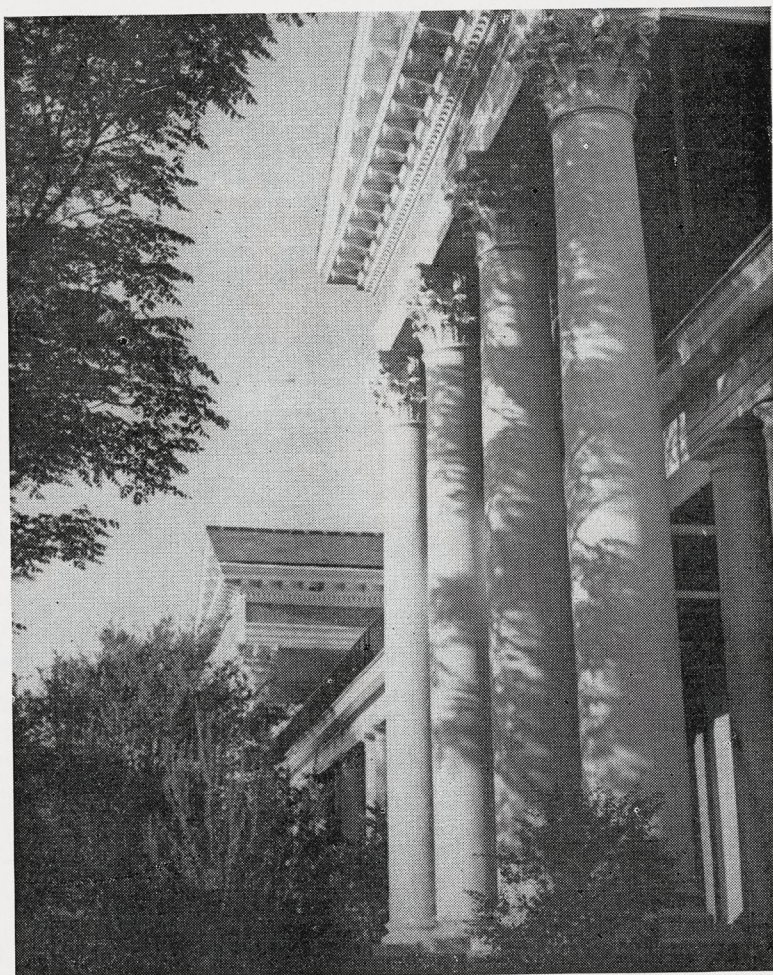


June 29, 1939  
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# THE WITNESS



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**EDITORIAL BY BISHOP JOHNSON**



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## CLERGY NOTES

ASHLEE, JOHN W., retired, died in Detroit on June 14.

CHATER, EDWARD W., was ordained priest by Bishop Stires of Long Island in the cathedral at Garden City on June 5.

COX, ARTHUR HUME, was ordained priest by Bishop Coadjutor Goodwin of Virginia in Grace Church, Brems Bluff, Va., on June 15.

CURRY, ROBERT L., and DONALD W. MAYBERRY were ordained deacons by Bishop Lawrence of Western Massachusetts in Christ Church, Fitchburg, on June 3.

FOREMAN, HARRISON W., JR., was ordained deacon by Bishop Ward of Erie in Trinity Church, Erie, Pa., on June 11.

HARRIS, JOHN U., rector of St. Thomas' Church, Hanover, N. H., will be a member of the staff of Trinity Church, Boston, effective September 15.

HAUSER, JOHN H., GEORGE H. MacMURRAY, WILLIAM L. NIEMAN, JR., and KENNETH M. SOWERS, were ordained deacons by Bishop Stires of Long Island in the cathedral at Garden City on June 5.

HAWKINS, JOHN B., and GRANT A. MORRILL, JR., were ordained deacons by Bishop Lawrence of Western Massachusetts in All Saints Church, Worcester, on June 18.

HAYNESWORTH, W. R., was ordained priest by Bishop Thomas of South Carolina in St. Mark's Church, Pinewood, S. C., on June 15.

(Continued on page 13)

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GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
WILLIAM P. LADD  
GEORGE I. HILLER  
CLIFFORD L. STANLEY  
ALBERT T. MOLLEGEN

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## HILARITY

*By*  
BISHOP JOHNSON

THE Puritans were strong characters but were not noted for merriment. To them solemnity was identified with piety, and consequently healthy people do not like to be called pious. It denotes somehow a morbid outlook on life and the expectation of a joyless heaven. Whereas laughter is God's gift to children, and humor is the sauce of life. Give me the companion that does not take himself so seriously that he is gloomy unless others acknowledge his importance and pay tribute to his position. For a preacher ought to be a loveable person and no one is loveable who is solemn over his status in life.

If preachers have some unpleasant message to proclaim let them do it without heat. Audiences as a rule are good natured and they are like the Virginian who said to his adversary, "When you say that, smile!" Learn to take everybody seriously excepting yourself, for if you are honest you know yourself too well to take yourself seriously. I often wonder how Hitler can look into a mirror without winking at himself.

There is no place where good humor is so agreeable as in debate. The man is to be dreaded who is so cocksure of his infallibility that he scorns anyone who disagrees with him. I have known men who can play golf amiably, but in argument they are poor sportsmen, and impatient at any opposition. Give me a smiling adversary and debate is more fun than golf, but deliver me from an opponent who threatens you with dire consequences if you do not agree with him.

As a matter of fact one never yet imbibed a new idea from those who agree with him. Of course one should be solemn at funerals and at divine worship but not so solemn at the latter as

to repress a smile when it is human to do so. We talk about merry Christmas and happy Easter because joyousness is the very essence of our religion. Yet the Puritans shipped a jolly squire back to England because he dared to keep Christmas joyously. Too bad that they enjoyed ill health and looked upon religion as merely the negative of vice. I think that is why the Master preferred publicans and sinners to scribes and pharisees. He preferred those who confessed their unimportance to those who felt their oats.

HE WAS a man of sorrows but He was not one to throw an atmosphere of gloom over a wedding feast when the wine gave out. Some of His disciples would have taken the occasion to preach a sermon against the use of it. He did not scold Martha. One doesn't say "Martha! Martha!" as an introduction to a reproof. He was merely smiling at her for her impatience. Our Lord was too courteous to scold His hostess, and yet I have heard clergy imply that He was angry with her. She brought the retort on herself as one always should when confessing their sister's sins.

One of the greatest impediments to the reunion of Protestants is that they are critical of all who disagree with them. It is the besetting sin of religious people to be censorious of others. How often it has happened that a good laugh has banished every malice and all uncharitableness. Of course there are many kinds of laughter as there are many kinds of everything else. There is frivolous laughter and ribald laughter and scornful laughter, but the misuse of a thing does not prevent the proper use of that thing.

There is no better solvent of censorious attitudes than good humored laughter whenever and



wherever it occurs. When a person is peeved because his opponent makes a good humored sally, he needs to look at himself in the mirror and take stock of his unimportance. How often I have felt like playing the photographer and telling an audience to look pleasant instead of mournful.

It would be so much easier to be friendly with them if people would look good-humored, and it certainly would be heavenly if differences could be discussed with hilarity.

## Talking It Over

By

WILLIAM B. SPOFFORD

I RECENTLY spent a long week-end in New Hampshire lying in the sun and reading Carleton Beals' *American Earth*, (Lippincott: \$3) which he sub-titles *The Biography of a Nation*. I have yet to find it in any best-seller list but it ought to be, and I have a hunch will be before long. There are three books that people would do well to read these days; this one by Beals; *The Grapes of Wrath* by John Steinbeck which is now at the top of the list among the best sellers, and *Days of Our Years* by Pierre van Passen. The latter deals with Europe and Asia chiefly but the world is so closely bound these days that you are made to realize that the same forces at work across the oceans are also with us. *The Grapes of Wrath* is a novel dealing with the migratory workers and sharecroppers and is a long tract for these times if there ever was one. Steinbeck's theme is ably supported, in a most alarming way, by this exciting account of America by Beals. He opens with an account of California, best summed-up with a quotation: "Mayor Hague of Jersey City, who among others has inherited those righteous wings of false patriotism to waft his crass stupidity, is a pink ribbon cherub compared to the tough but panicky boosters of California. In fact Jersey City thugery and suppression is still today such a commonplace in California that it rarely excites much comment."

THE most alarming chapters in Beals' book are those setting forth what is happening to the land which feeds America. He relates how one night he came from a movie in New Orleans to find the air filled with a yellow haze. Street lights were blurred; parked cars had turned rusty and under foot there was a carpet of fine red soil. He was treading on a golden carpet—the rich top soil blown hundreds of miles from

the great farms of Oklahoma, Colorado, Kansas and the Dakotas. Because we have not taken care of our land the American bread basket is now the American dust-bowl, with over fifty millions of acres having lost all top soil, "rendering it unsuited for further tillage, probably lost forever." This is an acreage more than six times the arable land of England and Wales; more than the arable land of Germany or France and nearly as much as the arable land of Canada. In addition there is another one hundred and five million acres which has lost so much of its top soil that it is now submarginal land, inappropriate for farming, while there is over five hundred million acres which has already lost from one-fourth to three-fourths of its top soil and can be saved only with drastic action. And if smug Easterners consider this no problem of theirs they will be startled out of their indifference by the figures Beals presents on what is happening to the land in eastern states. As I drove back home, through the rich farm lands of western Massachusetts, distant hills were nearly hidden from view on a clear sunny day by the dust storms that filled the air with the golden soil of destitute farmers.

THERE is much in this great book about the treatment our ancestors gave the Indians; of why we fought the Revolutionary War, which will make my mother, who is never without her chief ornament, a D.A.R. spinning-wheel, angry for days; much too about our religion, represented as an escape from harsh realities. "Men argue most," writes Beals, "over things they know nothing about. They therefore make a pride of their ignorance, a fetish of illiteracy, a cocksureness in proportion to mental inadequacy." But the real theme of the book is Land, summed up adequately with supporting facts, as follows: "Millions of lives are today being stunted, distorted, destroyed in America, more than all the airplanes of Mussolini ever blasted to death in the invasion of Ethiopia, more than all the Jews persecuted in Germany. The spirit of Hitler, cloaked in the greed for profits based on improper exploitation of human beings, rules vast areas of our country, pressing millions into economic slavery, into silence, into routine despairing existence. But it is easier to shout at wrongs across the sea and build a great fleet than to destroy Hitlerism at home, to give economic and political freedom, to guarantee civil liberties to all our people, Black and White. Where is the noble fatherland of our migrants, of the folk toiling so fruitlessly on submarginal lands, of tenants and sharecroppers? Have they any reason



to be worried about Naziism in far-off Germany? They cannot eat political democracy even if they had it. They are tinder for demagogues. They are tinder for the destruction of political democracy and the economic liberties still possessed by the rest of us. If we wish to maintain a free country, before all else we must learn how to use our American earth wisely with the greatest possible benefits to all, with the purpose of creating a decent and happy existence for those who till the soil. In the American way of life, no industry which does not do that can long be allowed to continue under abusive mismanagement." To which I would reply: Yes, they have reason to be worried about Naziism in far-off Germany, and political democracy is important even if you cannot eat it. A back-hand justification of Mussolini and Hitler should not be put over merely by pointing out that we also have injustice and oppression in America. Someday the capable Mr. Beals ought to drop into a back pew of a Sunday and repeat: "We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us. But Thou O Lord . . ." Not either or, but both.

## Prayer Book Inter-Leaves

### QUESTION BOX

Q. Why do you object to using the sentence "All things come of thee" at the Eucharist?

A. Because the Prayer for the Church provides for offering the alms. To say this sentence beforehand is to deprive the prescribed offering of all significance and make it one of those "vain repetitions" which Our Lord condemned.

Q. Did your reflections on crucifers evoke any protest?

A. One came from New York written on a postcard, unsigned but in a feminine hand, as follows: "I am ashamed for my Church and her clergy that any priest could write such smarty smarty trash as your article on Crucifers in THE WITNESS of April 20. Suppose you think it *very* clever." But a Boston lady who belongs to the altar guild of a well-known church wrote: "I love your article. . . . A crucifer at a church near here takes flying leaps and finds it hard to keep his balance. It always makes people laugh." And a distinguished Massachusetts presbyter: "I should much like to know where the corybantic crucifer originated. A young clergyman friend

has suggested Gilbert and Sullivan. Perhaps you can find out. This bit of ceremonial is most offensive to me, and there are several others which I find very annoying. One is the habit of the minister who reads the Gospel, after he has announced his purpose, of turning his back to the people when the Gloria Tibi is sung. Another is whirling about in the pulpit at the invocation and ascription at sermon time. I might add others, but I spare you."

Q. Referring to your comment on Whitsunday, is it not true that the *Epiclesis* (*invocation*) theory is rapidly going out of fashion?

A. There are many *Epiclesis* theories. I was not concerned with theory but with fact. The fact is that the primitive Eucharist not only recognized God the creator and Christ the redeemer but gave the fullest recognition to the life-giving Spirit who makes the divine creation and redemption a reality to the worshipper. The medieval Church lost this idea, hence the absence of the Holy Spirit from the Roman Mass and the English Communion service. We are fortunate in having not only the Sarum prayer "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit," but the invocation of the Holy Spirit in our prayer of consecration.

Q. Are you not mistaken in saying Bishop White is commemorated in the American Missal?

A. Yes. I apologize. I should have verified my reference. But I had no copy of the book at hand.

Q. Funerals frequently bring out the worst traits in human nature. Will you not say something in your column about keeping the casket open during the service?

A. In answer I cannot do better than to quote some further sentences from the letter of this correspondent. "Ten years ago most undertakers wanted the casket kept open because it advertized the rapidly developing science of embalming. But now embalming is so universal that the difference between one undertaker's ability to embalm and another's is usually not so marked, and the amount of time consumed by the farewell parade, etc., is such a nuisance that all the leading undertakers in this city gladly cooperate with me in urging the closed casket. I have arranged with them that whichever of us reaches the family first after the death should strongly suggest this, and I believe that in all but one case we have been successful. But the moment you get out into the country or even to the smaller cities you find the family usually wishes to leave the casket open, and the ceremony of the closing when the



relatives kiss the corpse and dissolve in tears completely destroys the effectiveness of the service as a means of bringing strength and comfort to the bereaved."

*Note.* Wedding customs and ceremonies might also be improved. Will readers send suggestions?

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

## Let's Know

By

BISHOP WILSON

### CHILDHOOD

NOTHING is told us in the Scriptures about our Lord's boyhood. The period between the Nativity and His visit to the Temple when "He sat in the midst of the doctors" is a complete blank. Sometimes we wonder what were the circumstances under which He grew up.

Among the Jews of that time a child was under the care of his mother up to five years of age. At that point he passed to the jurisdiction of his father. Of course it was not an exact or arbitrary division of duties. Jewish women were not segregated in a harem or zenana like Mohammedan women of later times. They had a great deal of freedom. But broadly speaking a boy passed from infancy to childhood at five years of age and became the father's responsibility until he reached the age of twelve when he became a youth and assumed his place in the religious community as a "son of the Law." Quite a ceremony developed at this point of emergence into adolescence but it is not known how much of it was in common use at the beginning of the Christian era. There were, however, certain general characteristics of the life of a Jewish child during the seven years from five to twelve.

1—Education. There was a kind of elementary school wherever there was a synagogue. Reading was taught, using the Old Testament scriptures as a text-book. There was also instruction in writing. It is not unlikely that the boys learned some Greek. They certainly learned Hebrew as well as the Aramaic which was their everyday language. They were carefully instructed in the history of their faith and in the complicated religious practices of their day. All of this was supplemented by additional training at home which was almost as much of a school as the Synagogue.

2—Play. In some of the larger centers where

Greek influence was strong there were amphitheatres where Greek and Roman contests were held. In such places the children undoubtedly imitated their elders in their games. Really devout Jews foreswore these contests as indecent and irreligious and they were not known in the smaller villages. Of organized play we have no information. The children evidently did play at "marriage" and "funeral" much as children do today. Our Lord once said His hearers were like petulant children who complained "we have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented." Also they probably played at archery and with sling-shots.

3—Work. Every Jewish boy was taught some kind of occupation. Doubtless this began at an early age. We know that St. Paul learned the trade of tent-making. His father appears to have been a wealthy person but St. Paul was probably disinherited when he became a Christian. He turned to his trade to supply himself a living. Similarly our Lord learned to be a carpenter, making yokes, furniture and sundry articles in His own home shop. Idleness was never encouraged among the Jews.

Little as we know about our Lord's boyhood, we may believe that it fitted naturally into this general picture. The visit to the Temple at twelve years of age marked the turn from childhood to youth. Henceforth He "increased in wisdom and stature, and in favour with God and man."

## Regularity

By

OSCAR GREEN

*Rector at Palo Alto, California*

A CERTAIN young Sunday School teacher was very good with his boys; but he refused to be regular in attendance and finally his rector had to remonstrate with him. He resigned and this is the letter his rector wrote him.

Dear Jimmie:

Thank you for your note. Of course, the only basis on which we can have a successful school is for the teachers to take their work seriously. If you refuse to take the work seriously, the only thing left is for you to resign. If you will leave your teacher's manual at the rectory with a note as to what point you have reached in the course, I shall see what I can do to find someone to take your place.

I feel sure that you did not deliberately plan to



injure me; but on the other hand you refused to see what inconvenience you might cause, and how you might disrupt the program of our school. I wonder if it would do any good to try to explain this to you. You see what we are trying to do is to show our boys and girls how important religion is. We want them to love Christ and to serve Him at all costs. It does no good to say such things to them, unless by our actions we reveal that we believe them. So—

There is tremendous detail about an Easter service. We needed your help. Your boys looked forward to seeing you (one of them was almost in tears when you did not appear); but you went off to the fair. And it was Easter Day.

Two weeks later you went on a fishing trip. Your lesson was not taught, and Dave had to ruin his lesson by taking care of your class. This was not fair to your boys, and certainly it was not fair to him and his class.

Now you miss the teachers' meeting. This is the place to get the points straightened out for your boys who are trying for the silver medals and for the Asilomar trip. You say that you want one of your boys to win the trip. Then you take your attendance book home, after I had expressly requested that the teachers be careful to leave them with the secretary. The secretary has to telephone you two or three times, and waste his energy when he is very busy. His report is late. At the meeting we want to discuss the picnic, the closing of the school, the attendance problem, and how we can encourage others to work for the silver medals. We have only six more weeks. You are off playing bridge, or doing something else equally useful.

I have the problem of securing a teacher to take your place. He will not understand the course. Your boys will wonder what has happened to you. It will take three of the six weeks to get the class settled again.

If your boys knew the situation fully, they should have to conclude that you considered your pleasure much more important than you considered them or Christ. By your conduct, you are saying to them, "Whenever you can go on a party, forget the church. That is what I do. When you give your word, it does not make any difference whether you keep it or not. And remember: if you are charming enough, you can 'get by' with anything. Friends are pleasant to have around, but never permit them 'to cramp your style.'" Personally I do not believe that this is the gospel; and it is the gospel we are committed to teach.

You are wrong: nothing that I write is written

in anger. But I am tremendously disappointed. I believe my analysis of the situation is purely objective. As I see it, you simply do not believe that teaching a class of boys is a job worth doing. You do not have the power to deny yourself any pleasure in order to serve your fellows (small boys who are fond of you), or an ideal (the religion of Jesus Christ). This is the same kind of thing you get when a man takes his money and spends it on liquor when his family needs the necessities of life. Mind you I am not suggesting that you would be guilty of that particular offense. Drunkenness is probably not your weakness. But yours is of the same order of conduct. Pleasure takes the precedence of social responsibility. Your devotion to Christ takes the form of saying pretty things about Him.

My hope is that you can see my point. And be assured of this: if ever I can be of any service to you, I shall be only too happy to do anything that I can.

## *Paper Canes*

OVER at the Big House, some of the inmates are expert at making paper canes. These are constructed from thousands of circular pieces of paper, strung on a steel rod, glued together and pressed down until a solid cylinder is formed. Smoothed, stained and varnished and with metal fittings added, the canes look like fine wood and have the appearance of being expensive.

One day a nationally prominent citizen received one of the canes by mail, with a touching note explaining that it was the work of a poor prisoner who had heard of his many philanthropies. "Wishing to show his appreciation of the gentleman's goodness, he had labored many hours in the solitude of his cell to complete the cane, which he hoped that the Nationally Prominent Citizen would accept as a tribute from a humble admirer." The note and the cane, which was worth just about two dollars, netted a letter of thanks and a check for twenty dollars and the cane manufacturing business experienced a sudden boom.

If the Prison authorities had not promptly stopped the little racket, every prominent man in the country would have been sporting a paper cane.

We dedicate our lives to the Master and protest that we do so because we love Him. If we secretly hope to be relieved of all the suffering and anxieties of life, in return, we are giving "Paper Canes."—THE CHURCHMOUSE.



## ELMORE McKEE IS AUTHOR OF BOOK ON RELIGION'S USE

WHAT USE IS RELIGION?, by Elmore McN. McKee. New York: Scribners, \$2. "I should demand of my parish church that it give me a comradeship at high levels of life," writes Mr. McKee, rector of St. George's Church, New York, in partial answer to the question "What kind of a church do we want?" This is one of the questions which he poses in this recent volume.

This is not a volume of sermons but is a book in which Mr. McKee endeavors to deal with some of the questions which are uppermost in the minds of those who are skeptical of the value of religion and the Church. He deals with such questions as "Is religion a weakness?", "Does morality matter?", "Is the soul real?", "Does Jesus Save?", "Is the cross relevant?" and "Is Christianity practicable?" The belief of this reviewer is that one of the most impressive chapters is the first one, in which the author deals with the title question of the book, "What use is religion?" Mr. McKee treats religion as the only real power which puts the depth of meaning in life that will dispel futility; as the only power which will transcend human relations and lift men from isolation to genuine fellowship; thirdly, as that force which enables man "to stand upon his two feet" and to work for what he believes to be right.

The chapters which are bound to create interest at the present time are those in which he endeavors to answer the questions, "Is the Church relevant?" and "What kind of a Church do we want?" The author believes that the Church in the past has been relevant because it had three characteristics. It was missionary, it had a purpose, and it had a constant reference beyond itself. The modern Church is constantly in danger of becoming so much a part of the secular life which surrounds it that a man from Mars looking at it would not realize that it is, in St. Paul's phrase, "a colony of Heaven." Therefore, McKee feels that it is up to the members of the Church and not simply the minister, to demand the Church afford comradeship at higher levels of life, with the widest possible horizons. It must "refuse to allow man's horizons to be restricted to the national pattern." The author further believes that there has been too much emphasis in recent years upon mass movements in the Church and in endeavoring to deal with crowds through large evangelistic meetings and church serv-

### Front Page Churchman



The Episcopal Church cannot boast many labor leaders, but one who has been an exponent of a closer relationship between organized labor and the Church is Mr. Clarence Eugene Swick. He is the general-secretary of the Painters, Decorators and Paperhangers Union, a position he has held for eleven years after serving his union in other capacities. He served several parishes as a vestryman in the diocese of Tennessee, and is now a vestryman of St. John's, Lafayette, Indiana, where the national offices of his union are located.

ices. He argues that it is essential for the Church to work through small groups of responsible individuals, so that religion is brought to bear upon the daily concerns of a man's life, and not left in the more material realm of pulpit oratory.

The frank and straightforward way in which McKee deals with these problems, plus the obvious fact that what he writes is the result of his own experience, should have considerable weight for those who are on the fringe of the Church's life, questioning and wondering whether they can throw their lot in with those who are striving to follow Jesus Christ as their Lord and Master. G. M. D.

BIOLOGY AND CHRISTIAN BELIEF, by W. Osborne Greenwood, New York: Macmillan, \$1.75. Huxley's grandson, writing the biology part of "The Science of Life" for H. G. Wells, tells how Professor Weissman for many years patiently hacked off the tails of successive generations of baby mice. Maybe with a carving knife. Anyway he constantly inbred (Continued on page 13)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Progress in negotiations between the Presbyterian and Episcopal unity commissions was reported by Bishop Parsons of California, chairman of the Joint Commission on Approaches to Unity, in a statement to the Presiding Bishop's advisory commission on ecclesiastical relations, which met in New York on June 19. Bishop Parsons stated that the joint commission met in New York and spent a day in discussing fully the criticisms and constructive suggestions which had been received as a result of the proposals looking toward organic unity with the Presbyterians. The large measure of agreement which was reached encouraged the commission to revise the proposed concordat in a way which would make effective this agreement, with the hope that the revisions would be equally acceptable to the committee representing the Presbyterian department on Church cooperation and union.

At a conference in Princeton, N. J., the following day, this proved to be the case, Bishop Parsons said "In some instances the Presbyterians had anticipated through their own experience the difficulties with which the Episcopalians had been dealing, and in every instance they met them with sympathetic understanding and willingness to cooperate fully. As a result, the proposed concordat has been clarified and strengthened, and made acceptable to many in both Churches who, although in accord with its essential purpose, were doubtful or in disagreement about certain features of the plan as originally proposed.

"Specifically," Bishop Parsons explained, "the scope of the proposed concordat has now been widened to include the provision of chaplains representative of both Churches in the army and navy, in colleges, in hospitals and similar institutions, and of teachers in theological schools where members of both Churches are students; and it is suggested that it may be made even broader after appropriate ecclesiastical action.

"Each Church now definitely recognizes the ministry of the other as 'a real ministry of the word and sacraments within its own sphere,' a phrase used in a statement by bishops of the Church of England. For the first time the principle upon which the proposed Concordat is based has been expressed explicitly. Recognizing that 'in a divided Church no ministry possesses such universal recognition of its validity as is es-



sential for organic unity,' it is proposed that provision shall be made for 'a mutual extension of ordination.' It is explained that this provision shall not be regarded as a reordination but as a recognition of an ordination valid in the body conferring it and adding thereto a supplemental ordination as required for a ministry in the other Church.

"Finally," Bishop Parsons said, "provision has now been made to make sure that in all ministrations to members of the other Church, the ministers serving under this agreement shall observe faithfully the discipline of that Church in all relevant matters; and the solemnization of matrimony, and the achievement by baptized persons of communicant status (in the case of Presbyterians by profession of faith; in the case of Episcopalians by preparation and presentation for Confirmation) are specifically included."

\* \* \*

#### Girls' Friendly in National Council

Leading off with an address by Dr. William A. Eddy, president of Hobart and William Smith Colleges, Geneva, N. Y., on June 23, the 41st national council of the Girls' Friendly Society in Providence began an 8-day session on a program dealing with "Democracy and Freedom" and "Our Responsibility as World Christians." Each of these subjects was thoroughly covered in discussion groups. In his address on "Democracy and Freedom" Dr. Eddy pointed out that American ideals of freedom are still to be realized in political and economic life. He held that constitutional life is still on trial here, while in other parts of the world it is either defeated or in retreat. He declared that there is a fallacy in the idea of absolute majority rule, holding that minorities must always be given protection of their rights and privileges. "Every progressive platform of a majority began as a minority movement," he said. "How then can we suppress the 'heresy' of today which may prove to be our gospel tomorrow?" Dr. Eddy warned against impatience at the slow process of democratic government. Such impatience forms a greater menace than a "bearded communist or shrieking Hitler," Dr. Eddy said, asserting that the "orator who warns us against these unpleasant dictators knocks down merely his own man of straw." He denounced all forms of idolatry and attempts to confine the Kingdom of God to some particular area. "The worship of local, tribal gods is idolatry, even when the tribe covers a continent," he said. "No man hath seen God at any time for the obvious reason that the material and cultural

#### Off-Moment Department



Genial companions and good food produced this off-moment for the Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, and Mr. Spencer Miller Jr., consultant on industrial relations of the National Council. It was taken at the banquet held last month as a part of the convention of the diocese of Harrisburg.

objects we see with the naked eye are never God."

Declaring that Christians must disentangle the absolute and timeless claims of the Gospel from the temporary and temporal claims of the state, Dr. Eddy pointed to patriotism as the highest secular bond, "but the only commonwealth that endures forever is the Kingdom of God." "To make this clear to our misguided patrioteers," he continued, "we must emphasize every international bond."

Other leaders at the council included Bishop Oldham of Albany, Bishop Perry of Rhode Island, Suffragan Bishop Bennett of Rhode Island, Robert Neumann, a refugee student from Germany, Mrs. Guy Emery Shipler, and Helen C. C. Brent, national president of the society.

\* \* \*

#### German University Revokes Barth Degree

Because the Rev. Karl Barth, the eminent continental theologian, "has conducted himself in a manner that made him unworthy of wearing a German academic honor," according to the Nazi-dominated University of Munster, that institution has revoked the honorary degree of doctor of theology which it had previously conferred upon Barth. At the time

Hitler came to power Barth was a member of the faculty of the University of Bonn. He was removed from the faculty there after clashes with the university authorities over freedom of academic discussions, and after his refusal to take an unconditional oath to support Hitler. He has since been teaching in Switzerland.

\* \* \*

#### Pennsylvania Starts Canvass Organization

A dinner meeting at which half the parishes and missions of the diocese of Pennsylvania were represented was held in Philadelphia on June 21. With it began the organization of the every member canvass under the reorganized field department headed by Thomas S. Gates, president of the University of Pennsylvania. Blackwell Newhall, president of the promotion committee, presided, and John W. Wood and Lewis B. Franklin, both of the National Council, spoke.

\* \* \*

#### Large Conference in Pennsylvania

A conference under the Pennsylvania religious education department is being held at Ursinus College, Collegeville, from June 25 to 30, with Bishop Taitt of Pennsylvania presiding. The courses are designed to prepare those taking them for the advanced conference of the province of Washington at Sweet Briar, Va., July 3 to 14. Among those giving courses are the Rev. William M. Sharp, Katherine A. Grammer, the Rev. Nathaniel B. Groton, Elizabeth P. Frazier, Mrs. Thomas L. Harris, the Rev. Frederick P. Houghton, and Dorothy Scott. The secretary of the CLID is to speak at a mass meeting the evening of July 7.

\* \* \*

#### New Church Dedicated

After being moved to a larger site, rebuilt, and having new pews and lighting installed, St. Paul's Church, Highcliffe Terrace, St. Joseph, Mich., was dedicated on June 11. Bishop Whittemore of Western Michigan spoke at the ceremonies, and expressed gratitude for the cooperation of the Methodist church for the use of their building by St. Paul's during the reconstruction of the church.

\* \* \*

#### Organist Honored At Dinner

"Deep interpretation and religious fervor" are indispensable factors in effective church music, T. Tertius Noble, composer and for 26 years organist and choirmaster at St. Thomas Church, New York, said at a parish dinner given in his honor



at St. Mark's Church, Grand Rapids, Mich., on June 13. "It is not enough to sing and play the notes," he said. "What use are the fingers and voice unless there is a mind and a heart to guide them?" Mr. Noble was the guest of Paul Callaway, organist of St. Mark's Church, and a former pupil and associate organist of Mr. Noble.

\* \* \*

#### New York Education Secretary Resigns

Louise E. Rich, since 1926 director of religious education in the diocese of New York, has resigned her position, effective September 1. Miss Rich established and continued the summer educational and religious conferences in the diocese. The board of religious education of the diocese has adopted a resolution expressing regret at Miss Rich's resignation, and attributing the success of the diocesan work in religious education to her constructive efforts.

\* \* \*

#### Critical Attitude at Social Work Conference

Dissatisfaction with things as they are, criticism of the Church's ability to change conditions and of indifference among Church people toward social problems, as well as a determination that the Church shall lead the way to the establishment of the Kingdom of God on earth, were expressed at the Episcopal Social Work Conference which met at Buffalo June 16 and 17. It preceded the National Conference of Social Work, whose sessions continued through the following week. At the conference dinner Spencer Miller, National Council industrial consultant, criticized the Church's position in regard to the inclusion of lay workers within the benefits of the Federal social security system. He charged the Episcopal Church with responsibility for

#### E. O. W.

AS STATED in the masthead on page three, THE WITNESS appears Every Other Week during the months of July and August. The next number will therefore be the issue of July 13th. With the first issue of September we are to present a notable series of articles by a leader of the Church of England. Like all editors of religious journals we worry a bit through the summer about circulation. Bundle orders fall off and subscribers are apt to neglect the renewal notices sent to them. Life would be a lot easier if genial rectors would now send a humble postal card instructing us to start a bundle to them, come September. Also if subscribers who have not renewed can spare the two dollars from their fishing trip it would go a long way in helping us meet the printer's demands.

the continued exclusion of these workers, and said that reliance on voluntary action would not lead to coverage of these employees. Mr. Miller also urged broad consideration of health insurance, socialized medicine, and the plight of refugees. The Rev. Elmore McN. McKee, in his address to the convention, pointed to the need for better housing, and emphasized the destructive effects of present conditions in housing, of ur-

ban schemes of living, and of frustration of youth in its ambition to establish a home and family. In discussing the Church's position on marriage and divorce Mr. McKee asserted that "there are still many open questions; questions whether the dogmatic statement of the Church is in accord with the Mind of Christ; whether there is a Christian right to a second chance, when a mistake in marriage has been made, largely through man-made conditions which prevented proper courtship, proper preparation for marriage, and proper living conditions after marriage."

Declaring that "concern for family welfare must be more than a case-work procedure," the Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, asserted that "it will have to become a part of the movement for social justice as well as of social adjustment. Only by such basic social attack can American families avoid being transformed into helpless 'breeding' institutions as they have in fascist countries." He emphasized that it is the business of the Church to "cooperate with movements for economic democracy and create a stable material security for the masses of the people."

At the national conference Owen R. Lovejoy, a past president of the conference and associate director of the American Youth Commission,

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### What Type of Reading Do You Plan To Do This Summer?

Thoughtful, planning Priests find that it is growing necessary for them to use parts of their summer, and vacation time even, to read for and to plan their ensuing year's work. Are you going to read this summer for Lent, for Good Friday, for the sermon courses of autumn and winter?

Tell us something of what you have in mind, and get our suggestions. We are nothing if not practical, and perhaps we can save you from some of the many mistakes Priests so frequently make in book purchases.

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said that despite a "rising vocalism" on the part of youth there is no need to fear radicalism from that quarter. "It is true," he said, "that youth has ceased to take our mature wisdom without a grin of skepticism (observing the mess in which the mature population of this generation has allowed the world to get involved). It is also true that youth replies to some of our traditional platitudes about the sure-fire effectiveness of diligence, honesty, loyalty and thrift with 'Oh yeah!' and 'So what?', or even by some radical outbursts here and there. Anxious patriots consequently believe they discover radical tendencies among the many youth organizations springing up in all types of communities—in colleges, high schools, churches, labor unions and other local groups." The real danger, however, Mr. Lovejoy held, lies not in the activities of youth but in indifference.

A discussion of the Bill of Rights brought a disagreement between Judge Florence Allen of the Federal Circuit Court of Appeals at Cleveland, who held that "the great tradition of freedom of speech has not been put to work extensively," and George N. Shuster, a contributing editor of *The Commonweal*, a Roman Catholic publication, who declared that "we have upheld a bill of rights over a longer period than has any other nation except Switzerland." Both he and Judge Allen held that the American government was concerned with the general welfare and "not for a ruling class." Against this view Robert Morss Lovett, Government Secretary to the Virgin Islands, maintained that the ruling class attack on freedom and civil rights is appalling. Disagreeing with Shuster's view that "there is not a chance in the world to ally the conscience of this nation to any form of reaction whatsoever," John Brophy, national director of the Congress of Industrial Organizations, declared that "reaction is running wild in this country today."

The Episcopal Conference was organized by the Rev. Almon R. Pepper, National Council secretary for Christian social relations. Devotional services were in charge of Suffragan Bishop Gilbert of New York and Bishop Lawrence of Western Massachusetts.

\* \* \*

#### All Saints' College, Mississippi

Adjoining famous Vicksburg National Military Park in Mississippi, 30 acres of ground provide an unusual setting for All Saints' Episcopal College, a small Church school for girls owned and operated by the diocese of Mississippi. It was founded

in 1908 by Bishop Theodore D. Bratton, bishop of Mississippi from 1903 to 1938. The present bishop, Bishop William Mercer Green, was the first dean of All Saints'. The main building is named for his grandfather. The

school specializes in individual attention and thorough class work. For about 70 pupils there are 16 full time teachers, each with accredited training in her field. Teachers and pupils live and eat together in a home-like

## Services in Leading Churches

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

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Tagart Steele, Vicar  
Sundays: Holy Communion: 8 and 9:30. Morning Prayer at 10:40. Holy Communion & Sermon at 11; Evening Service & Sermon at 8 p. m.  
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

### Chapels of the

#### New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome Street; St. Cyrian's—(Colored) 175 West 63rd Street; St. Martin's—(Colored) Church recently burned. Services held at Ephesus Seventh-Day Adventist Church, Lenox Ave. and 123rd St.  
All Sunday Services at 11 A.M.

### 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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.  
Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

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

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

### St. Bartholomew's Church

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

Sunday Services  
8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.  
The Church is open daily for prayer.

### St. James Church, New York

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

8 and 9:30 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon.  
Holy Communion 8 A.M. Wednesday, 12 noon Thursday and Saints' Days.

### 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: 8:30 A.M., Holy Communion.  
Noonday Service: 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

### Trinity Church, New York

Broadway and Wall St.

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

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean  
Sundays: 8, 9:30, 11 A.M. and 5 P.M.  
Weekdays: 8, 12:05.  
Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean  
Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.  
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland  
St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.  
Weekdays: Monday, Wednesday and Saturday, 10 A.M.  
Tuesday, Thursday and Friday, 7 A.M.  
Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector  
Sundays: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

### St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector  
On Northern shore of Long Island, two miles east of Glen Cove.  
Sunday Services: Mid-June to Mid-Sept. 8:00 A.M., Holy Communion  
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atmosphere. The grounds offer abundant opportunity for recreation and athletics. The usual girls' sports, including hockey, are played, and the military park provides facilities for horseback and bicycle riding.

The present enrollment at All Saints' includes girls from 8 states. Among them are members of other Churches, although the school is distinctly Episcopalian. Mary Leslie Newton was dean of the school for 21 years until her retirement in 1937, when she was succeeded by the Rev. William G. Christian as rector. The present academic dean is Lily Brooke Powell.

\* \* \*

#### Commencement At Cambridge School

A commencement sermon by Presiding Bishop Tucker and farewell greetings to the Rev. Norman B. Nash marked the graduation exercises of the Episcopal Theological School at Cambridge, Mass., on June 15. A class of 20 men received degrees. Bishop Ludlow, Suffragan of Newark, presided over the meeting of the alumni, and Bishop Beal of the Panama Canal Zone preached at the alumni service. Following the conferring of degrees Bishop William Lawrence spoke to the new graduates.

\* \* \*

#### Mission Celebrates Anniversary

Trinity Mission, Rocky Hill, New Jersey, under the care of the Rev. John Crocker of Princeton, celebrated its 75th anniversary on June 18. Canon Crocker has been in charge of the mission in connection with his work as student chaplain at Princeton University.

\* \* \*

#### Japanese Student Ordained

Daisuke Kitagawa, graduate of St. Paul's University and the Central Theological School, both in Tokyo, and now completing two years at the General Theological Seminary, New York, was ordained to the diaconate by Presiding Bishop Tucker in the Church Missions House Chapel on June 16. He has been a candidate

of Bishop Nichols of Kyoto, but is now canonically connected with the diocese of Olympia, and is to work at St. Paul's Japanese Mission, Kent, Wash. Mr. Kitagawa is one of three Oriental representatives sent by young Church people in the United States to the Amsterdam conference in July.

\* \* \*

#### Commission Heads Reappointed

Chairmen of the divisions of the Presiding Bishop's Advisory Commission on Ecclesiastical Relations were reappointed when the commission met in New York on June 19. Bishop Tucker established a new division on the Jerusalem and East Mission, with himself as chairman and Bishops Oldham and Perry as members. He appointed Canon Charles T. Bridgeman of the staff of the Anglican bishop in Jerusalem as his official representative there. The commission was informed that the Good Friday offering for Canon Bridgeman's work at least equalled the amount given last year.

\* \* \*

#### Interim Committee for Refugee Aid

An interim committee consisting of Mrs. Kendall Emerson, Mary Van Kleeck, Mrs. Guy Emery Shipper, and the Rev. Almon R. Pepper, all of New York, was appointed at a recent meeting of the Episcopal Committee on German Refugees for the continuation of present activities through the summer. At the meeting Miss Van Kleeck emphasized that the immediate needs were affidavits, employment, community interest, contributions, and intellectual and cultural fellowship for refugees. Mrs. Ship-

per urged the Church to counteract anti-Semitic tendencies.

\* \* \*

#### Rector's Daughter Drowned

Attempting to save the lives of two Girl Scouts in Lake Sylvia, Minnesota, Margaret Deems, 22, daughter of the Rev. Charles P. Deems, rector of St. Mark's Church, Minneapolis, was drowned on June 15. The girls she sought to rescue had been swept beyond their depth, and the attempt was futile. The funeral was held in St. Mark's on June 19, and at the same time a memorial service was held in Trinity Church, San Francisco, where Mr. Deems was formerly rector.

\* \* \*

#### Warning Against Check Cashing

A warning against cashing checks of Noel L. Murray, formerly rector of St. Peter's Church, Portland, Ore., has been given by W. Richardson Blair, 1601 Morris Building, Phila-

#### WHY DIE?

By Columbus Bradford, A.M.

This author reasons: Since the Bible's last word about death, (Rev. 21:4) repeats its first word about death (Gen. 2:17), none should now die.

Says a well known Church editor: "I think 'Why Die?' contains many things which Christians ought to consider, and some which they ought to believe beyond anything they are now asked to believe."

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delphia, Pa., to whom information in regard to Murray's whereabouts should be sent. Similar warnings have been given by Bishop Dagwell of Oregon, who has also requested information. Murray appears to be returning west after having motored across the continent.

\* \* \*

#### New Jersey Bishop At Fair Ceremony

Bishop Gardner of New Jersey attended the ceremonies on New Jersey day at the New York World's Fair, and pronounced the benediction on June 28. The bishop was invited by Governor Moore of New Jersey.

\* \* \*

#### Home Observes St. Barnabas' Day

St. Barnabas' Home, Gibsonia, Pa., observed St. Barnabas' Day with the annual outdoor service. Thirteen hundred people were present, Bishop Mann, with many of the clergy, the choir of Trinity Cathedral and the choral society formed the procession to the outdoor altar. The addresses were given by Bishop Mann and the Rev. Hugh Thompson Kerr of the Shadyside Presbyterian Church. Brother Gouverneur P. Hance, the brother founder, made the usual appeal in his witty way for money to carry on the work of caring for more than 100 destitute men suffering from incurable diseases.

#### ELMORE McKEE IS AUTHOR OF BOOK ON RELIGION'S USE

(Continued from page 8)

this mouse family for fourteen years. But it did not make any difference, the new babies were always born with perfect tails. So Huxley reluctantly quotes: "There is a destiny which shapes our ends, rough-hew them how we will!"

I wish I were reviewing that book, for it is one which every educated Christian should read. The book with which I have to deal has a preface by an authority on spiders. If you can imagine our Lord saying "Why worry about the anterior pituitary gland?", you may like this little book.

R. MORTIMER-MADECK.

SOMEWHERE TO BE HAD, by Raimundo de Ovies. New York: Morehouse-Gorham, \$1.50. This book

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is different and delightfully different. The author, who is Dean of St. Paul's Cathedral in Atlanta, Georgia, is a student not only of religion but also of psychology. He is charming and at times ingenious. In general, it could fairly be said that Dean de Ovies is dealing with life and religion, character and personality, but he doesn't deal with it like a text book on any of those subjects, but rather as an essayist who knows what he is talking about and at the same time wishes to hold his reader's attention until the last word.

G. M. D.

#### CLERGY NOTES

(Continued from page 2)

HILTON, JAMES A., formerly assistant at St. Paul's Church, Lansing, Mich., is curate at St. Matthias' Church, Los Angeles.

HIRST, GEORGE, has resigned as rector of St. James', Lewiston, Mont., to retire, effective September 1.

HODGKIN, W. R. H., formerly archdeacon of California, is rector of the regional parish in Contra Costa County, California, including churches at Brentwood, Martinez, Pittsburg, and Walnut Creek.

KETCHUM, BRADFORD W., formerly in charge of St. Barnabas', Rumford, Maine, is in charge of Southern Mt. Desert Mission, Southwest Harbor, Maine.

SADTLER, H. A. L., rector emeritus of St. Paul's Church, Rahway, N. J., died on June 18.

SECCOMBE, ALFRED B., was ordained deacon by Bishop Tucker of Virginia at the Theological Seminary in Alexandria on June 9.

SPENCER, J. RICHARD, formerly assistant at Christ Church Cathedral, New Orleans, is on the staff of St. Andrew's Mission, Mayaguez, Porto Rico.

STYLES, rector of St. George's Church, Newburgh, N. Y., will be rector of Trinity Church, New Rochelle, N. Y., effective in September.

TYLER, BARRETT P., and GEORGE R. MILLARD, were ordained priests by Bishop Sherrill of Massachusetts in St. John's Chapel, Cambridge, on June 14.

VAN HOUTON, EDWARD H., was ordained priest by Bishop Gardner of New Jersey in the Church of Our Merciful Saviour, Penn's Grove, N. J., on June 18, and is in charge of St. John's, Maple Shade, N. J.

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# CLID

## MONTHLY BULLETIN

JUNE, 1939

### EDITORIAL

WE MAY sum up under four headings the things which Christianity at its best demands of every human being; for both sexes, for young and old, and for people of all races and tongues. Justice stands at the head of the list. Justice, which is the correct meaning of the Bible word "righteousness" and was demanded by the great Hebrew prophets, culminating in John the Baptist, and crowned by Jesus. Every human being has the right, as a human being, to his just reward and to protection against unfair exploitation of his person. No man must be treated as a mere tool for another man's use. No man must be deprived of proper human life and subsistence.

Freedom stands second; freedom from external restraint and freedom of opportunity; the utmost freedom for each individual so far as is consistent with complete freedom for others.

A creatively abundant personal life is the third demand: "I am come that they may have life and have it more abundantly." There are, in every man, woman and child of every race, abundant capacities and qualities, of mind, of sense, of beauty, and of soul, which are but slowly developing as yet. These sleeping powers demand the widest scope for growth.

Finally, Christianity demands of every man an ever-widening fellowship, a true human brotherhood in family, in group, in nation, and then universally among the whole body of nations. Man is a social being and only in society can he reach his true stature. Here then are our demands as far as I, as a Christian, see them. And the achievement of these things was never more possible than it is today . . . *Very Rev. Hewlett Johnson, Dean of Canterbury Cathedral, England.*

### PAMPHLETS

BOOKS are generously reviewed in religious journals whereas pamphlets, many of them vital, are for the most part ignored. We will therefore set forth from time to time in this Bulletin brief mention of pamphlets worthy of your attention. Books, unless by CLID members, will be ignored since they are reviewed elsewhere.

*The ABC of the USA*, essays on democracy, issued by the National League of Women Voters, 726 Jackson Place, Washington, D. C. 10c.

*Inside Germany Reports*, issued by the Friends of German Freedom, 112 East 19th Street, New York. No charge, but it would be well to send a few stamps to cover postage.

*China Information Committee*, P.O. Box 107, Chungking, China, issues frequent news releases that presents information not available in most newspapers. A request will place you on the mailing list.

*Father Coughlin*, His "Facts" and Arguments, a 64-page pamphlet that is exceedingly valuable if you want to know how he is tied up with the fascist forces throughout the world. Issued by the American Jewish Congress, 221 West 57th Street, New York. No price stated but it probably cost a quarter to print. This organization also issued a weekly digest of anti-semitic propaganda. A request will place you on the mailing list.

*America and the Refugees* by Louis Adamic, issued by the Public Affairs Committee, 30 Rockefeller Plaza, New York. 10c.

*What Now America?* by Stephen & Joan Raushenbush, setting forth the various positions in international affairs (complete pacifism, isolation, collective security, cooperation with democracies, etc.). A Social Action pamphlet, 289 Fourth Avenue, New York. 10c. Send for the complete list of their excellent studies, all 10c a copy.

*The Civil Liberties Union* issues leaflets and pamphlets regularly. There have been recent ones on *Hague and Jersey City, Free Speech for Nazis*, and *Eternal Vigilance*. Send for their list to 31 Union Square, West, New York.

*Anti-Labor Activities* by David Saposs and Elizabeth Bliss. L.I.D. pamphlet, 112 East 19th St., New York. 15c.

*Why the C.I.O.?* by Alfred Baker Lewis of the national executive committee of the CLID. Issued by the L.I.D. 10c.

*America's Share in Japan's War Guilt* issued by the Committee for Non-participation in Japanese Aggression, 8 West 40th St., New York. 15c.

*American Youth Tells Its Story*. Excellent material for youth groups issued by the American Youth Congress of which William W. Hinckley, CLID member, is chairman. 55 West 42nd Street, New York. 15c.

*Industrial Conflicts* by Charles C. Webber. The National Council of Methodist Youth, 740 Rush St., Chicago. For discussion groups. 10c.

*Questions Facing Consumers* by Benson Y. Landis, issued by the Eastern Cooperative League, 112 Charlton St., New York. 10c.

*Boycott Goods Made in Japan*. Questions and answers on why and how. Issued by the American League for Peace and Democracy, 268 Fourth Avenue, New York. 5c.

Those interested in securing pamphlets and leaflets setting forth the more technical and legal aspects of labor disputes should send for the list of the International Jurisdictional Association, 100 Fifth Avenue, New York. Also the *Information Service* of the department of research and education of the Federal Council of Churches, 297 Fourth Avenue, presents factual material in its weekly bulletin. \$2 a year.

### ORGANIZATION

THE NEW CONSTITUTION provides that officers and an executive committee shall be elected by postal ballot the year of General Convention, to serve for a term of three years. At the annual meeting this year it was voted that officers and committee should be elected by postal ballot to serve for the balance of 1939, the nominations to be made by chapters. Chapters however have been slow in

**WE PROTEST**  
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responding so that the nominating committee has only now completed its task. The national executive committee has therefore voted, to save expense, to have the present officers and committee serve out the balance of 1939, with a postal ballot going to all dues-paying members in December for the election of those to serve during 1940-42.

## HEADQUARTERS

**S**PEAKING ENGAGEMENTS of the executive secretary during June have included addresses before five Church groups, two labor groups and three peace meetings. This week he is presenting a course at the School of Christian Social Ethics at the Wellesley Conference, and the first week of July is to give addresses at the Sweet Briar and the Gambier Conferences. With other CLID members he picketed a Japanese boat that was loaded with war materials for Japan, the large sign being carried in the march being reproduced elsewhere. He was also present at the meeting of the American Civil Liberties Union held in Hague's Jersey City to celebrate the recent decision of the United States Supreme Court that restored civil rights in that city. The executive secretary has also aided the National Maritime Union now on strike to win collective bargaining rights with several of the larger oil companies.

## COMMITTEES

**B**ISHOP FRANCIS J. McCONNELL, in a letter to the CLID just received, urged continued support on the part of our members and Church people generally for the people of Spain. There are three things we can do: first, aid in every possible way to bring refugees to the United States. Otherwise they will be thrown into Franco's prisons or face his firing squads; two, hundreds of tons of supplies are needed to care for the Spanish refugees now in France; three, protest, particularly to the State Department, against the slaughter of Republicans trapped in Spain. Donations for this work, being carried on by the North American Committee, will be forwarded if sent to the national office of the CLID, so marked.

There are innumerable bills now before Congress which, if passed, would deprive Americans of their civil liberties. Several of these have already passed the House. The American Civil Liberties Union is urging people to write to their Senators and Congressmen to protest against the passage of these bills, and has prepared a bulletin to guide people in taking such action. A postal to the ACLU, 31 Union Square, West, New York City, asking for information about bills before Congress that should be opposed will bring you the desired information.



BISHOP McCONNELL  
*Pleads for Refugees*

## PERSONALS

**T**HE REV. NORMAN NASH, rector of St. Paul's School and a member of the national executive committee of the CLID, preached the sermon to the graduating class of Trinity College, Hartford, on June 18th. . . . The Rev. A. T. Mollegen, professor at the Virginia Seminary, and Mr. William F. Cochran of Baltimore, treasurer of the CLID, represented our organization at the Right to Work Conference held in Washington, June 8-10. Mr. Mollegen addressed the conference on the responsibility of religious people in the present unemployment situation, others speaking on the same subject being Rabbi Edward L. Israel of Baltimore and Dorothy Day, editor of the Catholic Worker. . . . Members of the CLID were among those to sign a statement sent to the President and members of Congress, protesting against the cut of fifty million dollars in the appropriation to the WPA. The statement declared that there are at present eleven million unemployed and that the cut would mean "not only a callous disregard of the suffering and misery of the helpless unemployed workers, but creates in itself a situation which is a menace to our democratic institutions." CLID members to sign the statement were Mrs. Walter Russell Bowie, Mr. William F. Cochran, Dean John W. Day, Bishop Edward L. Parsons, Miss Vida D. Scudder, Miss Helen Phelps Stokes and the executive secretary. . . . The Rev. W. Owings Stone, chairman of the Baltimore Chapter, is issuing a monthly newsletter which goes to all members and friends. The chapter urges special interest on the part of the Church people in the Baltimore relief situation. . . . The Rev. Thomas Harris, CLID member who is

the executive secretary of the American League for Peace and Democracy, has been ill for the past three weeks, confined to a hospital. Reports are that he is better and will soon return to his work. . . . A mass meeting of the CLID was held in connection with the annual conference of the diocese of West Virginia which met at Jadson's Mill, June 11-18. The chairman was the Rev. William Sydnor, rector at Beckley, W. Va., and the speakers were the Rev. Harold B. Sedgwick of Brookline, Mass., Miss Sang Sen Yui of Hankow, China, who is a member of the Morningside Heights, New York, chapter, and Miss Hilda Shaul of the Cincinnati chapter. Bishop Strider attended and spoke briefly.

## FINANCES

**T**HE SUMMER MONTHS are difficult ones for all organizations; donations therefore made now do double duty. Our budget for the year calls for the expenditure of \$8,900, yet less than \$5,000 of this amount has so far been paid or pledged. Members are urgently asked to pay their dues and to make an additional donation if possible. Funds for relief work in China continue to come in slowly. The Emergency Committee is also receiving funds for German refugees and for the Spanish refugees in France. Your gift should be sent to the national office, with its purpose indicated.

## INTERCESSIONS

**S**END US, O God, as Thy messengers, to hearts without a home, to lives without love, to the crowds without a guide. Send us to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the fallen whom none have lifted, to the bereaved whom none have comforted. Kindle Thy flame on the altars of our hearts, that others may be warmed thereby; cause Thy light to shine in our souls, that others may see the way; keep our sympathies and insight ready, our wills keen, our hands quick to help our brothers in their need; for Christ's sake. Amen.

**A**LMIGHTY GOD, we pray Thee for the coming of Thy Kingdom of righteousness and peace. In the midst of a changing social order may faith in Thee and obedience to the teachings of Thy dear Son prevail, to build a new life of love in which the ills of this present time may disappear and the glad day of brotherhood and mutual service may dawn. Strengthen all the agencies of Thy Church which are laboring for the happiness and welfare of all people, that they may find in Thee their salvation and their peace, through Jesus Christ our Lord. Amen.

—Forward, Day by Day,  
Summer, 1939.



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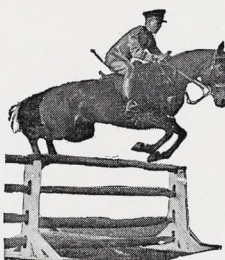
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