

September 28, 1939
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THE WITNESS



DEAN HENRY H. SHIRES
Reports Progress on Seminary Fund

ARTICLE BY NICOLAS BERDYAEV

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CLERGY NOTES

BAKER, HAROLD R., formerly curate at Grace Church, Madison, Wis., is rector of Immanuel Church, Racine, Wis.

BREWSTER, WILLIAM, curate at St. John's Church, Waterbury, Conn., is to be rector of All Saints' Church, Belmont, Mass., October 1.

DANIEL, EVERARD W., rector of St. Matthew's, Detroit, died on September 6, 63 years of age.

HASKEN, FREDERIC J., is deacon at the Church of the Atonement, Chicago, Ill.

HUTCHENS, J. WARREN, formerly assistant at St. Luke's, Evanston, Ill., is vicar of St. Michael's Chapel, St. John's Church, Bridgeport, Conn.

LORENTZEN, FREDERICK L. C., formerly rector of St. James' Church, Winsted, Conn., is rector of Trinity Church, Norwich, Conn.

MCGINNIS, ROBERT H., has resigned as rector of Holy Communion Church, Tacoma, Wash., effective October 1, to retire from the active ministry.

MENARD, VICTOR A., has resigned as vicar (Continued on page 16)

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DISTORTED CHRISTIANITY

By

NICOLAS BERDYAEV

CHRISTIANITY has been monstrously distorted to suit human interests. It has been made to accommodate itself, it has been rendered 'safe' and harmless, the conflicts which it inevitably arouses have been toned down, it has been transformed into a cult for the average man who wants to make a success of life. Social influences have always made themselves felt in the Church; the state always demanded that the Church should serve it, and this has led to the distortion of even the very doctrine of the Church. Economic interests and an imperialistic will-to-power were concealed beneath the struggle on religious and Church questions. A religious phenomenon was at the same time a sociological one, and thus religious sociology can shed light on a great deal that has happened. The relationships which have come to be established between believing Christians and militant atheists are far more complex than is realized by official Christians. Atheists can be better men than those who regard themselves as orthodox Christians; they can be more just, more human, greater lovers of freedom, less materialistic, more prepared for making sacrifices. Chernishevsky was an atheist, but he was not far from being a saint, whereas the average members of the Russian Orthodox Church of that time (*ie.* nineteenth century) stood on a very low level. A man can become an atheist from intellectual conscientiousness, because he is seeking for the truth, because he is unable to reconcile himself with the evil and suffering he sees in the world around him. Atheism may, in fact, represent a dialectical 'moment' in a search for God, a purification of our veneration of God from the elements of idolatry. It is not the one who says 'Lord, Lord,' and does evil, who is full of hatred, revenge and murder, who is a true Christian. Only one who does the works of Christ can be a Christian.

While there is a great deal which is negative and which is open to criticism in Marxism, so that we cannot accept it, at any rate so far as social truth is concerned, there is more on the side of Marxism than on that of the feudally capitalistic Christianity, of which Cardinal Goma and General Franco are worthy representatives. The call of the Gospels to love our enemies is usually interpreted in a sentimental manner and is in fact never accepted seriously. Yet this precept contains the profoundest truth which, if applied, breaks the spell which hatred and revenge lay upon us, and from which it is almost impossible for man to escape. The love of our enemies leads to release—if we love them we refuse to submit to the law of the world, which is a law of hatred and revenge. It is not true that Christ is speaking here only of 'personal' enemies. Such an interpretation has been very useful, no doubt, but it is sheer opportunism. This truth of the Gospel applies also to our religious, national, social, ideological enemies. It is a mere artifice of human cunning to interpret love of one's enemies in such a way as to exclude in reality precisely all those whom we particularly regard as our enemies. Take the case, for instance, of the enemies of the Bolsheviks: they will never admit that the Bolsheviks are for them precisely those enemies which the Gospel insists on their loving. It is generally assumed that Bolsheviks must be murdered, tortured, buried alive, and that this would be a truly Catholic and Orthodox procedure, in fact such hatred would be regarded as sacred. But such an attitude is identical with hatred of the 'class' enemy, preached by Communist morals. Indeed, it is not the same, but rather a thousand times worse, for Communists in their attitude have the excuse (or rather the advantage) of not being Christians. Everything is not permissible to Christians; in fact, there are very many things that are, not only not allowed, but actually pro-

hibited. For a Christian a class-enemy is nevertheless a man.

IT IS wrong to differentiate between social and governmental morals and personal morals, for to do so would imply hypocrisy and covetousness. I do not admit that, for example, General Franco, whose social and governmental morality is disgusting, can possibly be a good Christian personally. I am convinced that the time has come for proclaiming most emphatically that all personal morality is social, and that all social morality is personal. Thus all the cruelty, murder, treachery, duplicity which we observe in politicians, represent nothing more or less than the same vices as seen in every ordinary man. In politicians they are also a criminal offense, in spite of the fact that they are characteristic of the majority of our 'public' men and politicians. These men, who are often described as 'great,' stand not only below the morals proclaimed in the Gospels (we all stand below this level), but even lower than or-

dinary human morals, in fact below any morality which draws a distinction between good and evil.

One can never justify religious persecution, even when those who are persecuted are guilty, for all persecutors are disgusting and ignoble; all oppressors who revel in their might are loathsome. But there can be nothing more debased than the persecutors who regard themselves as Christians. Christians must, first of all, realize their guilt and repent. Instead of this we see Christians who sympathize with General Franco and his cause of Cain, and thereby once more inflict a terrible wound on Christianity. We stand in need not only of personal repentance, which is easily transformed into doubtful rhetoric, but of social repentance, of repenting of our social sins and injustices, a repentance of the churches. Only those who have denounced the social injustice, which gave birth to Communism have a right to struggle spiritually against Communism.

Next week Professor Berdyaev will present a concluding article, "The Hour of Choice."

MESSAGE FOR THESE TIMES

By

BISHOP JOHNSON

WE LIVE in three concentric circles. The innermost is that of our private lives; the next that of our human relations and the outer one that of the natural world. In the natural world there is a certain severity which penalizes us if we refuse to obey its laws. Most of the calamities that injure us are due to man's disregard of the laws that govern nature. Whether we like it or not we suffer for our incompetency.

In our human relations we are confronted with the courts of justice which will imprison us or cause our execution if we refuse to obey the civil law. And in this particular the communistic courts are just as arbitrary and merciless as those which are supposed to be subservient to capitalism. In either case a law has been given which may not be broken with impunity.

As in nature and in law, so in revealed religion. There is a sternness in the Hebrew law and in the Christian Gospel. The cross is even more conspicuous than the crown, and we are to take our cross and follow. If the Gospel is merciful it is also severe.

In all our bewilderment we are in the hands of God. Perhaps if you had been the Creator you would have made a different world, but I doubt if it would have been a better one. The upshot of the matter is that we have to live in this

one and it is so fashioned that the head and the heart must work together.

If we ignore economic laws in order to carry out philanthropic ideas we will be in the position of installing bad wiring, with the result that instead of illumination we will have a conflagration. In a real sense the wiring is as important as the light. The demand that we shall do away with Church and state in order to have light and warmth is to my mind as foolish as to do away with a system in order to have electric power. What the piston is to steam and the wiring is to illumination, so is the organized Church and state to human welfare. The curious thing is that as soon as the revolutionists do away with existing systems they immediately set up other systems which are just as arbitrary as the ones that they replaced.

It was the glory of the Master that He came not to destroy but to fulfill; not to pull down what had been erected but to use it as the base from which a new order emerged.

In our present situation some are demanding an economic system which is heartless in its ignoring of human values while others are asking us to scrap existing institutions for doctrinaire theories. In neither group is there much of love for anybody or anything but their own ideas.

It seems to me that it is a time for the ordinary citizen to hold on to his ideals without losing his head.

The struggle between the privileged and the under-privileged is a good deal like this European war, in which everything is destroyed in order that everybody may be happy. When one visualizes this war one feels that it is a Godless affair and that the only remedy is that men shall love one another in spite of their disagreements or else destroy one another because they refuse to arbitrate and prefer to fight.

The struggle between capital and labor has a similar outlook. It is the effort to impose by force that which can be attained only by mutual consideration. Christ seems to have the only remedy and when men refuse His prescription the world becomes a madhouse.

What is the deduction from this for you and me? Let us try to keep our heads and use our hearts. Let us avoid that partisan attachment which substitutes loyalty to a group for devotion to our Lord, and which is guilty of every sin of which it complains in others.

Let us render unto the state those things which it is competent to administer but render unto God the service that He alone has a right to demand.

In short let us try to live the Christian life in a world that is really hostile to the Gospel which He preached and lived.

Talking It Over

By

WILLIAM B. SPOFFORD

SPEAKING OF WAR and Democracy, I got a lot of both the other day by picking a hard seat in the Yankee Stadium. I have been there just six times this year and on each occasion I have seen my favorite Yankees lose, which would seem to indicate that instead of giving me a pass the superstitious players should contribute to a fund to bribe me to stay away. The game last week was all over by the fourth inning with the Cleveland Indians leading 9-0, and with the superlative Bobbie Feller in the box there was little sense in wearing yourself out pulling for a Yankee rally. So the bleacherites settled down to the more important business of debating the merits of their favorites. I was flanked by two genial Colored brethren, one a hod-carrier when he had worked, and the other a big, handsome fellow who was on a Chicago night run as a Pullman porter. The three of us were rabid Yankees but

we were surrounded by Giant and Dodger fans who always pull against the Yankees, and this was their day. We had to take it and like it. The Yankees were a lousy ball team and were leading the American League only because the League was no good to start with. There wasn't a pitcher on the Yankee staff who could stand up against a team like the Giants—and if you don't believe it look how this Indian team, which is no good, pins the ears back of Red Ruffing who is the best man the Yankees have.

WHEN the going got too tough I used military tactics. I split the forces of the enemy by asking the Giant fans if they noticed how two Giant cast-offs, Fitzsimmons and Ripple, now playing for Brooklyn, has stood the Giants on their petty heads. That made me a smart guy for awhile with the Brooklyn fans who took up my cry and went after their Giant rivals. But it didn't last long—they were having too much fun watching the Yankees take it to miss this rare opportunity to ride the Yankee fans. My trump crack was addressed to a young Jew who sat in front of me—a rabid Giant. "Who is the most valuable player in the National League?" His answer was immediate: "Mel Ott, Giant outfielder." "All right—let me ask you a question— isn't it true that he would have to sit on the bench if he played for the Yankees?" It was a foolish question for it nearly started a riot. That young Jew, well supported by his gang, actually threatened me with violence. "Why guy, youse nuts. You ought to have your head examined. Ott a substitute. Why guy youse nuts. Where do youse get that stuff. What do you know about baseball? What's your job any way—a guy so dumb?" So I let him in on the secret—I told him I was a preacher. "A preacher—imagine that—I've been wondering what was the matter with the churches—Boy, a preacher—do I feel sorry for your congregation—Imagine anyone so dumb—Mel Ott a substitute.—Why guy youse nuts."

ALL OF WHICH has, I think, a good deal to do with this world we are living in. Where else in the world can you find a spot where all distinctions of race, class and economic standing is completely eliminated? Those Colored men, Jews, hod-carriers, might tip their hats to you as a symbol of their respect for your position once outside those bleachers. But while you sit there you are just another fan and you have to take it, even if you are an archbishop or the president of the First National Bank. Democracy has been variously defined, but I would maintain that the bleachers is a symbol of something peculiarly fine

in American Democracy, and I'm out to maintain it against the forces of the world that would rise up against it. Then too I think a seat in the bleachers is an excellent place for many of us who are in preferred positions to take an exercise in humility. Parsons, like many other men, lean rather heavily on their prerogatives so that it doesn't hurt any of us to be whittled down to our real size by having a hod-carrier in a smelly shirt with a black face say, "A preacher is it?—well, guy, youse nuts"—and making us take it.

Let's Know

By

BISHOP WILSON
FAMOUS SHRINES

THORNEY or the Isle of Thorns was the name given to a spot on the north side of the river Thames in London. There a monastery was founded at least as early as the eighth century. It was named Westminster Abbey to distinguish it from the minster of St. Paul's which lay to the east in the old city.

In 1055 Edward the Confessor replaced the old buildings with a new Norman structure dedicated in honor of St. Peter. The choir and transepts were completed before his death and there he was buried. Two centuries later King Henry III went in for a larger and finer building on Gothic lines, the old Norman church vanished, supplanted by the beginnings of the present splendid edifice. The work was done by stages, often with long intervals between the erection of the various parts. The nave was not completed until the year 1517 and the west towers were not added until the eighteenth century. In 1502 King Henry VII began to build the chapel which now bears his name. It is one of the finest examples of Gothic to be found anywhere in the world, especially the delicate fan-vaulting in the ceiling.

This abbey has held a very important place in the life of England. In the Middle Ages the abbots were seated in the House of Lords. In 1840 it was made the cathedral church of a new diocese of Westminster which lasted for only ten years when the diocese was reabsorbed into that of London. But the abbey itself remained as a "Royal peculiar," governed by its Dean and chapter outside the jurisdiction of the Bishop of London. It is still so today. Every king of England since Harold in the eleventh century has been crowned there. Back of the high altar stands the coronation chair containing the famous Stone of Scone. Legend says that this stone is the stone

of Bethel on which Jacob rested thousands of years ago. It is supposed to have found its way to Scotland and upon it the Scottish kings were crowned. It was brought to Westminster by Edward I in 1297.

Westminster is the burial place of many kings and queens, including Henry VIII, Edward I, Elizabeth, Mary Queen of Scots and others. Many statesmen, poets and warriors have been given the highest honor in the kingdom by being buried in the Abbey. There is the tomb of the Unknown Soldier with a tablet in the floor to mark the grave. It is England's national shrine, filled with monuments to the great ones until its interior is a museum of national fame. The length of the Abbey is 511 feet, its breadth 79 feet, and its height 102 feet, much higher than the usual English Church. In the old days it was a center of pilgrimage where pious souls went to pay their devotions to God. Today it is one of the sights to be seen by thousands of tourists every year—though we may be optimistic enough to believe that many of them enter the place with some degree of reverence for the God whom it honors and with some appreciation of its long and colorful history.

In 1930 the closing service of the Lambeth Conference was held in Westminster Abbey. Next year, if the Conference meets again, the opening service will be held there with more than three hundred bishops in attendance from all parts of the world.

Does Christ Believe in You?

By

W. EVERETT JOHNSON

A WOMAN is left a widow with a tiny babe and a large fortune. In a way the relationship of mother and child is like that between God and one of us. The child depends upon the mother for food and care. His needs during babyhood are expressed by prayer to the mother; the form of prayer is very crude, only a cry, but the mother is ever ready to answer the prayer. As the child grows older, he gives thanks to the mother, not in words, but with a smile which she understands. Sometimes he resents the mother's action—he has found a beautiful plaything, a shiny pair of shears which she is obliged to take from him; his cry then is one of rebellion, just as we at times resent some act of God that brings us distress.

As the child grows older he develops love to the mother, and with the increasing love acquires trust in her—his belief in his mother is above

all that he may have for others. It may be truthfully said that he worships his mother.

When he is twelve years of age the mother decides to send him to the best boarding school she can find. Entering the school he is now separated from his mother and so no longer under her loving care and direction, but his faith in her remains as a dominant influence in his life. But, now on the mother's part conditions are changed, she has to have the trust and faith in her boy who is no longer under her direction and care. He graduates from school and enters college where he will be subjected to new temptations as he approaches manhood. The fact that his mother believes in him as her letters often show, maintains him in avoiding evil ways and spurs him to put forth his best efforts in response to her trust in him. She is present at commencement when he graduates, filled with joy and pride at the honors he receives with his diploma—her faith in him has been justified.

After graduation he secures a good position of much responsibility with a business house. As his mother is rich he does not have to contribute to her support. Occasionally he sends her a present, not because she needs it, but as an expression of love and fidelity. At last a sad day for her and for him arrives; he falls into temptation and embezzles money from the company for which he is working, is tried, convicted and sent to prison.

A friend visits him in his prison cell to console with him in his misery and solitude. He tells this friend that his greatest cause for misery is not the prison walls confining him, but the fact that his mother must have lost her faith in him. Although his mother never comes to his cell to upbraid him, his own conscience does so continually.

Although his mother has every luxury and a host of loyal friends, she has to share the loneliness of her boy's prison cell. Possibly she suffers more than he does. When he forced her to lose her faith in him by his crime, she was overwhelmed with loneliness with all the suffering that accompanies solitude.

We often hear the question asked, do you believe in Christ? It were well to reverse the question by asking, does Christ believe in me? Any one of us may force loneliness upon Christ as the boy did upon his mother. Every sin we commit has an effect on Christ as the boy's did upon his mother; her love and trust in her boy brought on her suffering when he proved unworthy of that love and faith.

As children grow older they often ask: "do you think that I will be better because I receive

the Holy Communion?" When one receives the Sacrament he is answering a prayer of Christ. It must be remembered that He prays to us and a vital question regarding prayer is not only, does God answer our prayers? but do we answer His prayers. One of His last prayers was, "Do this in remembrance of Me"—receiving the Sacrament is our response to that prayer.

Rex of the Push-Cart

THE wisest dog in town excepting, of course, Churchmouse's Nicholas, is old Rex, who attaches himself to the boy who brings the Sunday papers. Rex keeps up a continual dance around the rickety push-cart which the boy propels, while his excited barking stirs up all the dogs along the route. The wise old dog gets just as much of a thrill, running with the push-cart, as when chasing automobiles in his puppy days, and he is a whole lot safer. If some of us older men gave up chasing the speed-cars of life and were contented to get our thrills out of the slower push-carts, we might last longer.—THE CHURCHMOUSE.

DEAN OF CANTERBURY

To make sure that you have the WITNESS in your home EVERY WEEK fill out the coupon below and mail with check or money order for two dollars. Be sure to do this at once so as to read the series of eight articles to start October 12th by the Dean of Canterbury Cathedral.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

While declaring that war is horrible and that God must detest it, Bishop Budlong of Connecticut, in a letter to the clergy of his diocese, expresses the view that the Allied powers of Europe are fighting for the principles for which Christianity and this country stand, that we must pray for their victory, and that we must prepare sacrificially to assist by whatever course may best serve their needs.

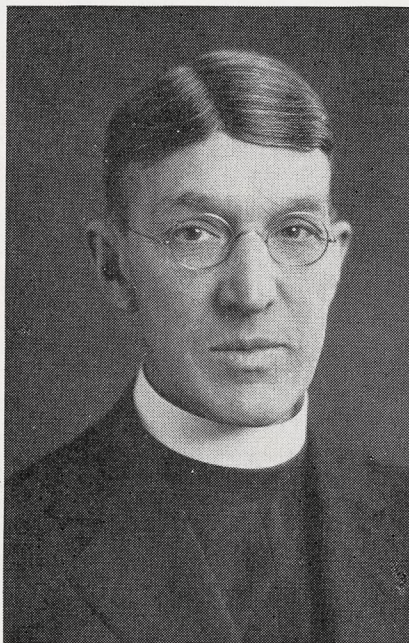
"Only he who is ready to give himself and all that he has for what he believes to be right is worthy of or able to receive God's sustaining strength," says the bishop in the letter dated September 13. "Our responsibility in America is to be sacrificially ready to adopt whatever course will best minister to the needs of those who are fighting to sustain the ideals upon which this nation was founded, which justify its existence and which make true democracy possible anywhere. Whoever fights for these ideals anywhere is fighting our battle and our hearts and prayers are with them."

Expressing the belief that authorities in this country and abroad held the view that the United States could at present "render the largest possible service to the democracies by remaining legally and officially neutral," Bishop Budlong continued: "This applies to overt action. It does not mean lethargy, cowardice, selfishness or complacency. Indeed it obligates us to renewed endeavors to so live that those, who have abandoned Christianity and the responsibility for and protection of others which it teaches, shall become convinced that there is no substitute for allegiance to the Christian God if life is to be worth the living." The bishop asked that as "we pray for a worthier spirit and a nobler plan in world affairs, for the dawn of a righteous peace and for victory for those who have pledged their all in an endeavor to protect and to preserve liberty for their fellows and for themselves, we pray likewise for the enlightenment of those who have been led astray both in their desires and in their methods and that in their hearts and minds brotherhood and love may triumph over hatred, cruelty and lust for power."

* * *

Bishop Rhinelander Dies

Philip Mercer Rhinelander, sometime bishop of Pennsylvania, died at his summer home in Gloucester,



EDWIN J. RANDALL
Consecrated this week in Chicago

Mass., on September 21, 70 years of age. Bishop Rhinelander was elected bishop coadjutor of Pennsylvania in 1911, after having been a professor at Berkeley and Cambridge seminaries. He succeeded Bishop Smith as head of the diocese in a few months, and remained there until poor health forced his retirement in 1923. In 1925 he was appointed warden of the College of Preachers in Washington, a position he held until last year.

* * *

Berdyaev and Johnson Article Studied

During the weeks in which THE WITNESS will run articles by Prof. Nicolas Berdyaev and Dean Hewlett Johnson of Canterbury the Rev. Elmer E. Johnson, rector of Trinity Church, Litchfield, Minn., is meeting with a group of laymen and clergymen to study and discuss them. The group will take in Mr. Johnson and a Churchman, a Presbyterian minister and one of his laymen, a Methodist minister and one of his laymen, and a Church of Christ minister and one of his laymen. Good idea. Have you ordered your bundle?

* * *

Hobson Calls for Courageous Christians

"No greater courage will be needed through this day than the courage it will take to really live as a Christian with faith in the love, justice and supremacy of God," Bishop Hobson told the clergy of the diocese of Southern Ohio, meeting in conference on September 20th. The conference of the clergy was fol-

lowed by one for the laity, September 22-24. Lewis B. Franklin, treasurer of the National Council, was one of the leaders.

* * *

Parochial Missions Planned

Bishop Mitchell of Arkansas conducted a conference for the clergy of the diocese of Harrisburg at Blue Ridge Summit September 12 to 14 in preparation for the preaching of parochial missions in all churches of the diocese in November. "The Great Commission of the Church of Christ" will be the subject of the missions. Bishop Brown of Harrisburg gave two meditations in the course of the conference.

* * *

Dean Powell Again Elected Bishop

Dean Noble Powell of Washington, D. C., who declined election as bishop of Louisiana in April, was again elected to the office at a special convention in New Orleans on September 21st. He was elected on the first ballot.

* * *

Newark Clergy Hear Church Leaders

The clergy conference of the diocese of Newark, held at Delaware, N. J. September 11 to 13, attracted Bishop Hobson of Southern Ohio, the Rev. Henry Sloane Coffin, president of Union Theological Seminary, New York, and Dean H. E. W. Fosbroke of General Theological Seminary, New York, as its leaders. Discussing the recent steps toward organic union between the Episcopal and Presbyterian Churches, Prof. Coffin began his remarks by answering from the Presbyterian formularies erroneous conceptions appearing in certain Episcopal Church papers. He showed that the Presbyterian conception of God and the two natures of Christ were orthodox. He showed how the Presbyterian Church carefully safeguards orthodoxy in its examination of candidates for the ministry, and how the ministers were ordained. Prof. Coffin then pointed out how the Church insisted on preserving the succession in the ministry, and described the views of the Church on the nature of the sacraments, particularizing about the "objective view" in their formularies with respect to the Lord's Supper. He expressed the belief that acceptance of the proposed concordat would lead to an enrichment of both the Episcopal and Presbyterian Churches, and pointed out that the present efforts were begun at the invitation of the Episcopal Church.

Dean Fosbroke gave an interpretation of the whole range of Judaism, and its meaning for Christians, par-

ticularly in that it revealed the doctrine of One God who alone expresses Righteous Will. He dealt further with the relation of God to man, and the relation of God to the Divine Community, as these were developed in Judaism. Bishop Hobson gave a picture of the Madras conference and the development of Christianity in India, particularly in the diocese of Dornakal.

* * *

Fifth Cooperative Set Up in Philadelphia

This month saw the opening of the fifth cooperative textile plant in Philadelphia through the efforts of the Rev. David Carl Colony rector of St. Luke's Church, Kensington, Philadelphia. With it 80 workers were given employment in a plant they themselves owned. The first cooperative plant was established last year with \$11,000 raised by Mr. Colony's parishioners and \$15,000 borrowed from the Reconstruction Finance Corporation. The RFC loan is now being repaid at the rate of \$250 a month, while the plant's weekly payroll of \$1,500 gives workers \$20 to \$40 a week. One plant puts out towels, and another, organized with the help of the Rev. William Sharp of St. Paul's Church, Kensington, manufactures carpets. Mr. Colony visits the plants daily and makes frequent trips to New York to sell their output. "There is not a single member of my parish who does not have a job," says Mr. Colony, who is president or vice-president of each of the plants. "That is more than a lot of my Main Line friends can say." Mr. Sharp is the chairman of the Philadelphia chapter of the CLID.

* * *

Michigan Clergy Give War Stand

The clergy of the diocese of Michigan took the opportunity afforded by their fall meeting in Port Huron on September 7 and 8 to express their view that the Episcopal Church should stand for peace achieved through the teachings and methods of Jesus Christ. They unanimously adopted a resolution expressing these beliefs: "1. The Christian Church is the House of God for all peoples of the earth, and we should pray for all peoples regardless of nationality, race, creed or color. 2. Since war is a denial of the Christian fellowship of all nations, we will endeavor to guard the public services of worship, and the Church's property, against being used as instruments for the promotion of war. 3. In order that we may prepare the minds of ourselves and of all people for the making of a fair and just peace, we will do all in our power to promote the practice of love, faith, and forgive-

Front Page Churchwoman



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Wise teacher, Counsellor, Christian Socialist and Saint. A devoted Churchwoman who shares in her many books and lectures her keen vision of how adventurous the Church must be to win the world for Christ. Formerly a member of the Wellesley College faculty, she was the first dean of the School of Christian Social Ethics at the Wellesley Conference; one of the founders of the Church League for Industrial Democracy and also of the Society of the Companions of the Holy Cross, and is still high in the councils of both organizations.

ness, and to dispel within ourselves and within others the sins of greed, bitterness, and hatred."

* * *

Assistant Rector Given Right to Succeed

The Rev. William Howard Melish, assistant minister at Christ Church, Cincinnati, has accepted a call to be assistant rector at the Church of the Holy Trinity, Brooklyn Heights, New York City. An unusual feature of the call to Mr. Melish is that he will have the right to succeed to the rectorship of Holy Trinity, now held by his father, the Rev. J. Howard Melish. To accept the call to the

New York church the younger Melish declined a call to be canon almoner at the Washington Cathedral and a member of the faculty of the College of Preachers there. The Rev. L. Bradford Young, whom Mr. Melish succeeds as assistant, is to be rector of Grace Church, Manchester, New Hampshire, but has been delayed in taking up his new charge by a minor eye operation.

* * *

Dean Reports On School Campaign

Support for the five-year financial program of the Church Divinity School of the Pacific, Berkeley,

Calif., has attained more than half its objective, Dean Henry H. Shires has reported. The effort will be continued until the program is fully supported. As in the preceding five-year period widespread assistance among Church people for theological training is received by means of unit pledges, whereby the contributor promises to give \$10 a year for five years. Through this plan it has been possible to broaden the responsibility for theological education and to gain the interest of more people than ever before. In the last five-year period the Church Divinity School greatly expanded its educational program as well as its physical facilities. In the current campaign \$4,000 has also been given to the school's capital funds. Since the school is the official seminary of the province of the Pacific it has close ties with the clergy and lay people of the entire western region of the country.

* * *

Oklahoma Clergy Meet At Ranch

F. C. Norris and his wife, members of St. Luke's Church, Ada, Oklahoma, have again offered the bishop and clergy of Oklahoma the use of their Sheep Creek ranch near Ada for the clergy conference which will be held September 26 to 28. The ranch has a comfortable stone lodge with built-in bunks which can accommodate all the clergy, and a swimming pool fed by running spring water. The Norrises will supply all the meals. Bishop Casady will give a talk on "Preaching Today"; the Rev. Edward H. Eckel, Jr., of Tulsa, will lecture on parish administration; and the Rev. Gordon V. Smith will speak of the diocesan program.

* * *

Missions Institute Interdenominational

Frances P. Arnold, program advisor for the Girls' Friendly Society, is a member of the faculty of the eleventh Metropolitan Missions Training Institute to be held in New York October 9 and 10. This is the first year in which the insti-



BISHOP RHINELANDER
Dies at His Summer Home

tute will be conducted on an interdenominational basis, having been organized by Presbyterians. Sessions will be held in the Rutgers Presbyterian Church.

* * *

Christianity and Church Held At Variance

Declaring that the churches often acquiesce in unethical social situations, then entrench themselves in the accepted situations, and then defend them, Lester Granger, a member of the New York Welfare Council and secretary of its standing committee on Negro Welfare, in an address at the young people's conference of the diocese of Newark questioned whether the Church as at present constituted ought to survive. He held that Christianity was absolutely necessary for the continuance of democracy, but that

Christianity could not always be equated with the Church. The conference was held at Delaware, N. J., September 8 to 10. The Rev. William Kernan of Bayonne, N. J., spoke on the need for safeguarding civil liberties, while others spoke on the family and the Amsterdam conference. "Shall Christianity Survive?" was the theme of the conference, which was started off by Suffragan Bishop Ludlow of Newark with a discussion of his recent experiences in England.

* * *

Mrs. Burke in Virginia

The former missionary in Alaska, Mrs. Grafton Burke, recently visited several parishes in the diocese of Southwestern Virginia to describe life and conditions in Ft. Yukon, Alaska, where her husband founded the Hudson Stuck Memorial Hospital. On September 10 she addressed the congregation of St. John's Church, Roanoke, and later spoke at Grace Church, Lynchburg, Christ Church, Roanoke and Christ Church, Martinsville.

* * *

Guilt for War On All

"I cannot agree with Mr. Chamberlain when he says that one man must bear the war guilt. All Christians who have failed to make the principles of their religion apply in economic, political, social and inter-

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national relations must admit their share." So said Mrs. James R. Cain of Upper South Carolina, member of the National Council, when she addressed the Asheville convocation of Western North Carolina, meeting at Trinity Church, Asheville, September 12 and 13.

Arkansas Field Makes Progress

Missions in the east central field of the diocese of Arkansas have been able to make progress during the summer months. After recent confirmations by Bishop Mitchell, St. Alban's, Stuttgart, reopened by the Rev. George C. Merkel in May, 1937, showed an increase of 330%; St. Peter's, Tollville, opened at the same time, an increase of 12%; and St. Luke's, Brinkley, opened in January, 1939, an increase of 53%.

Literature Distributed At State Fair

The Rev. Richard A. Park, rector of Calvary Church, Sedalia, Missouri, was chairman this year of the Hall of Religion at the Missouri State Fair. He provided for the distribution of Forward Movement and Church literature, and copies of Church papers.

Nashville Church Has Training School

Addresses by Hilda Shaul, diocesan religious education director in Southern Ohio, and Dean Haines of Louisville, both members of the CLID, opened the 10 week session of the leadership training school of Christ Church, Nashville, Tenn., on September 13. There are 7 courses offered, divided into courses on methods and content. The Rev. Thomas N. Carruthers, the rector, is giving a content course on the life of Jesus. Supper is being served at the church on the Wednesday evenings the school meets.

A Parishioner 58 Years

Still vigorous in mind and body, Mrs. Mary Munro Gay passed her 90th birthday on September 25 at her home in Clay Center, Kansas. For 58 years of her life she has been the most active and faithful parishioner of St. Paul's Church there. In 1881 she and her husband were confirmed by Bishop Thomas H. Vail, the first bishop of Kansas.

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There was then no church in Clay Center. Mrs. Gay and her husband worked strenuously to gather people together with the object of building a church, and in 1888 the corner stone was laid. Since that time Mrs. Gay has been godmother to 72 chil-

dren, most of whom she has brought to confirmation and active association with the church. At present 75 per cent of the congregation consists of her godchildren. She was also responsible for the building of a church in Allenspark, Colorado, where

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, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

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

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 Cass, D.D., Rector

Sundays: 8 and 11 A.M., Holy Days, Holy Communion 10 A.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services
8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
Preacher: Bishop Abbott.
Holy Communion 12 noon Thursdays.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Reeliff 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 Com-

munion.

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, 11:00, 12:05,

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

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

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Sunday Services: Mid-June to Mid-Sept.

8:00 A.M., Holy Communion

10:30 A.M., Morning Service and Sermon

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Weekdays: 8, 12 A.M. and 5 P.M.

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she spent her summer vacation for many years. The altar in the church there is a memorial to her husband.

* * *

Exhibition of Ecclesiastical Art

Works of ecclesiastical art by contemporary American artists are being exhibited at the Tricker Galleries, New York, from September 25 to October 14. The works exhibited include stained glass, mural designs, sculpture, silver, and architectural photographs. Among the outstanding artists exhibiting are Wilbur Herbert Burnham and Rambusch.

* * *

Southern Ohio Has Conference

With Bishop Hobson in charge, the clergy and laymen of the diocese of Southern Ohio held their annual conference in Glendale September 22 to 24. The clergy conference covered two days, and preceded that of the laity. Lewis B. Franklin, treasurer of the National Council, was a leader at both conferences.

* * *

Work On Fort Valley Center Begun

Ground was broken on September 15 for the new Fort Valley College Center in Georgia sponsored by the American Church Institute for Negroes, an agency of the National Council. This project will represent a continuation of the work formerly done by the institute through the Fort Valley Normal and Industrial School, which has been turned over

to the state of Georgia. The college center will consist of a chapel, a rectory and a large common room, located on three acres of land.

* * *

Chicago Pence Ends Sixth Year

During the six years that the Bishop's Pence has been in operation in the diocese of Chicago \$129,000 have been raised, it was announced recently by the executive secretary of the plan, Sylvester A. Lyman. The plan has been adopted as a money-raising project in points as far distant as British Honduras, Canada and Hawaii, and by groups in the Evangelical Lutheran, Presbyterian, Methodist, Congregational, Reformed Episcopal, Lutheran, Baptist and the Polish National Churches. Apparently those churches not blessed with the historic orders of bishops, priests and deacons have found some substitute for the bishop as the beneficiary of their generosity.

* * *

Church Improvements Made

Reports from a number of areas indicate extensive activities during the summer in the repair and construction of church buildings. In Yonkers, N. Y., St. John's Church is just completing a repairing and decorating job costing over \$17,000. . . . Christ Church, Corning, N. Y., has also undergone thorough re-

decoration at a cost of \$7,400. . . . A bequest of \$5,000 some years ago, invested at the time, has now made possible the reconstruction of St. Mark's Church, Ewing, Mich., where the Rev. John L. Knapp is in charge. The church has been raised three feet, making possible the installation of a basement furnace; new windows of simple design replace the plain glass. . . . In the diocese of Southern Ohio new buildings are under construction for St. Paul's Church, Oakwood, where \$50,000 were raised for the purpose, and at St. Matthew's Church, Bond Hill, Cincinnati, the newest mission in the diocese, where additional space is also needed.

* * *

New Registrar in Harrisburg

The Rev. F. William Lickfield, rector of St. Paul's, Philipsburg, Pa., has been elected registrar of the diocese of Harrisburg, succeeding the Rev. Samuel H. Sayre, who has gone to Los Angeles.

* * *

Campaign Prepared for Rochester

A campaign along the lines of the original Nation-wide Campaign is being prepared for the diocese of Rochester, with 20 of the younger clergy-

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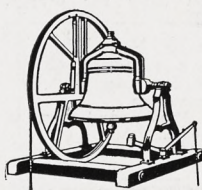
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men being trained for the purpose by Bishop Reinheimer. The bishop feels that the younger clergy missed a great deal by not being able to participate in the original campaign, and is having them make their own preparations and contacts for a swing around the diocese in the every member canvass.

* * *

There Is Hope for Hope

Among the hills of Warren County, New Jersey, in the diocese of Newark, several miles from the nearest railroad, is the little Moravian village of Hope. There, on October 12, will be celebrated the 100th an-

niversary of St. Luke's Church, with Bishop Washburn of Newark officiating. For some 20 years before St. Luke's was built Bishop Croes (Continued on page 16)

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CHRISTIANITY AND WAR by *Frederick C. Grant*

THE CHALLENGE TO YOUTH by *C. Leslie Glenn*

THE CHRISTIAN AND HIS MONEY by *Bishop Washburn*

Tracts previously published

Why Believe in God? by Samuel S. Drury

Why Believe in Jesus? by Albert H. Lucas

The Disciplined Christian by Charles L. Street

What Christianity Demands of Me by Edric A. Weld

What We Demand of Society by G. Gardner Monks

Why Missions? by Edmund J. Lee

Why Pray? by Oscar DeWolf Randolph

Why Worship? by Charles Herbert Young

The Meaning of the Real Presence by G. A. Studdert-Kennedy

Why I'm for the Church by Charles P. Taft

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CLID

MONTHLY BULLETIN

SEPTEMBER, 1939

EDITORIAL

TAKE IT EASY. Things are not what they appear to be. It is no easy task to send a message to CLID members in these days of conflicting opinions; days when one's own opinions change almost from hour to hour in a world of such momentous events that any one of them may change the course of history. But in the light of what has happened since this Bulletin appeared just a month ago, hardly anyone should quarrel with me for warning you that things are not what they seem. So let's take it easy. You have of course done what I have done—read everything that shed any light on the present situation; gone into huddles with your wisest friends; thought yourself through sleepless nights. Yet have you found the answer to the many questions that demand answers? Why did the front against aggression in Europe fail? Why a German-Soviet pact? Why the Soviet invasion of Poland? Why so little action on the western front? Why are so many, including Senator Borah, suggesting that this war is a "phoney"? There are answers to these questions and it is vitally important that we know what they are, but we are not going to find them

in heated judgments, formed while we read the censored news from Europe. We've got to take it easy if we are to play our part in building the world that God wants. This means being charitable in our judgments; it means demanding of others no more than we are willing to give ourselves; and it means thinking hard. Above all it means, as I wrote here recently, that we must never waver in our belief in a good and just God whose Divine Society will come to this earth one day with power and great glory. A number of conferences of the CLID are being planned for this fall. They will be important conferences when we will thrash out these many perplexing questions in order that wise action may be taken. We need the combined intelligence of all of us to find sane answers.

—WILLIAM B. SPOFFORD.

CONFERENCES

THE Executive and National Committees of the CLID will meet on September 29th at four o'clock at St. George's Church, New York. Plans will be discussed for regional conferences this fall; for an interdenominational conference of groups similar to the CLID this winter, with joint meetings under the auspices of the United Christian Council for Democracy. There will also be a discussion of plans for meetings at the General Convention, to be held in Kansas City a year hence. . . . A regional conference of the League is to be held November 11th or 13th in Columbus, Ohio, with the Cincinnati chapter taking the lead under the chairmanship of the Rev. Wilford O. Cross. Whether it is to be on the 11th or the 13th has not been settled at this writing since it will depend on the wishes of those who have been asked to lead. Notices will be sent to all Ohio members and also those in nearby states, and of course everyone will be most welcome. . . . The Catholic Youth Council for Social Action, affiliated with the CLID, is to hold its annual conference in New York on November 10-12th. It is to center around a study

of the doctrine of man with its implications for the Christian in the present world situation. The keynote speech will be delivered Friday evening, the 10th, followed by Compline and a preparation service for the corporate communion the following morning. There will be three sessions on Saturday devoted to "Man as an Individual"; "Man as a Patriot"; "The Christian as a Member of the Mystical Body". A syllabus is to be prepared in advance by the Rev. Edward R. Hardy Jr. of the General Seminary faculty, and sent to all those planning to attend.

CHAPTERS

CHAPTERS for the most part have been unactive during the summer. There is therefore nothing to report, beyond the plans in Ohio mentioned elsewhere. There are two headings that we wish to maintain in every issue of this Bulletin: "Chapters", setting forth their activities, and "Personals" where we can briefly report the social activities of individual members. We urge you to send in items . . . please. A few miscellaneous items: the Rev. James Myers, lecturer for the CLID school at Wellesley, took a group on a sightseeing trip to the cooperative at Maynard, Mass., and also arranged for a lecture by Kenneth Taylor, secretary of the Massachusetts Federation of Labor. . . . The Emergency Committee sent \$50 in July to aid in the defense of the Kentucky miners, imprisoned some years ago. . . . L. Elizabeth Spofford, sister of the executive secretary, is chairman of the Nathan Hale Chapter of the Descendants of the American Revolution, and is active in opposing the so-called "Christian Front", led by Father Coughlin. . . . Mrs. Mary K. Simkhovitch, director of Greenwich House, New York, and a member of the national executive committee of the League, is sponsoring a pamphlet on "Longshoremen and their Homes." Mrs. Simkhovitch is an authority on housing. The pamphlet may be secured from her by writing to 27 Barrow Street, enclosing ten cents. . . . The Rev. Howard Melish and the executive secretary of the League are to at-

Are You a Member?

If you can subscribe to this statement you qualify as a member of the CLID:

"I desire to become a member of the Church League for Industrial Democracy, it being my intention to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society."

Further information from

Church League for Industrial Democracy

155 Washington Street
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tend the meeting of the industrial division of the Federal Council of Churches on the 27th. . . . The executive secretary is also to attend the meeting of the House of Bishops to meet in St. Louis November 9-10, and is to be a speaker at the Vermont Social Service Conference on October 9th.

LITERATURE

MEMBERS have written to inquire about the articles to appear in *THE WITNESS* written by Dean Hewlett Johnson of Canterbury Cathedral. There are to be eight articles in which Dean Johnson presents a picture of present day society; develops the social implications of the Christian religion and then states what he thinks would happen if these principles were applied to our society. The articles are simply and ably written and we believe them to be just the sort of material that rectors generally, and CLID rectors particularly, desire to place in the hands of their people. The series is to start with the October 12th number of *THE WITNESS* and we urge that Bundle orders be placed at once. Blank form will be found on Page Seven.

FINANCES

NOTHING has been said in this Bulletin about finances since June. In common with all organizations the CLID runs in the red during the summer months, with expenditures outstripping receipts. We will say no more beyond making the suggestion that those who have not paid their dues for 1939 might well do so at this time if possible. The memberships: Patron, \$100 or more; Supporting, \$25; Sustaining, \$10; Contributing, \$5; Annual, \$2; Student or Youth, 50¢.

REFUGEES

THE August Bulletin briefly told the story of the splendid work being done by the Cincinnati Chapter for Spanish Refugees in France. A member of the CLID visited these camps this summer and reports that conditions there are deplorable. The French government is burdened with their care and may be compelled to return them to Spain where many of them would be either imprisoned or executed by the Franco government. Our help therefore is literally a matter of life and death. We also again call your attention to the work in China under the direction of the Rev. Kimber Den.

This work is almost exclusively with children who have lost one or both parents by the war. We urge you to respond as you are able, making checks out "Emergency Committee, CLID," and sending to 155 Washington Street, New York.

INTERCESSIONS

OUR Father,
in the midst of a world distraught,
full of conflict and fear,
of problems beyond our wisdom and
tasks beyond our strength,
we turn to Thee.

**Hear us, O Lord, we beseech Thee,
and in Thy mercy grant our petitions.**
Amen.

Deliver us from the evils which rage
in the earth;
from war and the threat of war,
from the ruthless designs of tyranny
and greed,
from the enmity of which strife
springs and the darker enmity
which strife engenders.

**Hear us, O Lord, we beseech Thee,
and in Thy mercy save the nations.**
Amen.

Forgive us the wrongs we have done,
wilfully or heedlessly,
the foolish pride and shallow prejudice,
the indifference and selfishness,
wherein lie the roots of discord and
which we all share.

**Hear us, O Lord, we beseech Thee,
and in Thy mercy pardon our offences.**
Amen.

Lead us into a new day of justice
and freedom,
of fair and friendly dealings among
the peoples and between every
man and his neighbor;
into wider knowledge and deeper
reverence and more vital faith;
into a more resolute will to make
Thy will prevail in our own lives
and in the life of the world.

**Hear us, O Lord, we beseech Thee,
and in Thy mercy grant us deliverance and pardon and peace.**
Amen.

*O God of love, O King of peace,
Make wars throughout the world to
cease;*

*The wrath of sinful man restrain;
Give peace, O God, give peace again.*
Amen.

PAMPHLETS

The Church's Function in Defending Civil Liberties by Bishop Edward L. Parsons, president of the CLID. 10c.

Christ Demands a New Social Or-

der by Bishop Edward L. Parsons, 5c.

The CLID by William B. Spofford, a reprint of an article from the monthly magazine of the Girls' Friendly Society. Free.

The United Front by Vida D. Scudder, a reprint of an article from *The Living Church*. Free.

Recent pamphlets issued by secular agencies of particular value:

Religious Liberty in the United States Today, issued by a committee and published by the American Civil Liberties Union, 31 Union Square, West, New York City. 10c a copy.

The Bill of Rights, 150 Years After, published by the American Civil Liberties Union. 10c a copy.

Who Bought the Bombs? the illustrated story of America's part in supplying Japan with arms. Published by the American Boycott Against Aggressor Nations, 5 Maiden Lane, New York City. 5c.

China Information Service, presenting material not ordinarily found in newspapers. 945 Pennsylvania Avenue, N.W., Washington, D.C. \$4 a year.

National Maritime Union, 126 Eleventh Avenue, New York City, has issued a number of pamphlets dealing with their efforts to organize the larger oil companies. Of particular interest is one dealing with Labor Spies. 10c.

Three Great Needs

Among the many pressing needs of today there are three that we consider major:

China where the CLID is soliciting aid for the work among refugees directed by the Rev. Kimber Den.

Spain where many thousands of people are in concentration camps, depending largely on the help of friends in other countries for food.

Germany where funds are needed to bring to this country refugees fleeing from persecution.

Do what you can to aid one or more of these causes. In sending your check, indicate how you wish to have the money used, otherwise we will split it three ways.

**The Emergency Committee
of the**

**Church League for
Industrial Democracy**
155 Washington Street
New York City

BISHOP E. L. PARSONS
President

MR. W. F. COCHRAN
Treasurer

Make Checks Out to "CLID"

(Continued from page 13)

and the rector of Trinity, Newark, held occasional services in Hope. Then the small but fine gray stone church with box pews, a pulpit high on the east wall above the Holy Table, was erected. It has an organ which was given to Trinity Church, New York, by Queen Anne, but no one knows how it came to Hope. A few years ago St. Luke's seemed about to die. Then the Warren County Associate Mission began intensive visiting in the countryside near the small village. Now a congregation has been gathered together again, a woman's guild formed, and a vested choir trained, a good class confirmed, and work begun for restoration of the fabric.

* * *

Brazil Bishop in Cambridge

Bishop Thomas of Southern Brazil preached in Christ Church, Cambridge, Mass., September 24. At the same service the church's new Schola Cantorum, under the direction of Everett Titcomb, gave its first recital. The Rev. Leslie Glenn, the

rector, was in charge. In the morning Bishop Thomas preached in St. John's Church, Beverly Farms, at the invitation of the rector, the Rev. Bradford Burnham.

* * *

Clergy School in Massachusetts Archdeaconry

Under the guidance of the Rev. Howard Key Bartow, archdeacon of New Bedford in Massachusetts, the second year of the school for clergy was held at Rest House, Swansea, September 25 to 27. Various problems in parochial care and administration were taken up.

CLERGY NOTES

(Continued from page 2)

of churches at Tomahawk and Merrill, Wis., due to ill health.
 ROWE, WILLIS R., has resigned as vicar of St. Mark's, Oconto, Wis., to undertake graduate study.
 SAYRE, S. H., rector of St. John's Church, Bellefonte, Pa., will be rector of St. Barnabas' Church, Eagle Rock, Los Angeles, Calif., October 1.
 SCHROEDER, WALTER W. B., is city missionary in Minneapolis and St. Paul, Minn.
 TYLER, SAMUEL, rector of St. Paul's Church, Rome, Italy, is to be assistant at Christ Church, Cambridge, Mass., Nov. 1.
 WHITEHEAD, ROBERT S., formerly curate at St. Agnes' Chapel, Trinity Parish, New York, is assistant at Christ Church Parish, Grosse Pointe Farms, Mich.
 WOOD, CHARLES WILLS, is assistant minister at St. Paul's Church, Rock Creek Parish, Prince George's Co., Maryland, in the diocese of Washington.



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