

June 24, 1937

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THE WITNESS



VIDA D. SCUDDER

REPORT ON DELTA COOPERATIVE FARM

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CLERGY NOTES

ARNOLD, WILLIAM E., assistant at St. Paul's, Brookline, Mass., SHATTUCK, GARDINER H., assistant at Trinity Church, Boston, VAN WINKLE, E. KINGSLAND, assistant at Grace Church, Providence, and WADDICOR, JOHN, in charge of Christ Church, Providence, were ordained to the priesthood on June 11, by Bishop Perry of Rhode Island, in the Cathedral of St. John, Providence.

BEAN, SEWARD H., rector of St. Philip's and St. Stephen's Church, Detroit, has resigned to become rector of St. Andrew's, Detroit, August 1.

BEESE, CLAUDE A., rector of the Church of the Good Shepherd, Wichita Falls, Texas, was awarded the degree of doctor of divinity of the University of Western Ontario, London, Canada, at its annual convocation, June 2.

DRAKE, FRANCIS LeB., was ordained deacon by Bishop Page of Michigan on June 6, in All Saints', Pontias, Mich. He is in charge of St. James', Cheboygan, Mich.

GOODRICH, HERBERT J., rector of Christ Church, Walton, N. R., is to become chaplain at Salisbury School, Salisbury, Conn.

HILL, LESLIE C. B., vicar of St. Andrew's, Fullerton, Calif., has resigned to become vicar of St. John's, Chula Vista, Calif.

HUTTON, S. JANNEY, chaplain of Salisbury School, Salisbury, Conn., has resigned to become rector of Christ Church, Big Stone Gap, Va.

JONES, STRATFORD C., is to be in charge of St. Mary's, West New Brighton, New York City, during the summer.

LEDGER, JOHN T., rector of Grace Church, Ellensburg, Washington, has accepted a call to become rector of St. Paul's, Jersey City, N. J., effective September 1.

LODTER, CAMILLE L., was ordained deacon by Bishop Perry of Rhode Island on June 11, in the Cathedral of St. John, Providence.

PFEIFFER, ROBERT A., assistant minister at All Saints Church, Pasadena, Calif., was ordained priest in that church by Bishop Stevens of Los Angeles on June 8.

SCAIFE, LAURISTON L., was ordained deacon at St. Michael's, Milton, Mass., June 9.

SMITH, RUSSELL K., for 28 years rector of the Epiphany, Atlanta, Georgia, died May 12.

WHITE, HOWARD D., rector of St. Mark's, Tarrytown, N. Y., has resigned to enter business.

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THE WITNESS

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THE CHURCH IN OUR DAY

By

HENRY K. SHERRILL

The Bishop of Massachusetts

THE Church in every generation is always face to face with the temptation to stand for things as they are. This is entirely understandable. The great majority of worshippers are numbered among the more prosperous and comfortable, considering the population of the country as a whole. For support the Church is dependent upon the economic prosperity of the Church membership. The clergy in general of our Church have come from the older racial stocks, and as a result are inclined to view change with natural conservatism. I am implying no ulterior motive in any sense whatsoever. I do not believe that it is there. I am only explaining why we must be on guard against satisfaction with things as they are or have been. There can be no question, apart from all consideration of political partisanship or personalities, that there is a new spirit in the land which demands a higher standard of living for the average man. The individual, or the industrial or political group, or the Church which ignores that simple fact is foreordained to failure. We shall hear more, rather than less, of a living wage, of better housing conditions, of unemployment insurance, and of social security. If anything can be predicted, it is that we have come into an era which will stress by necessity the welfare of the many rather than the privileges of the few. This seems to me to be wholly desirable from every point of view, especially because it is the practical carrying out of the Golden Rule laid down by the Master of Life.

Let any one of us go through the crowded districts of our great cities. Would any of us like to live among such surroundings with our children on the streets? Such home conditions do not make for a fair opportunity. To the contrary, they result in the filling of our asylums, penitentiaries. *Forasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.* There are foul spots in our industrial and civic life. We should welcome as Christians any movement which means the lifting of barriers and burdens which result in the degradation of those who are the children of God. The Church, if she

be true to her Master, can never be content with slavery in any form. She must be an inspirational force to see that every child of God has an opportunity for those things which make life worth while. It is not an aid to spirituality to be desperately hungry, or cold, or overburdened. Through such experiences there come desperation and bitterness. I fear that it is true that many people outside of the Church have been more awake to these vital human needs than have many within the Church.

I am far from asking that the Church should support any one group or class. Selfishness and unselfishness are to be found in every class and group. This is one of the inherent difficulties we confront. Nothing is either totally white or black. There are presidents of companies with the stupidity of selfishness, and there are labor leaders who exploit the workers for their own prestige and power. The blind reactionary as well as the heedless inciter to riot are equal menaces to our peace and progress. Somewhere in between them must be a path of common sense, of wisdom, of Christian brotherhood.

I should like to restate, in order that there may be no misunderstanding, that this is an argument for or against no specific individual or legislation. Men may be wise or foolish. Proposed legislative measures may be sound or the opposite. The fundamental principle remains the same, that the supreme goal is the physical, mental, spiritual welfare of all. The outlook of our Church must be infinitely wider than the necessary routine of maintaining the ecclesiastical machinery. Our understanding, sympathy and effort must embrace the underprivileged, the unemployed,—yes, even the unemployable. Brotherhood means so much more than those we like or those who agree with us. In fact it includes the whole human family.

What I am pleading for is not so much a program as it is an attitude of mind. There is an increasing spirit of bitterness in society. You can move in one circle and meet no realistic comprehension of the struggle of the laboring man. Change your group, and you will

hear only denunciation of the employer, without any attempt to appreciate his problems. The Church's chief concern has not to do with numbers, with popularity, with the increase of property. The main interest must have to do with the coming of the Kingdom. We must have continually ringing in our ears these words, read by the Master in the synagogue at Nazareth, *The Spirit of the Lord is upon men, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, and to set at liberty them that are bruised.* How those words stand out,—the poor, the broken-hearted, the captives, the bruised! Can any of us in the light of that proclamation feel content either with what we are or what we are doing? Do we not feel the sweep and scope of the Church's mission? Because of her task, she is to oppose special, selfish privilege in any form whatsoever, wherever such may be found. It is a task which, if even seriously attempted, will demand all our spirit of adventure, of courage, and of wisdom.

HOW is this task to be approached? There are many opinions. I make certain suggestions which seem to me sound. The Church as a Church cannot and should not engage in the details of a partisan struggle, however tempting to some this may be. The chief reason is that no issue is absolutely clear-cut, with good and evil all on one side or the other. We are compelled to live in a twilight zone of morals. Individuals within the Church must, as citizens, take definite stands in regard to definite detailed issues, perhaps necessarily choosing the better rather than the best. The Church must always uphold only the ideal. Her objective has to do with eternal truth and righteousness. To try to commit the Church to definite programs, or to issues which by the nature of the case are transitory and not crystal-clear, is to weaken her testimony to supreme truth. The Church must take the infinitely long-range goal. No alluring temporary advantage should distract her from that purpose.

As a matter of fact, we have more than enough to occupy all our abilities and energies.

The Church must be the Teacher. One great difficulty is that today the simplest moral issues appear in the minds of many as blurred. The most fundamental morality is questioned by untold millions of people. The old terms of right and wrong have lost significance. There can be no result in appealing to such people in terms of sacrifice and brotherhood. We must go over the ground of the moral life, teaching men, women, boys and girls the fundamentals, line upon line, precept upon precept, with infinite patience and determination. So often we shoot over their heads in discussing so-called large and world matters, when they have no knowledge of the everyday duties right at hand. Yet it is only through the moral and spiritual understanding of the great majority of the people that the greater issues can possibly be solved. We must be clearer, more definite, and personal in our teaching.

The Gospel must be stated positively rather than in terms of negation. There have been periods of history

when it has been necessary to clear the ground by stating what not to believe. This is not the time for that. The ground has been devastated. People are longing for affirmations, for something to believe upon which they can place their feet as upon solid ground. The Gospel, as Dean Inge stated, is not good advice, but good news. Our opportunity as members of the Church is to be proclaimers by word and deed of the Good News of God's love in Christ, His holiness, His gift of eternal life, His way,—spiritual conviction based upon both history and experience alone can meet the spiritual needs of today. The Church is the only institution capable of such a contribution.

Thus it is that as we meet together, clergy and laity, we realize something of our privilege and of our responsibility as the disciples of Jesus Christ to Whom we have been called to be witnesses. Even the smallest mission becomes a frontier of the Kingdom: the humblest of us is a soldier of the Cross. May God grant to us Faith, Determination, and Victory.

From Bishop Sherrill's Diocesan Convention Address.

Talking it Over

By

WILLIAM B. SPOFFORD

WHEN I READ for fun I read biographies. I have plowed through many but never have I received quite the thrill that I got out of reading *On Journey*, the autobiography of Vida Dutton Scudder. To begin with it is the first biography that I can recall having read about a person I know well. It was twenty years ago that I first met her. She came to St. Paul's School, where I was a teacher, and I recall how she sat in a big arm chair in the apartment of the Rev. and Mrs. Godfrey M. Brinley and told us what simply had to be done to make the Church, which she dearly loves, the power that it should be in this scarred and battered world. What's more, it was not mere talk for the year had not run its course before a group of us met in the board room at the Church Missions House, appropriately enough I think, and brought into being the Church League for Industrial Democracy. There were but a handful of us but it was a fairly notable group of Church people, with Vida Scudder in the very center telling us in her characteristically nervous-enthusiastic way the great things that could be accomplished by a Church group dedicated to the task of bringing Christ to industrial society. She has been identified with the organization ever since as an officer so that it has been one of the great privileges of my life to see her often, and to receive her stimulating letters between my visits.

IT WAS *The Survey*, I believe, that said in a review of *On Journey* that it was the story of a woman who had run away from reality into religion. Humbug—it is the story of a woman whose religion makes her the most realistic person I know, and I'll wager two to one that Vida Scudder, in spite of her advancing

years, could run ragged anyone on the staff of that estimable magazine, either in the field of social action or social thought. And she is the marvel that she is simply because she is consumed with a passion for the Christian religion. That *Survey* reviewer understands neither religion nor reality and if he gets in the neighborhood of Boston I would advise him to take a run out to Wellesley so that Vida Scudder could tell him a bit about both. It is one and the same thing, as she would promptly make abundantly clear. A letter from her is before me—typical of the letters I receive from her two or three times a month. In it she writes of the cooperative movement, of Spain, of the conflict between the A. F. of L. and the C. I. O., ending with a paragraph about her beloved Franciscans and the part the Church must play in the world today.

ACTION there has been, and is, in her life, and aplenty. The organization of the College Settlements Association; her days at Denison House in Boston where she was associated with that practical saint, Helena S. Dudley, with their contacts with the leaders and the rank and file of labor and with various foreign groups; the strikes in the Massachusetts textile centers and her work for Tom Mooney, Niccola Sacco and Bartolomeo Vanzetti, which enabled her to

say, "We know the hot dangerous passions, the bitter recriminations, the police brutality, the calling out of the militia, the outrages on both sides." And with it all we have a scholar, one of the world's leading authorities on St. Francis and the Franciscan Order, and a teacher who has so left her mark upon her pupils that there is hardly a week that we do not receive a note from some Wellesley graduate saying simply, "I want to join the C.L.I.D. I took courses at Wellesley under Vida Scudder", as though that was explanation enough, as indeed it is.

VIDA SCUDDER is more than a revolutionist. She is proud to call herself that, and each day, and several times a day, she kneels before the little altar in her cozy study in her Wellesley home, to ask that God's will may be done on earth. And that she understands what is involved is witnessed by the fact that the altar is adorned with a crucifix and a little red flag. More, largely through her efforts, several hundred other women, members of the Companions of the Holy Cross, are offering similar intercessions daily. A saint as well as a revolutionist—a saint because she is a revolutionist—a revolutionist because she is a saint—it is all of one piece as anyone certainly can understand who reads the delightful *On Journey*. (Duttons: \$4).

AFTER FOURTEEN MONTHS

By
ALICE REX

C.L.I.D. Workers at the Delta Cooperative Farm

THE Delta Cooperative Farm is in the second month of its second year. Visitors who come to learn more about us are amazed at the work that has already been accomplished, but there is still so much to be done that we have not yet stopped to catch our breath. I wish that the people who wonder whether sharecroppers would work under a system other than sharecropping could see how our men have labored this spring.

To work out an adequate income through cooperative farming, for families which have previously been destitute, is a very difficult and challenging task. The work must be so organized that no time will be lost during the frequent periods of heavy rain, with their resultant sticky soil. The plowing of the land, and the planting of the cotton, was delayed because of the rains. Then there came the dry days and dry nights, when men who had been working hard all day continued to stay in the field until past midnight, or even until the morning shift was ready to come out. The tractor plowed by moonlight, and later was equipped with powerful head and rear lights. Just ahead, in the path of its lights, the John Deere plowed along. That was in the early spring, when it was still cold at night.

The cooperative garden is still not large enough.

Shortage of man-power on the farm made it impractical, this year, to attempt a larger garden. Each family is therefore urged to have a garden of its own, and behind many of our little houses rows of cabbage, lettuce, tomatoes, and beans, are lifting their green heads. To folk who have so long known what hunger is the slogan of the cooperative garden sounds unbelievable: "The more you eat the greater your income!" The vegetable cart, as it makes its rounds each morning, cannot satisfy the orders which are given for garden



AGAIN HAPPILY AT WORK

stuffs. We are working hard to build a farm, and we are building strong bodies to do the job.

The dairy now has seven cows, and it is a joy to see the dairyman make his rounds each morning and to see the children walk away from the store loaded down with bottles of milk. All the products of the producers' cooperative are handled through the consumers' cooperative store, so those who purchase the commodities are the largest sharers in the dividends. Economic laws are rigid and impersonal, therefore four beautiful calves are found to be more expensive than they are worth. They will soon be made into canned beef, and offered for sale across the counter of the store.

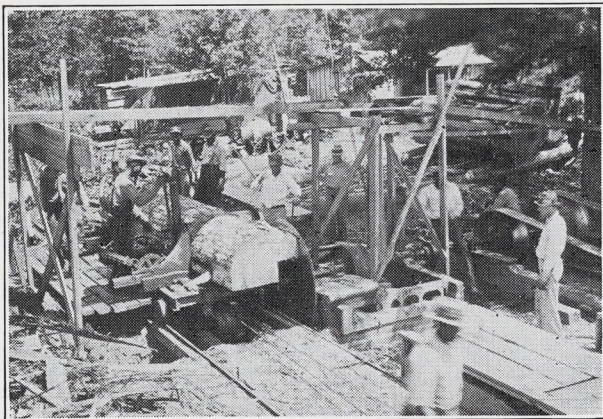
Large scale collective farming means greater use of machinery, and the Delta Cooperative Farm is certainly demonstrating that principle. Only the other day the farm purchased an Allis Chalmers Combine. This machine will thresh and sack twenty-two different kinds of grain. We wish we had that many different kinds, but the combine will be in great demand to take care of our six varieties of small grain. Labor displacing machinery is a blessing under the system of cooperative farming; it means less labor, work accomplished in a shorter space of time, and still a sharing in the profit made from the machine. The machine is not a curse, and does not present the problem of technological unemployment; it brings the result it should bring, greater leisure and greater living.

OUR Church and our Sunday Schools are trying to develop a religion which will be as adequate and as far-reaching as our new economic set-up. To minister to those who have been most neglected, and often most seriously exploited by those who call themselves Christians, is a task which requires a good deal of grace and perseverance. Their religion has largely been an otherworldly agent for their release from the hard realities of life, and a reminder of pious rules which were supposed to govern the personal habits of a religious person. "Religious" people are those who do not work on Sunday, who do not dance, or play cards at any time, who do not watch ball games on Sunday, or worship the Lord in the same building where a square dance or a social may have been

held earlier in the week. Both the colored and white members share in these sentiments, and the "city" religion of some of the rest of us tends to confuse them.

I have been supervising the two Sunday Schools, colored and white, since I have been here, and some of the talks with the children have been illuminating. During the high water there was the desire expressed that we should ask God to hold the water back from our land—not to let the levee break near us. When I asked the colored children about Jesus I discovered some amazing opinions. One of the little girls very quickly made her contribution by setting me straight about the racial background of Jesus. "Jesus was a white man," she said. Another little girl thought that Jesus was an American, but still another remembered that Jesus was sometimes called a Galilean, and didn't think there was any such place in America. In answer to the question, "What is a Christian?" a girl said, "Somebody who don' dance." And her friend added, "Somebody who don' dip snuff."

Mr. Franklin is organizing a Community Church on the farm. Probably only a small percentage of the members will take on the responsibilities of formal membership in the Community Church, but we will be witnesses to the obligations which church membership should involve. Some of the members of the farm feel very strongly that everything about the farm—just the routine business of chopping cotton, or working in the garden or at the sawmill—should have its motivation in religion. "Make everything connected with the farm a Christian act," was the way one of the women expressed it to me. It will be our job to preserve and cultivate this religious spirit, and to help it to grow so that it may be a source of strength as they take upon themselves more and more of the responsibility of making the farm a success. True religion needs to be cultivated in the hearts of those of this economic class just as surely as it needs to be cultivated among those of greater material blessings. To guide it so that it may stay true, and serve as a dynamic for their struggle for social justice, is a task which requires a great deal of energy and devotion. Mr. Franklin is peculiarly able to combine these two objectives of the farm, and these people already have a splendid advantage in his leadership.



WE HAVE OUR OWN SAW MILL



THE EXECUTIVE BOARD OF THE FARM

THE health of our people has generally improved. We have fewer serious infections, and so far no active cases of malaria. Our nurse, and a visiting doctor, who came from San Diego to help us, have had a remarkable record of success with their patients. We managed to live through a good deal of influenza this winter, and pneumonia cases were carefully nursed through the crisis. One little five year old boy was cared for during two anxious weeks at the clinic. His general health was poor, due to malnutrition, and he had a serious heart and kidney complication. This family is the one most recently taken on to the farm and when Mr. Franklin found them in Arkansas they had not had anything to eat, except beans, for four days. The mother of this family was in a terrible condition when she came. Thin, and emaciated, she presented the typical picture of the most destitute of sharecroppers. Due to an enforced rest of three weeks in bed, and good care and food, she already shows the effects of her treatment.

Four morning a week I have kindergarten; only two mornings for white and two for colored, since I am the only one on the staff who is able to give time to this work, and even my time is limited by the pressure of other duties. In kindergarten we learn a little bit about how to get along with other people, how to respect common property, build houses and towns, learn songs, games and simple marching exercises.

Our student workers this summer are all to be organized under the leadership of an American Friends Service Commission camp. The Student Y.W. and Y.M.C.A.'s are also cooperating with this group. There will be about fifteen young college men, and six young women. They will help us with the actual work of the farm, it being their intention to build a road and construct a workshop. The girls will do all of the work necessary for their group, and will help us with our vacation school and other recreational activities.

Not the least among the many friends who come to visit the farm are our Episcopalian brothers. I never knew there were so many socially-minded Episcopalians before I came to the farm. Recently the Rev. Alfred Loaring-Clarke of Memphis, the Rev. Theodore Wedel of 281, and Dorothy Fischer, visited us. The Rev. and Mrs. James Hubbard of Saranac Lake stopped to pitch their tent one rainy night, and the Rev. George S. Paine of Boston was a welcome visitor. The Rev. and Mrs. Charles Miller, the Rev. and Mrs. William Kirk, and the Rev. Kenneth Heim, all of St. Louis, spent four days with us during April. Recently the Rev. Edward Tate and Mr. Laning of Wilkes-Barre, and Ellen Gammack of Berkeley, Calif., came for a visit. An impressive list. We only wish we could keep them all for a longer period.

With the good wishes of many friends we feel that we can continue to go forward. Already land has been investigated, and definite plans are being made, for the "Second Farm," announced on this page in this paper. When the first farm is only in the second

month of the second year it is thrilling business to be already planning for the second farm. The many friends throughout this country, and the consciousness that they are behind us, is what makes such a courageous spirit possible.

Fear

WHENEVER there is a thunderstorm, Nicholas, the Churchmouse's dog, is terrified. He moans pitifully, sits up and begs for the Churchmouse to stop it and tries to climb into his lap. As he is a big brindle collie, weighing about a hundred pounds and as the Churchmouse has reached the stage where he has very little lap, this is, of course, impossible. It makes the Churchmouse feel very helpless to think that he cannot make his four-footed friend understand that there is nothing to be afraid of in a thunderstorm and that it just has to be endured, but all he can do is to alternately pet and scold Nicholas until the storm is over.

Our greatest human terror is the fear of death. Perhaps God is seeking to explain our fear away and we do not have the intelligence to understand Him.

THE CHURCHMOUSE.



Delta Cooperative Farm

The article in this number of THE WITNESS by Alice Rex, C.L.I.D. representative at the farm, tells the story of this experiment after fourteen months. Expansion is now in order and a committee headed by Sam Franklin, the director, is now investigating properties for the second unit in the chain of farms.

Episcopalians, through the C.L.I.D., helped generously in opening the first farm and aiding in maintaining it. Aid is now needed for the second

WILL YOU BE ONE OF THE FIRST TO HELP?

THE EMERGENCY COMMITTEE OF THE

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
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Bishop Edward L. Parsons, Chairman
Mr. William F. Cochran, Treasurer

MAKE CHECKS OUT TO "C.L.I.D."

CHURCH LEAGUE CONTINUES ITS MANY ACTIVITIES

By EDWARD J. MOHR

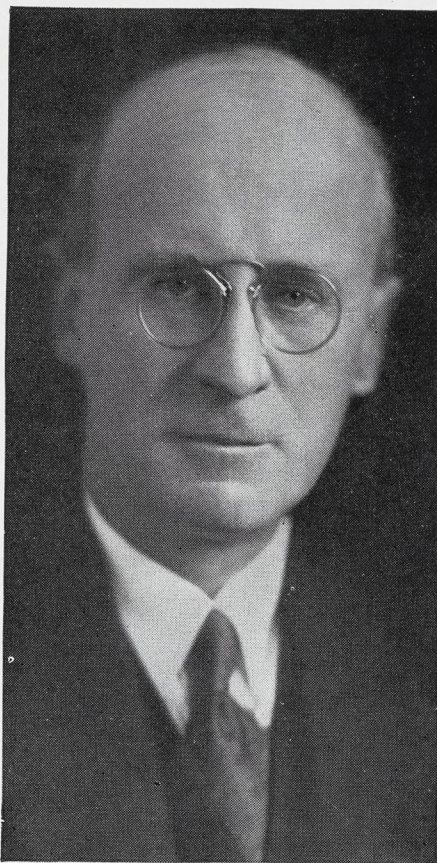
The Wellesley Conference gets under way this coming week, opening June 28th and running to July 9th. There will be the usual schools, including the School of Christian Social Action, sponsored by the Church League for Industrial Democracy. On the faculty this year are the Rev. James Myers, industrial secretary of the Federal Council of Churches; Miss Emily Green Balch, a life-long peace worker and for many years associated with the League of Nations; the Rev. Bradford Young of Brooklyn and the Rev. Cuthbert Simpson, professor at the General Seminary. The C.L.I.D. is also supplying lecturers for courses at various other summer conferences, including the Gambier Conference, the Blue Mountain Conference, Lake Kanuga, Sewanee—all national conferences—as well as many of the diocesan summer schools.

The C.L.I.D. joined with similar groups of other churches for a meeting of the United Christian Council for Democracy, held recently at the Broadway Tabernacle, New York. There were addresses by Professor Harry F. Ward, Professor Reinhold Neibuhr, the Rev. Richard Morford and Mr. Richard Fagley, on the staff of the Social Action group of the Congregational Church. A metropolitan New York chapter of the organization was organized with Mr. Fagley as chairman. Mr. William F. Cochran of Baltimore, officer of the C.L.I.D., is the national president.

The C.L.I.D. has had a hand in the strike situation in Lewistown, Maine, with Bishop Brewster, vice-president of the organization, doing everything in his power to secure the release of Powers Hapgood and others who are now serving a jail sentence charged with having violated an injunction. The New York office of the League has also been active on behalf of the men.

A number of leading Churchmen gathered in New York recently to discuss what action might be taken to protect conscientious objectors in case of war, and to determine ways and means of stimulating sentiment among Church people for international peace. The C.L.I.D. was represented at the conference by the Rev. Guy Emery Shipley of the national executive committee.

The St. Louis chapter of the Church League for Industrial Democracy recently passed a resolution urging the state legislature to ratify the child labor amendment. A resolu-



JAMES MYERS

On Wellesley Conference Faculty

tion was also passed expressing the support of the chapter for the workers of the garment industry now on strike in St. Louis. . . . The Rev. J. Nevin Sayre, director of the Fellowship of Reconciliation, was the preacher at the annual service of the Baltimore chapter of the Church League for Industrial Democracy, held at the Church of the Redeemer. . . . In Connecticut there is an Industrial Relations Club which was organized by members of the Church League for Industrial Democracy in the state, led by Mrs. William P. Ladd and Mrs. Fleming James, wives of professors at the Berkeley Divinity School. Each month they issue an industrial news letter which presents authentic information on social legislation before the legislature, news of the labor unions, items about the co-operative movement in the state and other pertinent information.

Over 100 Church people of Connecticut met in the Deanery of the Berkeley Divinity School, New Haven, recently, under the chairmanship of the Rev. Fleming James, and organized a Connecticut chapter of the C.L.I.D. . . . Members of the Boston Chapter are giving aid to the C.I.O. in their efforts to organize the workers in the industrial centers of Massachusetts. . . . The Rev.

(Continued on page 15)

ENGLISH PRIEST AND J. STRACHEY DEBATE ECONOMICS

By A. MANBY LLOYD

Recently Father Vincent McNabb, O.P., debated with a well known communist. And the funny thing was that they were both communists in a sense. The Reverend Father is now the best known orator in Hyde Park and on various platforms. In reply to John Strachey, who has been discussing the only kind of property, private property, to which the communist objects, that is, in the means of production, Fr. McNabb referred to the motor car in which his opponent had driven up. That was the clue to their differences. He was an old professional communist, his opponent was only an amateur.

"We old friars are the only real communistic cells in existence. I often tell my communist friends, who are dreaming of Utopia, that when they wanted to set it up we were most interested in the way they went to work: they went off to the capitalists. If you wanted to put up a cotton factory, then you went to the cotton experts; if you wanted to get agricultural machinery to ruin the land, it was the same; if you would set up a milk factory to supply milk that was three weeks old, you went off to some of the innumerable capitalist milk concerns to know how to do it."

Of course Fr. McNabb had to bring in the Pope; not his old parishioner, Dr. Karl Marx. "The mischief has been increased by rapacious usury, which though condemned by the Church is still practiced by covetous and grasping men. To this must be added the custom of working by contract, and the concentration . . . so that a small number of rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself."

Mr. Strachey replied with the folk story from Russia, pre-Soviet. There is a cat, and a cook who has cooked a chicken. The cook goes into the kitchen and finds the cat eating the chicken. The cook began an eloquent exhortation to the cat, reproving him. "The cat listened, but went on eating." He was afraid the moral exhortations of the Church to the rulers of society have been very much the same.

There were 600 at the debate and 500 others had to be satisfied with their money back. It was arranged by the Distributist League, of which the late G. K. Chesterton was, and Hilaire Belloc now is, president.

NATIONAL COUNCIL MEETS IN NEW YORK TO PLAN BUDGET

Edited by EDWARD J. MOHR

The National Council, meeting in New York June 14 to 16, took action on the budget for the next three years, made recommendations for reorganization of the national administrative set-up, and dealt with various routine matters. The budgets for the next triennium were fixed at \$2,400,000 for 1938, \$2,500,000 for 1939, and \$2,600,000 for 1940. At present the Council is operating on a budget of \$2,313,000. The officers were instructed to prepare a detailed budget for the \$2,400,000 for 1938. Since the proposed increase is small the Council instructed its officers to prepare a schedule of necessary restoration of work in various fields totalling approximately \$200,000. This schedule will be recommended to become effective if and when the income shows that the minimum budget has been raised.

On the matter of reorganization the Council based its action on the report of a committee previously appointed, headed by Bishop Stewart. The action of the Council provides for recommendations to be made to the General Convention. The Presiding Bishop is to be re-established as president of the Council, with the provision that he surrender diocesan jurisdiction. Further, under these recommendations, two vice-presidencies are to be created, the first to have executive charge of all administration, under the Presiding Bishop, the second to have charge of promotion and education, domestic and foreign missions, religious education and social service. Both these recommendations are designed to overcome the present arrangement, generally considered unworkable, whereby two bishops give part of their time to the work at headquarters. It was pointed out that the new vice-presidencies are not intended to be additional positions, since they are to undertake the work now being done by other departments or formerly by the field department.

On the matter of quotas, the Council recommended that they be redesignated as shared objectives, to be determined as follows: Mathematically based on current expenses of the preceding six year period, modified by communicant members and strength, giving during the past six years, and local problems. The officers were instructed to proceed along this plan and present to the National Council at its meeting in October a list of quotas or objectives for each diocese and missionary district.

THE CONFERENCES

IN THE NEWS items this week there is an announcement of articles dealing with General Convention Topics that are to appear between now and the time the convention meets in October. We are also happy to announce that the Rev. Norman Nash, professor at the Episcopal Theological Seminary, is to report the Conference on Life and Work at Oxford for THE WITNESS, writing two articles; and that the Rev. Edward Roche Hardy Jr. of the General Seminary is to report the Conference on Faith and Order, also writing two articles. These will appear in our summer numbers which will be issued every other week during July and August. We will return to the weekly numbers the first of September.

The partnership principle was reaffirmed, funds to be divided according to the relation between the diocesan missionary budget and the quota for the general work of the Church. It was also suggested that the election of Council members be democratized, and that consideration be given to the discontinuance of missionary districts in continental United States, to make possible more equitable distribution. The committee headed by Bishop Stewart was continued, and requested to prepare

the necessary canonical changes to be recommended to General Convention to make the Council's recommendations effective. The whole action of the National Council is to be presented to the Convention by Bishop Cook, the president.

By the provisions of a resolution presented by the Rev. Karl M. Block the Council set up a committee on strategy and policy, composed of its members, which is to make possible more consideration of policy by the Council, more of the details of the present work being delegated to the officers. The resolution furthermore

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recommends the establishment of a representative General Convention committee to assist the Council in formulating policy on the Church's program, and to meet with the Council's committee on strategy and policy.

Bishop Cook, in his address to the Council, spoke of the conferences which officers of the Council have held with the deputies of the several dioceses, and indicated that they had been very helpful. He pointed out that the Council had strictly adhered to the pay-as-you-go policy in the past triennium. He expressed doubt as to whether the quota system may again be successfully instituted. It was pointed out, however, that the pay-as-you-go plan and the quota system do not conflict.

The Council approved a constitution for St. John's University, Shanghai, establishing it as an independent and registered institution. Numerous appointments to vacancies in the missionary field were made, among them: The Rev. Charles A. Higgins, to Hankow; Leah M. Waldman, to be assistant house mother at the Children's Home, Ancon, Canal Zone; Elizabeth Rogers, to teach in St. Margaret's School, Tokyo; the Rev. Henri B. Pickens, to Anking; Elda J. Smith, for evangelistic work in Anking; and Mable M. Houle, to be nurse at St. Barnabas Hospital, Osaka; on the United Thank Offering: Mary L. Hohn, to be student worker in Oregon; Alberta Booth for work at Callaway, Va.; Alice E. Sweet, to the Mission of the Good Shepherd, Splashdam, Va.; and Caroline L. Gillespie, to be general missionary near Edgemont, N. C.

* * *

Washington Cathedral Elects Honorary Canons

The chapter of Washington Cathedral, meeting June 18, created three new honorary canonries, and elected to them three leaders in the cause of Christian unity. They are: The Rev.

William Adams Brown, a Presbyterian, of New York; the Rev. John R. Mott, a Methodist, of New York; and the Rev. Douglas Freeman, a Baptist, of Richmond, Va. The statute for these positions provides that the persons chosen shall be "active in the cause of advancing Christian unity and sympathetic with the cathedral's ideals, whose principle and duty, as in the case of the honorary canons already provided in this section, shall be as occasional preachers at the cathedral." The honorary canons are to be distinct from resi-

dentiary canons, who conduct the cathedral's work and public worship, under the bishop and the dean.

* * *

Outdoor Summer Services Proposed

A proposal that local churches unite their summer evening services in an outdoor service has been made by the Sabbath committee of the Federal Council of Churches. It is suggested that the services be preceded by music by a band or orchestra, and accompanied by community singing and a brief address on a spiritual

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* * *

Spencer Miller Given Honorary Degree

Spencer Miller, Jr., secretary of the Workers Education Bureau, and consultant on industrial relations to the national Council's social service department, was awarded the honorary degree of doctor of laws by Kenyon College, on June 14. He has recently returned from Europe, where he made a study of youth organizations.

* * *

Young People Represented on Church Vestry

At St. Mark's Church, Brunswick, Georgia, two young men of the young people's division of the parish are chosen by the vestry for three months to sit with the vestry. There they present the problems of the young people and in turn carry the actions of the vestry to their division. The Rev. Royal K. Tucker is the rector.

* * *

Bishop Oldham Goes to World Conferences

Bishop G. Ashton Oldham, and his wife, will sail from New York June 25 to attend the conferences on life and work and faith and order being held this summer in Great Britain, and several other conferences. The bishop will also fill a number of preaching engagements in Europe.

* * *

Priest Heads Ministers' Association

The Rev. Paul F. Williams, rector of St. Barnabas Church, Stottville, and All Saints', Hudson, N. Y., has been elected president of the Columbia County Ministers' Association. The association, which is interdenominational, is planning a country-wide preaching mission during the coming year.

* * *

Large Bequests to the Church

Mrs. Elbridge C. Cook, for fifty years a communicant of St. Mark's, Minneapolis, Minnesota, in her will

filed in probate on June 4th, left large bequests to the Church. St. Mark's receives \$50,000 toward its endowment, with an additional \$20,000 to be used at the discretion of the rector and vestry and \$50,000 as an endowment for Wells Memorial which is the settlement house of the parish. \$30,000 is left for the residence and offices of Bishop Keeler, and \$35,000 is left to Bishop Keeler to use at his discretion for the missionary work of the diocese. Another \$35,000 is to be used as a capital revolving fund from which the missions of the diocese can make loans

at a low interest rate. In addition to the above bequests, the residue of the estate is divided into three parts as follows: one-third to be added to the \$35,000 trust fund for missionary work in the diocese; one-third to the Church Home for the Aged; and one-third to St. Mary's Hall for girls, Fairbault, Minnesota. St. Barnabas', the Church hospital of the diocese, will receive one-fourth of the annual income from a trust fund of \$250,000, and the National Cathedral, Washington, D. C., received \$10,000. In 1935, Mrs. Cook gave the Church Home for the Aged \$50,000 with



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* * *

Forward Movement Noted in Pacific Province

Extensive progress as a result of the Forward Movement was reported at the recent synod of the province of the Pacific. Each of the component dioceses and missionary districts reported on the work that had been done in conjunction with the Forward Movement in the past year and the plans to follow it up. Bishop Remington of Eastern Oregon, chairman of the provincial committee, summarized the reports for the synod. Other members of the committee are Ellen Gammack, Mrs. Wilson Johnston, Bishop Porter, the Rev. William Cowans, Bishop Mitchell, Ruth Jenkins, the Rev. E. C. Schmeiser, and the Rev. J. P. Moulton.

* * *

W. A. Lawrence at Berkeley Commencement

Bishop W. Appleton Lawrence of Western Massachusetts delivered the address at the 81st annual commencement of the Berkeley Divinity School at New Haven, Conn., June 10. Bishop Budlong of Connecticut presented the diplomas, and Bishop Chauncey B. Brewster, retired, of Connecticut, gave the benediction. "To life overgrown with materialism," said Bishop Lawrence, "the devout priest will emphasize the life of the spirit of God; in a world gripped by mass movements and commonplace conformity he will offer Christ's emphasis upon the individual and his infinite value; to a civilization characterized by complexity and confusedly interacting currents, he will offer the simplicity of Christ; to mankind heavy laden and uncertain he will give the certainty of conviction about Christ as the way, the truth and the life; to a universe saturated with selfishness and self-conceit, he will furnish a living example of utter self-forgetfulness and self-

sacrifice." The degree of bachelor of divinity in course was awarded to Gordon B. Galaty, Philip P. Kierstead, Rev. Aaron Manderbach, and Richard I. S. Parker; the diploma to Camille I. Lodter. Dean William P. Ladd announced that Philip Kierstead would study in the University of London next year on the John Henry Watson Fellowship, and that Canon Cyril E. Hudson, of St. Alban's, England, will lecture during the fall term.

* * *

Commencement Held at St. Mary's Hall

Bishop Frank A. McElwain of Minnesota presented the diploma of St. Mary's Hall, Faribault, Minn., to its 21 graduates, on June 8. The commencement address was delivered by the Rev. Donald G. L. Henning, rector of Christ Church, St. Paul. Bishop Stephen E. Keeler, coadjutor of Minnesota, gave the invocation. On the preceding day the commencement play, "Glee Plays the Game," was given by students of the school.

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The afternoon of June 8 was observed as the day of the Daughters of St. Mary's, and was closed by a picnic supper on the institution grounds.

* * *

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* * *

Missionary Conference to Be Held

A missionary conference is to be held at Adelynrood, South Byfield, Massachusetts, July 16 to 18, under the auspices of the Society of the Companions of the Holy Cross. It is one of three special conferences held annually by the society, the other two being on social justice and church unity. Bishop Mosher of the Philippines and Bishop Remington of Eastern Oregon will lead in the discussions, and Charlotte L. Brown of Boston is chairman. Others taking part will be Marion Humphreys, Mary Batchelder, Kate L. Cotharin, and Mrs. Amy Van Doorn.

* * *

Long Island Woman's Auxiliary Meets

Bishop Stires, Grace Lindley, and the Rev. J. K. Morris of Japan were speakers at the recent spring meeting of the Woman's Auxiliary of Long Island, presided over by Mrs. John B. Pitman, the president. Miss Lindley stressed the responsibility of women at the General Convention and the importance of the United Thank Offering, while Mr. Morris told of the work of the Church in Japan.

* * *

Bishop Manning Upholds Use of Force

For the Christian, there are things worth fighting and dying for, Bishop Manning declared in a sermon in the Chapel of St. Cornelius the Centurion, on Governor's Island, New York, June 13. Bishop Manning spoke in observance of the tercentenary celebration of the historic island in New York harbor, which is used as a military post. The chapel is a part of Trinity Parish. Paying tribute to the officers and men of the United

States army, the bishop said: "Sound religion and sound sense always go together. As Christians we are, and must be, utterly opposed to war. As strongly as the most extreme pacifist, we declare that war is incompatible with the teaching of Christ. We must do everything in our power to prevent and eliminate war and to remove its causes. But we cannot eliminate war simply by passing resolutions against it and by pledges that we will take no part in it any more than we can eliminate crime and disease by such action. And we cannot as Christians accept the principle that nothing in this life is worth fighting for and dying for. In such a world as that in which we are living we cannot take the position that the use of force is never justifiable. As Christians we must face the actual facts of life." Bishop Manning commended the work of the island, and "the service rendered to our great city and our country by the maintenance and the continuance here of this important and historic military post."

* * *

Convention in Sacramento

At the recent convention of the diocese of Sacramento, held at Santa Rosa, the following were elected deputies to General Convention: clerical — A. W. Farlander, Mortimer Chester, E. L. Freeland, E. P. Runnells; lay — Frank H. Denman, Casebolt Dakin, W. E. Finch, Roe M. Barrett. Bishop Porter recently observed the fourth anniversary of his consecra-

tion. Much progress has been made in the diocese during the last four years in number of communicants, clergy, and material fabric.

* * *

Large Annual Detroit Dinner Held

Over 400 people attended the annual dinner of the men's club of St. Matthew's Parish, Detroit, held on June 5. The parish is doing an important work with Negroes, under the leadership of the Rev. E. W. Daniel. The dinner was attended by various clergymen of the diocese, Bishop Page, and John C. Spaulding, the chancellor. Speakers included Robert R. Monton, former president of Tuskegee Institute; Bishop Robert E. Jones of the Methodists, and Mr. Daniel.

* * *

W. N. Guthrie to Retire

The Rev. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie, New York, is planning to retire before September, he has announced. He and the vestry are now considering possible successors to Mr. Guth-

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rie in the rectorship of the historic church. Mr. Guthrie will leave when one is decided upon. The present church was incorporated in 1799, and the ground on which it stands has been used for religious purposes since before 1660, when Petrus Stuyvesant, last of the Dutch colonial governors, built a chapel there on part of his farm. Mr. Guthrie has been rector of St. Mark's since 1911, having previously served churches in California and Ohio. He is 69 years old, and was born in Scotland of American parents.

* * *

Bequests Made to New York Institutions

By the will of R. Bleecker Rathbone, of Harrison, N. Y., bequests were made to numerous Church and charitable institutions in and about New York. St. Luke's Hospital, New York, receives \$50,000. Each of the following receives \$15,000: Christ Church, Rye; St. Mary's Free Hospital for Children, New York; Home for Incurables, New York; St. Luke's Hospital Social Service, New York; St. Luke's Home for Aged Women, New York; Seamen's Church Institute, New York.

* * *

Commencement Held at Hoosac School

The Rev. Alan R. Whittemore, O.H.C., made the address at the 48th annual commencement of Hoosac School, Hoosick, N. Y., on June 12, and the Rev. Robert E. Wood of China gave an address on June 11. Ten boys were presented for graduation by the Rev. J. L. Whitcomb, head of the school.

* * *

Philadelphia Holds Choir Contest

The second annual contest for volunteer choirs of churches in the diocese of Pennsylvania was held June 12 at St. James' Church, Philadelphia. The winning choir was given the bishop's award for the year. Judges were H. Alexander Matthews, organist of the Church of St. Luke and The Epiphany, Philadelphia, Ray Brown, instructor in music at the

General Seminary, New York, and W. Richter, choral director of Reading.

* * *

Conference for Clergy at Orkney Springs

A seminar for clergy is to be held at Shrine Mont, Orkney Springs, Virginia, from July 5th through the 16th. On the faculty are Bishop Wilson of Eau Claire, Bishop Tucker of Virginia, the Rev. Nat Groton who has headed the Blue Mountain

conference for many years, Dr. W. H. Jefferys of Philadelphia, the Rev. Edmund J. Lee of Chatham, Va., and Professor L. M. Hammond of the University of Virginia. Other conferences are being held at Shrine Mont, running through July.

* * *

War Danger in Fight Against Fascism

The movement against war and fascism must not be turned into a campaign for war against fascist

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City
Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
Saturdays: Organ Recital at 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

Grace Church, New York

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

The Heavenly Rest, New York

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

The Incarnation

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

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Holy Communion, Wednesdays, 8 A.M., Thursdays and Holy Days, 12 Noon.

St. Thomas Church

Fifth Avenue and 53rd Street
New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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
Sundays, 8, 9:30, 11 A.M. and 8 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

MEMORIALS MONUMENTS CROSSES

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countries, the Rev. A. J. Muste, recently appointed director of the Labor Temple, New York, writes in an article in *The American Scholar*. The result of such an effort would be both war and fascism. He deplores the idea "that just one more war 'to stop the mad fascist dogs' " is necessary, and advocates a policy of thorough-going resistance to war and war preparations as the best means of stemming the trend to war and fascism.

* * *

Articles On

Convention Topics

Shall we have an Archbishop?

Shall we return to the Quota System?

The Re-organization of 281.

What shall we do with our Seminaries?

Face the Challenge of the Laymen's Inquiry.

The Convention and Unity.

The Convention and the Provinces.

The Convention and the Threat of War.

The Convention and Organized Labor.

These are the subjects of articles to appear in THE WITNESS between now and the meeting of General Convention in October. Among the contributors are Bishop Parsons of California; the Rev. Bradford Young of Brooklyn; the Rev. Stanley C. Hughes of Newport, R. I.; the Rev. Malcolm Taylor of Boston; the Rev. Lindsay Patton of Berkeley, California; the Rev. Richard McEvoy of Iowa City; the Rev. John Gass of

New York and the dean of the Seabury-Western Seminary, Frederick Grant. THE WITNESS is also able to announce at this time that the Convention will be reported by a staff consisting of Bishop Johnson, Bishop Wilson, the Rev. William B. Spofford and Dean John Day. A fifth person, a woman, is to be added to the staff to cover the meeting of the Auxiliary. The Convention numbers will be well illustrated with pictures of Convention events and personalities.

CHURCH LEAGUE CONTINUES ITS MANY ACTIVITIES

(Continued from page 8)

Charles H. Collett was elected chairman of the Philadelphia Chapter of the C.L.I.D. at a recent meeting, with Miss Elizabeth Frazier as secretary-treasurer. An educational program was outlined for the year which will include contact with various labor groups. . . . The Rev. Lawson Willard, member of the national executive committee of the C.L.I.D., is to be the leader at a conference of the social service department of the diocese of Connecticut, meeting this week. . . . An institute on labor was sponsored recently by the Cincinnati chapter of the C.L.I.D., Mr. Stanley

Matthews, chairman. . . . Recent engagements of the executive secretary of the C.L.I.D.: New Hope, Pa., Berkeley Divinity School, Yale Divinity School, meeting of the Y.P.F. of Westchester County, five meetings on Spain speaking on behalf of the North American Committee to Aid Spanish Democracy of which he is chairman and three meetings which he addressed as a member of the national bureau of the American League Against War and Fascism. . . . Announcement is also made by the national office of the League that the program for the General Convention has been completed, with meetings each day at noon from October 7th through the 16th in the Mayfair Theatre in the hall of General Convention. The speakers and chairmen will be announced presently. . . . The executive secretary sailed from New York on June 18 with Sherwood Eddy to visit Germany, Poland, Russia, Sweden, Denmark, England and France with a possible visit to Spain. The purpose of the trip is to study conditions in these countries. Also in the party, which returns to New York the middle of August, are two other members of the C.L.I.D., the Rev. James A. Mitchell, rector at Englewood, N. J., and the Rev. Lester Leake Riley of Douglaston, Long Island.

Ready in July

IN HIS HOLY TEMPLE

Services of Worship for the Church School

By Ruth Irwin Rex

Because it appears impossible to develop a single service for children which will bear weekly repetition, it seems best to use several services in the course of a Church school year, suiting the special emphasis of each to the season of the Church year. In this way the children may learn and appreciate the value of meaningful repetitions without having it degenerate into wearisome monotony.

This book of services of worship for the Church school therefore provides five services for the Primary department and four for the older children. For the latter there is also a section containing a suggested plan for teaching the children during Lent about the services of Morning Prayer and Holy Communion.

For the Primary department the services are: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, A Service for Missions; No. 4, A Service of Thanksgiving for the Church; No. 5, A Service of Thanksgiving for God's World. For the Junior and Senior departments: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, Thy Kingdom Come; No. 4, A Service of Praise.

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The National Conference of Jews and Christians

Newton D. Baker of Cleveland, General Chairman
earnestly invites the attention of
Episcopalian clergy and laity to the

1937 Williamstown Institute of Human Relations

on the Williams College Campus, Williamstown, Mass.,
August 29-September 3, 1937

Theme:

"PUBLIC OPINION IN A DEMOCRACY"

Morning Forums on *The Agencies of Public Opinion*.

MOTION PICTURES: Ralph Rolan of *The March of Time*, Edgar Dabe of Ohio State University, and others.

RADIO: Father Gillis, Alexander Woolcott, Franklin Dunham of N.B.C., and others.

PRESS: Oswald Garrison Villard, Norman Thomas, George Fort Milton of *The Chattanooga News*, Leland Stowe of *The New York Herald-Tribune*, and others.

Round Table section meetings relating the theme of the Institute to (1) the College Campus; (2) Adult Education; (3) The Religious Press; (4) Women's Organizations; (5) Religious Education.

Evening Lectures, Harry A. Garfield, chairman.

George B. Gallup of the National Poll of Public Opinion; Carlton J. H. Hayes of Columbia University; Henry R. Luce of *Time* and *Fortune*; Governor Herbert H. Lehman, Bishop Francis J. McConnell, Roger W. Straus, Industrialist; Ambassador W. E. Dodd of Berlin, and others.

Daily Symposium: "Unifying Influences in a Democracy"

Arthur Krock, Washington correspondent, *New York Times*, chairman; Sir Wilmot Lewis, Washington correspondent, *The London Times*; Frank Kent, *The Baltimore Sun*, and others.

*For Registration Blank, detailed program and other information,
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Note: A local church can appoint a liaison committee to serve with *The National Conference of Jews and Christians*. Your church might then (1) allocate a modest contribution to this work from your benevolent funds; (2) receive materials for your church library and religious education program; (3) cooperate with the work of *The National Conference* in your parish, through your liaison committee.