUE DEALS WITH THE LIVELY ISSUES

(Continued from page 9)

who is active in the cooperative movement. The members of the League also attended the Kagawa meetings in Chicago. Their next speaker is to be Mr. Samuel Smith, a leader of the Amalgamated Clothing Workers, with whom the national executive secretary of the League worked when he was a labor manager for a Chicago clothing firm a number of years ago.

* * *

St. Louis Chapter Holds Meeting

The St. Louis chapter of the C. L. I. D., of which the Rev. Stephen Bayne Jr., is chairman held a meeting to enlist new members on Feb-

ruary 12th which was well attended. This is the second meeting to be held since the chapter got under way early in the year.

* * *

Churchmen Help the Unemployed

The Providence chapter of the C. L. I. D. has been raising funds for the unemployed workers of the city. They have also served on delegations which have gone to officials in behalf of these people and have supplied them with places for meetings. Several meetings have been held during the year, one addressed by Professor Norman Nash of Cambridge and another at which the speaker was a leader of the unemployed. Monthly meetings are now being held. The chairman is the Rev. Russell S. Hubbard and the secretary the Rev. Robert O. Meader.

SECOND THOUGHTS

(Continued from page 2)

Torok as a Bishop has rested on the supposition that he was a Bishop of the Eastern Orthodox Church. It was on this supposition that the Bishop of Eau Claire took his wholly unconstitutional action purporting to give Dr. Torok status as a Bishop of this Church. But the head of the whole Eastern Orthodox Communion, the Ecumenical Patriarch, has declined to recognize Dr. Torok's consecration as valid and has ruled officially that his recognition as an Orthodox Bishop is inadmissible. In the face of this can anyone continue to hold that we should receive Dr. Torok as a Bishop of the Eastern Orthodox Church and give him status as a Bishop?

* * *

"I must add that Archbishop Athenagoras

informs us that Dr. Torok was notified some time ago of this official pronouncement by the Ecumenical Patriarch. The Ecumenical Patriarch would naturally not wish to make public pronouncement on the competence of the two bishops who took part in the consecration of Dr. Torok as they are subject to the Serbian Patriarch. However, as regards Bishop Gorazd, one need only remember that the priests ordained by him were reordained in 1924 by the Ecumenical Patriarch's representative in Czechoslovakia, Archbishop Savvaty of Prague. The latter has, since 1923, been the recognized head of the Orthodox Church in Czechoslovakia, under Constantinople."

Editor's Note: A copy of the letter from the Archbishop of Constantinople was enclosed with Bishop Manning's communication.

MR. S. E. PATEMAN of Herington, Kansas, objects to news items that have appeared about the efforts made by the Rev. Lloyd W. Clarke in opposing the establishment of a military unit at Ohio University. "The beliefs of Churchmen are an all inclusive compass and for one of their clergymen or editors to drag in narrow religious beliefs or any non-religious (civic, political, social or seditious) matter is an usurpation, a sacrilege and an insult to a Christian citizen. I subscribe completely to our 'freedom of speech and freedom of the press' but this right and privilege is not an unbridled licence to cut adrift from truth, ethics and orderliness, nor can it be invoked to pollute the pulpit or the religious press by half-baked and seditious propagandists. Our ministers and editors should confine themselves to what they have from the Master and not to what they have from the Federal Council of Churches, Jehovah's Witnesses and Sherwood Eddy. Please suspend my subscription until news of the type complained of is not included."

News Editor's Note: I believe that the militarism developing in American colleges and high schools is very much the concern of a Church that is a follower of the Prince of Peace. I was proud to report Mr. Clarke's efforts to keep Ohio University, where he serves, free of a military training unit, and will continue to give space for the reporting of similar efforts made by Churchmen.

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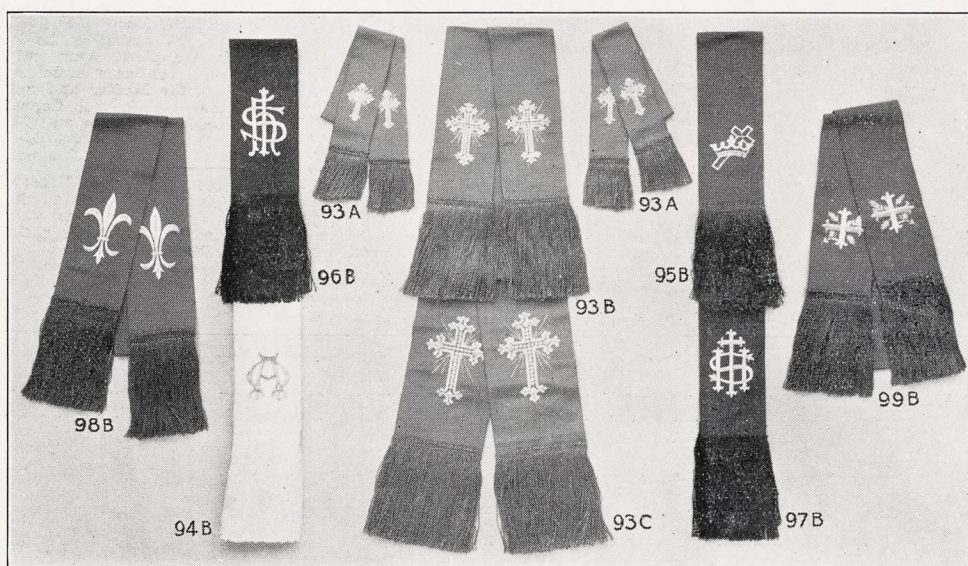
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