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CLERGY NOTES

BLANDY, G. M., formerly of the staff of Christ Church, Cambridge, Mass., became rector of St. John's Church, Troy, N. Y., on February 1st.

BOSHER, R. S., rector of Grace Church, Standardsville, Va., has tendered his resignation to accept a call to become rector of St. John's Chapel, Bernardsville, New Jersey.

ELLIOTT, R. W., retired rector of the Church of the Holy Comforter, Rahway, N. J., died on February 23rd. Bishop Gardner of New Jersey conducted the funeral services on the 26th.

KUNKEL, W. E., vicar-emeritus of Trinity Church, Jersey Shore, Pa., died on February 12th at the age of 75.

NORTON, D. W. Jr., rector of Holy Trinity Church, Marlborough, Mass., will begin his association with the Church of the Advent, Boston, Mass., on April 1st.

THOMPSON, J. A., retired minister, died in Needham, Massachusetts, on January 23, at the age of 74.

WILLEY, J. S., rector of St. Martin's Church, New York, has accepted a call to be rector of St. Peter's Church, Butler, Pa., effective March 1st.

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BRENT: APOSTLE OF UNITY

By

REMSEN B. OGILBY

The President of Trinity College

THE contribution made to our time by the life of Bishop Charles Brent was his vision of unity. Born in Canada, a British subject, he always maintained his allegiance to his mother country; and yet when his work brought him into the United States and he became a naturalized American citizen, he found it not inconsistent to give equal loyalty to the country of his adoption. The many ties of language, blood and thought that unite these two countries bulked so large to him that he thought little of the differences that might tend to separate them.

So it was also with his devotion to the Church. Some of his narrow-minded associates were often annoyed because he refused to stay in the particular ecclesiastical pigeonhole where they had catalogued him, for his lines of thinking were constantly running athwart the partizan barriers so dear to little men. When the call came to him to be the Missionary Bishop of a jurisdiction where the latest products of sectarianism were working in outspoken rivalry against the centuries-old organized endeavor to carry the Cross around the world, he again refused to admit the permanent validity of differences in the Church of Christ, and even had a ready welcome for such truth as he could find in the religion of Oriental peoples.

When it came to moral issues, however, he was eager to declare himself. Early in his residence in the Far East he came into touch with the curse laid upon simple-minded peoples by the introduction among them of the use of opium, and for years labored relentlessly to rally the forces of righteousness to combine to eradicate this evil. His British blood was stirred by the realization that the commercial interests of England had played a part in this infamous traffic, and by virtue of his dual citizenship he was able to mobil-

ize public opinion in his two countries on the side of the right.

In justice to his memory, it should be made clear that in his later years he regretted the active part he had taken with the Allied Armies in the World War. As that titanic struggle took shape, it had seemed to him that moral issues were involved of such dimensions that he must don the uniform and play his part. When post-war years brought disillusionment, he realized that it had not been a clear-cut struggle of right against wrong and that war of its very essence was a violation of the Will of God.

THE greatest single service of Bishop Brent to his day was what he actually accomplished for Christian Unity. The great conference at Lausanne on Faith and Order was a crystalization of his vision and a tribute to his zeal. By his winning personality he broke down barriers that had separated Christians for generations and let them see for themselves what he had learned on the point of vision—that the bonds which should draw them together were of infinite value, of divine worth, while the differences that kept them asunder were the weakness, perhaps the sin of man.

If it can be considered in any way possible to express the inner life of a man in a single sentence, the whole purpose of Bishop Brent's life can be stated in a line from Dante, which appears again and again in his writings and in his private diary:

"In la sua voluntad e nostra pace."

The literal translation, "In His will is our peace," fails of course to bring out the wealth of thought and devotion condensed into these few words. Those however who had the priceless opportunity of hearing the Bishop discourse on this

theme will never forget how absolute seemed his endeavor to mould his life in accordance with God's will for him and for the world. Of terrific difficulty was it to ascertain that Will, calling for consecration of intelligence and every faculty, but it was of desperate importance; and in the search for that Will and in the accommodation of

his life to it, Charles Henry Brent found his peace. It was not the peace of folded hands and the hum of bees in a monastery garden, but the peace of poised activity, the peace of whirring dynamos, the peace of coordinated power exerted by man to establish on earth the Kingdom, the Royal Will of God.

ADVENTURE IN PHILADELPHIA

By

DAVID CARL COLONY

Rector of St. Luke's Church, Philadelphia

ALWAYS the plea was the same, "I need a job—bad." Always the same reply, "Sorry. There is nothing now, but I'll keep you in mind."

Then heavy steps to the door—feet weary with carrying the cold, dead weight of hopelessness in an aching heart.

Finally, came John.

"The old woman," he said, "is at the hospital." I knew. She was very sick.

"And now my job is gone. I need a job—bad. To finish payments on my house. It's almost clear. For the doctor. And the boy isn't working. I need a job—bad."

Fifty and more is John. Too old for a new job, after a score of years in the same place. Life does end at forty, it seems.

I'm John's priest, preaching a more abundant life. Heaven—and all the rest of it. But if a man gets accustomed to hell upon earth, heaven is no place for him. The training for whatever hereafter begins here and now.

"Sorry," I started to say. But I changed my mind. Instead, I told him, "I'll make you a job."

I thought, "I'll find the other Johns in my parish. They need jobs, too. Cooperation may work where competition has failed."

A picture of my parish came to my mind, my brand new, almost dead parish. Empty pews. Bingo for the rector's salary. The Lenten mite-boxes for coal. Gossip. And a bossy female or two. I changed my mind. "Not just the Johns in my parish. Everybody who needs work. Trade by trade."

We finally had fifty-five people, hosiery knitters all. Each borrowed \$200—a tremendous accomplishment for men unemployed, for women on W.P.A. R.F.C. granted a \$15,000 loan for machinery. We formed an industrial cooperative—a full-fashioned hosiery mill. The workers own the plant. They govern themselves. They pay themselves union wages and better, according to

skills. If profits accrue, they will be equally divided.

And John, who never knitted silk hosiery, is our night-watchman now.

"You're crazy," said my friends. But we are sixteen months old. We have paid \$80,000 in wages. Work has been steady. We're paying our debts. "Crazy it is," I said. "Crazy for the Kingdom of Heaven."

A second hosiery mill was formed. Thirty-three people. A third with seventy people. A fourth mill in Cape May, New Jersey, is now starting operations.

The carpet workers came next. Sixty of them with the Reverend William Sharp of St. Paul's in command. It's still rough going for them. But they are splendid craftsmen all. They'll make good.

Next came the towel weavers. Youngsters out of school. They could not learn a trade. Too many master workmen unemployed, said the union. "Oldsters" of forty or more who never learned a trade. A little research, and we learned that turkish towel weaving is a simple art, easily taught in three or four months. Seventy people were assembled. We bought fifty second-hand



FINISHING ROOM WORKERS IN THE TOWEL MILL

looms, worthless as security for a loan. We formed St. Luke's Towel Company, another industrial cooperative. It was utterly impossible for these people to raise \$200 each. They still owe the cooperative \$6,000, almost \$100 per person.

That was six months ago. Today we have trained weavers. We make fine towels, face cloths, bibs, pot-holders—almost anything woven of cotton.

But we are in trouble—deep trouble. And we cry out for help. For, the learning process always involves a great deal of waste. We consumed, usefully, but not productively, some three thousand dollars' worth of yarn. And even learners must eat. Little enough it was, but we paid everyone something to live on, even while they were learning.

Three thousand dollars of waste. Our credit is gone. Our creditors are understandably restless. We stand on the border. Behind us is heart-break and privation. Before us lies the promised land of economic independence. But we are too tired to cross the border. We need some one to give us a push. If you will, you can help us. God grant that you will.

It takes time to introduce the product of a new firm. We are new-born, almost still-born, manufacturing infants. Other towel companies are lusty babies, just waiting to smack us down. Before St. Luke's Towel Co. becomes well-known, time must elapse. Time takes money. Alas, we have no money. You can help us *now*. Introduce St. Luke's Towels in your church, in your community. These towels retail at \$9.00 a dozen, seventy-five cents a piece. They are 22x44 inches in size, in beautiful designs, in solid colors. Your order, say for three towels *now*, will be a tremendous help.

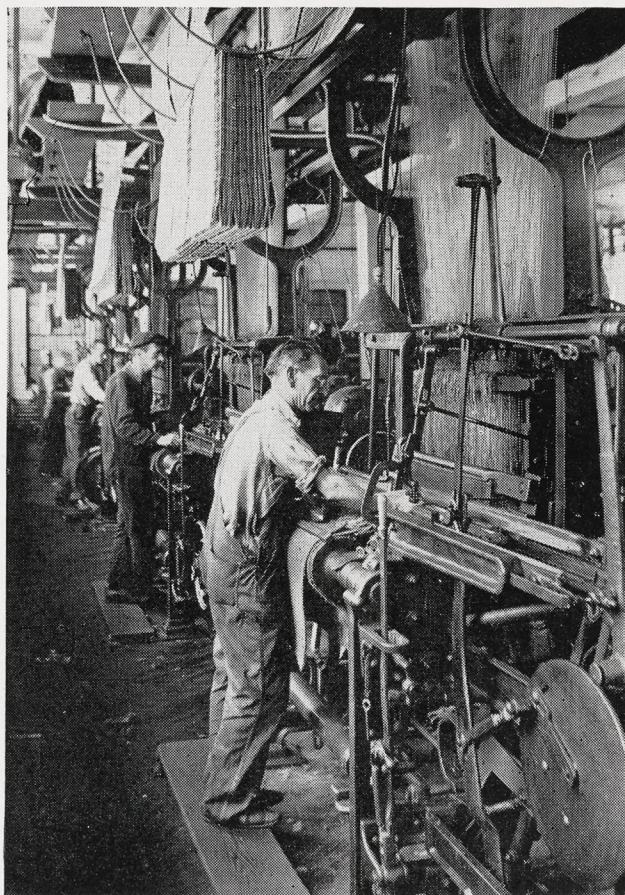
Now you have a sample of our product. There's cotton in it, and color, beauty and fine workmanship. And the hope of boys and girls, the prayers of oldsters, are interwoven throughout. In large quantities everything comes cheaper. "I can get it for you wholesale." Anyhow, I can get it for your church. Here is how it works. With your samples, muster thirty or more active people in your parish. With your rector's aid, present the whole story: "These towels are the product of a modern crusade in Christian economics. You can enlist in this cause. Order these towels yourself. Each of you contact twenty others. They need not be members of the parish. They'll be buying not only towels; they'll be buying a piece of the Kingdom of Heaven—for people who haven't

had much of heaven here in this world."

The cost of distributing sizable orders presents a saving. The towel company will contribute the saving to the parish. One dollar a dozen. A hundred dozen—a hundred dollars. Many churches here in Philadelphia have secured additional revenue by this method. Two hundred dozen—two hundred dollars. For your church. For missions. More and more ammunition, golden ammunition, for the Church Militant—golden ammunition for the making of the Church Triumphant. And boys and girls singing, "Hallelujah," which being interpreted today means "bread and butter and life abundant."

Stockings, too. In the same way. Three-thread, and four-thread, and service seven-thread. In all colors—the very latest fashions. The price—the same as the towels, \$9.00 a dozen. For each dozen, a dollar for your church. A hundred dozen—a hundred dollars. For your own parish. For missions. Two hundred dozen—two hundred dollars. For youngsters and oldsters—hosiery knitters—a better life now to make them at home in the Kingdom of Heaven. And at once please—a most prayerful please.

We believe that cooperatives should stand on their own feet. Yet, in the towel mill, we have



CARPET WEAVERS IN THEIR COOPERATIVE

had a training period which has been expensive. Give us a push—over the border into the land of economic. Never—Never which must be reformed into the land of Now—Now, or there is no hope for our generation.

Most of you, like us, want the beginnings of the Kingdom of Heaven here and now. We say to you prayerfully, "Come and help us. Buy from us. Now."

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Let's Know

By

BISHOP WILSON

LAUGHTER

IN THE midst of Lent it may not be out of place to call attention to the presence of humor and gaiety in the Christian life. One can be serious without being solemn. Too many people think of religion as a necessary but unpleasant restraint on the happy things of life. Perhaps it is a left-over from the days of Puritan acidity. At any rate our Lord advises—"when ye fast, be not of a sad countenance". It is a good Lenten reminder.

Our Lord has been pictured rather too much as a pathetically sober person who knew nothing of the joy of life and was only the "Man of Sorrows". Out of this have come strained efforts to take everything He said with exact literalness and the Christian religion has appeared to many people to be a dry and dreary experience without much sparkle to it.

Reading the Gospels more naturally we find that our Lord was very human. He refused to associate Himself with the rigid austerities demanded by the Pharisees. He joined in the festivities of weddings and dinner parties. He loved to see the children at play and used their games as illustrations in some of His teaching. He told His disciples to rejoice in their tribulations. When the people welcomed Him on Palm Sunday with songs and shouts and much merriment, the Pharisees wanted Him to stop them but He declared it was all right and proper. Who can imagine Him without a smile on that occasion?

Frequently He resorted to raillery in His teaching and there is more than a touch of humor in many things He said. Once His enemies threatened to attack Him and He said "Many good works have I shewed you from my Father; for which of those works do ye stone me?" There

was a real dig in that statement. Referring to the external pretensions of the Pharisees He counselled His disciples "when thou doest thine alms, do not sound a trumpet before thee". The Pharisees, of course, did not go about blowing trumpets but it was an excellent way of driving home His point with an ironical exaggeration. That chapter of denunciations, the 23rd of St. Matthew, is loaded with satire. The parable of the Unjust Steward is full of difficulties as a piece of straightforward positive teaching. Actually He was making fun of those who placed their full trust in material advantages.

See the humor in the incongruous picture He draws of feeding pearls to swine. Could anything be more ridiculous? Think of the caricature of a dignified Pharisee trying to gulp a camel down his throat or of that other one carefully examining his friend's eye for a tiny speck while he himself has a log of wood protruding from his own eye. His hearers must have chuckled over such devastating word pictures. Sometimes He liked to play on words as when He told St. Peter and St. Andrew that He would turn them into "fishers of men" or that other time when He exclaimed "let the dead bury their dead". He had a faculty for homely illustrations. His listeners must have been amused at the picture of the woman feverishly sweeping out the corners of her house in search of a lost coin or the man awakened in the middle of the night by a neighbor who wanted to borrow some bread for a visitor.

No—one does not need to shed one's good-nature in order to be religious. To keep Lent it is not necessary to wear a long face. A sense of humor and a good hearty laugh are never inconsistent with the Christian faith. In fact, they belong there. It is often said that we don't work at our religion. Sometimes I think we work too hard over it.

Valuing Membership

By

GEORGE I. HILLER

THE rector of a parish is continually faced with the question of what value people put on their church membership. There is an idea that such membership is continuous. The Church does expect her members to continue themselves in the relationship. You become a member of the Church at your baptism, but your privileges under that membership naturally lapse unless you are confirmed when you reach the "years of discretion."

You are enrolled in a parish, but that relationship can continue only so long as you live in the parish and are regular in performance of the duties. Your status as a confirmed member depends, of course, on your obedience to the obligation which you took at confirmation, namely, "to follow Jesus Christ as your Lord and Master." You nullify that relationship if you are indifferent to it. Such a membership could hardly be defined by law, yet the Church tried to do so and directed that communicants were to be counted as such, only when they were known to have received the sacrament within the year. This brought about the great influx of Easter communions, a large group conscious of the legal obligation, doing "Easter Duty." The clergy were reluctant to administer the discipline, and by what was in the long run misdirected kindness, overlooked the failure of individuals.

The Prayer Book directs that the burial service for instance, is "appropriate to be used only for the faithful departed in Christ." If the clergyman ignores this direction entirely, he may be exercising a sort of kindly tolerance, but he is certainly doing an injustice to the living who need to be warned and checked up in their relationships to the Church, and through the Church to Christ. The solemn pledges of baptism and con-

firmation should mean something, and the person who has forgotten, or refused to try to live up to those promises, has certainly refused his right as a member of the body of Christ.

It is not the task of the priest to pass judgment on the life or the soul of the departed, and no man would want to put himself in such a position, but when a man by his life says, "I have no use for the Church, or I do not see any reason why I should keep the vows of baptism and confirmation, I can relate myself to God without worship or the Church," then, it is not in the province of the priest to contradict what that person has written, and the language of the burial service is not "appropriate," but rather a meaningless sentimentality. What one has written, one has written.

There is the appeal we so often hear that the burial service is for the consolation of the living; this is certainly not the intention, nor the language. It is the Church's committal of a soul which has been taught to look to God; to the God who created it, redeemed it, and sanctified it. The Church cannot commit what it did not have, and there can be little consolation for the living in language which is not true.

"Jesu Mercy," can well be our prayer, but "This Thy Servant," is too often meaningless.



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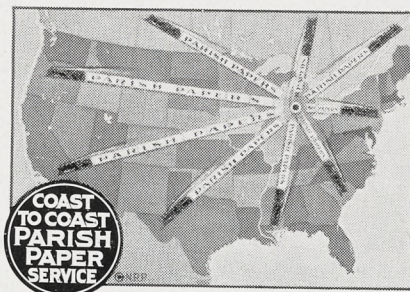
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MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by W. B. SPOFFORD

Following are excerpts from the recent statement on The Church and Social Order by the Archbishops and Bishops of the administrative board of the National Catholic Welfare Conference:

IN TOO many instances an undue portion of the income has been claimed by those who have ownership or capital, while those on the other hand who have only their labor to invest have been forced to accept working conditions which are unfair. This condition arises from the fact that labor policies have been dictated by false principles in the interests of the owners or capitalists. Labor can have no effective voice as long as it is unorganized. To protect its rights it must be free to bargain collectively through its own chosen representatives. . . . Workingmen should be made secure against unemployment, sickness, accident, old age and death. The first line of defense against these hazards should be the possession of sufficient private property to provide reasonable security. Industry, therefore, should provide not merely a living wage for the moment but a saving wage for the future against sickness, old age, death and unemployment. . . . We do not wish to imply that individual employers as a class are wilfully responsible for this present state of insecurity but we do claim that a system which tolerates such insecurity is both economically unsound and also inconsistent with the demands of social justice and social charity. . . . The first claim of labor, which takes priority over any claim of the owners to profits, respects the right to a living wage. By the term living wage we understand a wage sufficient not merely for the decent support of the workingman himself but also his family. A wage so low that it must be supplemented by the wage of wife and mother or by the children of the family before it can provide adequate food, clothing and shelter, together with essential spiritual and cultural needs, cannot be regarded as a living wage. . . . A living wage constitutes the first charge on industry. . . . Because economic society has not followed the moral laws of justice and charity, the principles of interdependence have been violated and we precipitated unemployment with all its consequent hardships and misery. To withhold just and reasonable wages from the working man has injured him directly and immediately, but it has also injured the common good and the interests of the very owners of property. Unless working men as a class



HARRY F. WARD
Receives a Deserved Tribute

have sufficient income to purchase their share of the goods which our economic system is capable of producing, the markets will automatically be closed to the sale of goods, and idle factories and unemployment are the disastrous result. . . . Our economic life must be reorganized not on the disintegrating principles of individualism but on the constructive principle of social and moral unity among the members of human society. In conformity with Christian principles, economic power must be subordinated to human welfare, both individual and social; social incoherence and class conflict must be replaced by corporate unity and organic function; ruthless competition must give way to just and reasonable state regulations; sordid selfishness must be superseded by justice and charity. Then only can there be a true and rational social order; then only can we eliminate the twin evils of insufficiency and insecurity, and establish the Divine plan of a Brotherhood of man under the Fatherhood of God.

* * *

Parsons Give Labor Leader Tough Time

A Cincinnati labor leader took the rap when he went before a large group of parsons the other day in Cincinnati. Harold Bundy, head of the American Federation of Labor in the city, began by saying that he didn't go to church any more, nor did he know any other labor leaders who did, since parsons are against everything organized labor stands for, including collective bargaining and the wiping out of child labor. He was listened to attentively. As soon as he sat down however half the men in the room were on their feet. They called his attention to the record—to the pronouncements of scores of official Church bodies, both local and national. It was admitted by the parsons that the Roman

Church has opposed the elimination of child labor but the claim was made that Protestant Churches had been almost one hundred per cent for it. Mr. Bundy was rather hopelessly squelched, merely saying, "Well anyway, when I meet with a group in which there is a minister I always count him against me."

* * *

A Tribute to Harry F. Ward

Professor Harry F. Ward of the Union Seminary received a deserving tribute in a recent editorial of the Christian Century. The occasion was his resignation as chairman of the American Civil Liberties Union and of the American League for Peace and Democracy and his leaving for several months in Mexico upon the orders of his physicians. The editorial praises him chiefly for the leadership he has given to the Civil Liberties Union over a twenty year period—"leadership which has put American democracy deeply in his debt." "His sustained and fearless acceptance of important civic responsibility should be at once a challenge and a source of pride to every churchman," concludes the editorial. One might point out however that it is not alone to the Civil Liberties Union that Dr. Ward has given such marked leadership. He, together with Bishop McConnell and Charles Webber, have been the driving force behind the Methodist Federation for Social Service which has made the Methodist Church perhaps the most socially minded of all the churches. He has also played a leading part in the United Christian Council for Democracy, a federation of denominational groups similar to the Methodist Federation, and he was for ten years the leader of the American League which, regardless of what Congressman Dies may have said about it, performed a great service to the cause of peace and democracy. It also may be pointed out that Dr. Ward's resignation as chairman of the American Civil Liberties Union to which, as the Christian Century points out very correctly, he gave such "courageous leadership" was not due so much to ill-health as it was to the pressure of a majority on the board of directors who were unable to tolerate the fearlessness of this Christian prophet in dealing with domestic and foreign issues, particularly during these days of war hysteria and Congressional investigations.

* * *

Churchmen Condemn "Christian Front"

Vigorously condemning the anti-Semitism of such organizations as the Christian Front and the Christian Mobilizers, a large number of New York ministers issued a statement on

February 17th to the effect that these groups had no right to the word "Christian." "Surely all men should know that the Church of Jesus Christ must set its face implacably against the sin of racial hatred in any of its forms. With all the earnestness of our being we are constrained to denounce this blasphemy, as indeed must every Christian authority that would be considered sincere in its profession of loyalty to Jesus Christ."

* * *

Church Is Top News in South

The outstanding news story of 1939 in the South was the Baptist World Alliance, meeting in Atlanta last summer, according to the Associated Press. It was selected because of the overflowing crowds and because the convention championed religious liberty and separation of Church and State.

* * *

Methodist Bishop Meets the Lawyers

A Methodist Bishop of the Chicago area recently was host to 500 lawyers for a breakfast and organized them for service to their Church.

* * *

Civil Rights Rally in Detroit

Ninety-three organizations representing a total membership of 250,000 persons, held a conference on civil rights in Detroit on February 9-10, under the auspices of the Civil Rights Federation of which the Rev. Owen A. Knox is president. Assistant Attorney General O. John Regge denounced recent raids in the city conducted by the Federal Bureau of Investigation and called for protests to the department of justice. Congressman John M. Coffee declared that a wave of war hysteria threatened to engulf the country and condemned particularly the actions of the Dies Committee. Even liberals are being made the victims of this hysteria, he declared, and blamed the Dies Committee for it. John P. Davis, executive secretary of the National Negro Congress, declared that 95% of the Negroes and 65% of the whites of the South are disfranchised by the poll tax and other restrictive measures, thus preventing any effective expression of democracy on the election of Southern representatives. The conference met immediately after a number of persons had been arrested by the F.B.I. in Detroit and Milwaukee, charged with supporting Republican Spain two years ago. The conference vigorously protested against the action and was instrumental in the dismissal of the charges. The conference went on record as opposing the many anti-

alien bills now before Congress; requested the Senate to extend the life of the LaFollette civil liberties committee; opposed the Smith committee now investigating the National Labor Relations Board and urged the passage of the pending anti-lynching bill. The Rev. J. H. Bollens, former president of the Federation, was elected honorary president, being succeeded as president by the Rev. Owen A. Knox. The conference was followed on Washington's Birthday by a mass meeting to celebrate the liberation of the citizens arrested by the Federal Bureau of Investigation. The principle speaker was former Congressman John T. Bernard of Minnesota.

* * *

Federal Council Sponsors a Conference

Two hundred leaders of various churches met in Philadelphia February 27-29 under the auspices of the Federal Council of Churches for informal study of the relationship of the churches to the present world situation.

* * *

Baptists Disapprove Taylor Appointment

The executive committee on public relations of the Baptist Church recently demanded that President Roosevelt make a statement clarifying the status of Myron C. Taylor, now at the Vatican as the appointed representative of the President. Spokesman Rufus W. Weaver further requested that Mr. Taylor be recalled if the reports are true that the Vatican will receive him on the same basis as all other diplomats. He asserted that such recognition would make the Papal delegate "official representative of the Vatican to the United States," and declared that Baptists and other evangelical groups may "be compelled to believe that the President is giving only lip service to his proclaimed devotion to the principle of the separation of Church and State."

* * *

The Tragic Road to War

The statement recently issued by thirty-two prominent Church leaders that urged support for the cause of England and France in the present war was characterized as "making it easier to travel the tragic road of 1914-17," in a letter sent to the clergy of Brooklyn, N. Y. by the commission on international justice and goodwill of the Church and Mission Federation. The Brooklyn leaders, among them the Rev. John Paul Jones, president of the Presbyterian Fellowship for Social Action, maintain that the original statement "adds to the moral and mental confusion both at home and abroad" and that

"it fails utterly to provide the leadership and guidance that the people have a right to expect from such distinguished Churchmen. While pointing out the menace the aggressors, especially the threat of Hitler, these Churchmen do not even touch upon the question of how the nations may get rid of the aggressors by resorting to the methods of the aggressors—force and violence, butchery and destruction—without the last state of the tragedy being worse than the first."

* * *

Urge That Unions Get Together

Negotiations around a table which organized labor demands of employers was urged as the proper method of settling the differences between the CIO and the A. F. of L. is a statement released on February 18th by Father John A. Ryan of the Roman Catholic Church; the Rev. James Myers of the Federal Council of Churches and Rabbi Edward L. Israel of the Central Conference of American Rabbis. "For many years," declared the statement, "our organizations have supported organized labor in its primary demand that the employers of this country shall settle all differences with employees by the method of collective bargaining, negotiated agreements and constructive adjustment of the points at issue. We feel impelled now to make public our equally urgent appeal to the A. F. of L. and the CIO to settle their differences by the same method." The statement which was sent to Mr. William Green of the A. F. of L. and Mr. John L. Lewis of the CIO, concluded with the statement that the signers reaffirmed their "faith in the labor union movement as an essential expression of Americanism and democracy in industrial relations" and expressed the hope that "a united and progressive labor movement will again move forward to larger achievements on behalf of the working people of this country."

* * *

Would Leave War to the Conscience

The Buffalo-Niagara Presbytery has asked the Presbyterian General Assembly to remove the church's sanction of war from the Confession of Faith, which now contains a clause which makes it lawful for Christians "now under the New Testament to wage war." They ask that the document be rewritten leaving the matter to the consciences of individuals.

* * *

Fellow Travellers Denounced by Vatican

Those who say that Stalinism and not socialism is to blame for Russia's foreign policy were denounced recently in two broadcasts from the

Vatican, addressed chiefly to England and the United States. Those who wish to bring about the downfall of Stalin in order to save the ideals of communism or socialism are the enemies of Catholicism quite as much as is Stalin himself, declared the broadcaster.

* * *

Church Leaders Issue Warning to Labor

A resolution reaffirming the position of the churches that workers have the right to organize for collective bargaining was passed at a two day conference held in Brooklyn, N. Y., under the auspices of the Church and Mission Federation. At the same time the conference warned labor against labor racketing, going on record as being "gravely disturbed by the number of apparently reliable reports concerning undemocratic practices, intimidation and violence in the hiring of longshoremen on the Brooklyn waterfront." The conference also recognized "the legal and moral right" of employes of churches and social service agencies to join unions, but it asked the unions, in negotiating contracts with churches, to "forego the sanction of the strike and picket line." The conference also approved birth control and urged temperance but stated that "a fundamental solution of our social problem must attend and precede any genuine solution of the liquor problem."

In approving "voluntary parenthood," the churchmen held, "those individuals who are economically and physically capable of bringing up children have a responsibility to do so. On the other hand, we feel that the Protestant people should consider carefully the thought that parenthood should be planned with due regard for the mother's health and the children's welfare, both physical and moral. We recommend for the consideration of the Protestant groups the dissemination of medically approved methods of limiting families in the interest of social betterment and of racial progress and a more wholesome family life."

The liquor problem was described as having "many of its roots in social and economic maladjustment." The conference expressed the conviction that, with the underlying social evils successfully attacked, "the ministry can assume powerful leadership in favor of sobriety and self-mastery and triumph over temptation."

* * *

Southern Presbyterians Underwrite Pensions

The Southern Presbyterian Church announced on Feb. 22nd the completion of a fund for three million dollars to underwrite pensions for all its

ministers and missionaries. Twenty-five hundred ministers and four hundred foreign missionaries will be benefited. At the start a minimum of \$50 a month will be paid, with ministers contributing 2½% of their salaries to maintain the fund while the churches contribute 7½%. Sixty-five has been set as the age for possible retirement.

* * *

Church Leaders Ask for "Front" Inquiry

The members of the Dies Committee have been asked by Church leaders to investigate the "Christian Front." The telegram, sent to each member of the committee on February 26th, was as follows: "The House has voted to continue the Dies Committee. The undersigned feel that your committee has done some useful work by revealing certain dangerous activities and by calling public attention to others that were little known. We believe also that there is more work along these lines still to be done. We feel, however, that continuation of the committee's present methods would be a calamity, for as now conducted it has been a threat both to civil liberties and social progress."

"The instructions of Congress are vague, merely ordering you to investigate un-American and subversive activities. Such wide latitude implies great responsibility to act with restraint and judicial safeguards. We regret that the majority of the committee has failed to live up to this responsibility. They have allowed the committee to be used to discredit progressive movements and moderate reforms, which are the greatest safeguards for American democracy against attacks either by foreign agents or native agitators."

"Confidence in the committee has been undermined by failure to call rebuttal witnesses or give a fair hearing to those who offered to testify; by the intemperate speeches of Chairman (Martin) Dies; by the obvious bias of investigator (J. B.) Matthews; by the release of a report attacking a consumer movement,

against which Mr. Matthews has a personal grudge, on the authority of Mr. Dies alone; by broadcasting the mailing list of an organization as if it were a list of active members; by failure to investigate Father Coughlin and the Christian Front, and by Mr. Dies's speech at a meeting partly sponsored by the Front; by unfair use of committee publicity to defeat Justice (Frank) Murphy for Governor of Michigan last year; and by other sins of omission and commission.

"For all these reasons we appeal to you to change your own methods along the lines suggested by Representative (H. Jerry) Voorhis. We also call on you to prove your fairness by a fearless investigation of the Christian Front. Those members who are not prepared to do so should resign. Only thus can the committee avoid its past mistakes; only thus can it gain respect and credence from the American people for any further revelations it may be able to make."

Among those signing the telegram were the Rev. Harry Emerson Fosdick; the Rev. Guy Emery Shipley; the Rev. John Hayes Holmes and the Rev. Henry Smith Leiper.

* * *

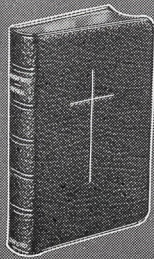
Religious Educators Meet in Chicago

The International Council of Religious Education met in Chicago last week, with forty-one denominations and 30 state councils of churches represented. The headliner for the occasion was former governor Alfred M. Landon of Kansas who urged more generous support for the churches.

* * *

No Date for Assembly of World Council

No date has been set for the assembly of the World Council of Churches. It had been planned for 1941, to meet in the United States but the war situation makes it impossible to say more at this time than that it will be called for the earliest possible date. There are now about sixty churches affiliated with the World Council, the latest to join being the South India United Church.



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Edited by W. B. SPOFFORD

Bishop Manning of New York issued a public protest on March first against the appointment of Bertrand Russell, noted British philosopher, as a professor at the College of the City of New York. He charged that Russell was a propagandist against religion and morality and a defender of adultery. President Mead of the College countered with the assertion that the appointment brought to the College one of the world's most brilliant thinkers, while members of the board of higher education, approving the appointment, said that they regarded City College as fortunate in obtaining the services of such an outstanding scholar. John T. Flynn, writer and a member of the administrative committee of the College, said that he considered Russell "a man of the highest character, whose morals will compare favorably with those of Bishop Manning," while Joseph J. Klein, lawyer and a man also responsible for the appointment, declared, "I honor and respect Bishop Manning for his views on religion but in mathematics and philosophy I'm happy to bow to Professor Russell."

* * *

Conference Urges Government to Seek Peace

The conference of several hundred Church leaders, meeting February 29-March 1 in Philadelphia under the auspices of the Federal Council of Churches, urged that the United States, in collaboration with other neutrals, use "every available means" to bring about a negotiated peace consistent with "a just and fundamental settlement of the problems of Europe." The conference condemned the Christian Front and similar organizations and strongly denounced anti-Semitism.

* * *

Pacific School Inaugurates President

Arthur C. McGiffert Jr. was inaugurated president of the Pacific School of Religion, Berkeley, California, on February 19th.

* * *

For Fuller Understanding of Jesus

Political messiahs and religious fanatics will not solve the complex problems of the world and only a fuller understanding of Jesus as our eternal contemporary offers such a solution, declared Professor W. M. Horton in delivering the Earl lectures at the conference of pastors held at the Pacific School of Religion, February 20-22. Others to lecture were Bishop Karl Block who

spoke on preaching; Dr. Harold Bosley of Baltimore who spoke on the logic of religious discovery and Professor John C. Bennett, a member of the faculty of the school.

* * *

A Few Facts About the Census

The sixteenth decennial census, to be taken this year, will bring up to date the statistical record of the United States, the foundation of which was laid in the first decennial census, taken in 1790. The first census and all succeeding ones were provided for in the Constitution. The practical reason for the first census was the determination of representation in Congress. The first census showed a total population—in 17 states—of 3,929,214. At the time Virginia was the most populous state with 747,610, and New York stood fifth with 340,120. The entire population of the country at that time was only a little larger than the population of Chicago today. The entire population of New York State was about equal to the population of Rochester today. The gross area of 892,135 square miles in 1790 has expanded to 3,738,395 square miles in continental U. S. alone, and the territory of outlying possessions is 711,606. The density of population in 1790 was 4.5 persons per square mile. In 1930 it was 41.3 per square mile, and this year's census should bring this density up to about 44.

* * *

British Missionaries Carry on Work of Germans

British missionaries have been able to help German missionary work in Palestine, it is reported by Canon Charles T. Bridgeman of St. George's Cathedral, Jerusalem. "On the eve of the outbreak of the war, the Anglican Bishop, George F. G.

Brown," says Canon Bridgeman, "realizing that all German nationals would have their activities circumscribed, offered to assume charge of all German work pending permanent arrangements. When war was declared he assumed responsibility for the personnel and work of the Deaconess Hospital, Jerusalem, the Syrian Orphanage, Jerusalem, and various other schools and institutions.

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The address on the National Labor Relations Board, delivered at the recent conference of the United Christian Council For Democracy by

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CONGREGATIONAL COUNCIL FOR SOCIAL ACTION
DISCIPLES FELLOWSHIP FOR SOCIAL ACTION
FELLOWSHIP OF SOUTHERN CHURCHMEN

After about a month new committees in which British and American advisers worked with the German missionaries were set up."

* * *

Bishop Phillips Writes for Laymen

At a meeting on February 22nd of the board of directors of the Laymen's League of the diocese of Southwestern Virginia, Bishop Phillips read a paper in which he discussed in a comprehensive way the objectives, plans and methods of parochial and diocesan laymen's organizations. The paper was received with so much enthusiasm by the laymen, that it is now being issued in pamphlet form. Under the title, "The Men of the Church," some of the subjects treated are: Organization of Men Needed; The Vestry; What Can Be Done; The Clergyman's Part; Group and Individual Expression; Form of Organization; Finances; and Diocesan Organization. As soon as it is off the press, copies will be gladly sent to all those in the church who are interested.

* * *

Join With Presbyterians in Evangelistic Programs

Joint evangelistic endeavors are being planned by our Church and the Presbyterian group in Rochester, New York, as part of the General Assembly of the Presbyterian Church to be held there May 23-29. Dr. William F. Klein of the unit of evangelism for the Presbyterian Church, met leaders of both groups recently in Rochester and planned for the pre-assembly conference to be held on May 21-22. Bishop Hobson of Southern-Ohio has loaned his "ca-

thedral on wheels" to be used for out-door evangelistic meetings, to be held during the time the Assembly is in session. The joint committee arranging for these meetings consists of: Bishop Reinheimer of Rochester and the Rev. Drs. W. C. Compton; Jerome Kates, W. P. Richardson; E. F. Scott, G. E. Norton and H. R. Talbot, representing our church. Representing the Presbyterians are: the Rev. Drs. R. M. Kistler, F. M. Weston, H. E. Nicely, G. G. Mattice, P. C. Johnson, S. F. Gutelius, Sinclair Tebo, W. D. Gordon, A. F. McClements and Mr. Robert Berentsen. Representing the Federation of Churches is Dr. Oliver B. Gordon.

* * *

Chicago Church-Museum Dedicates Fireplace

Chicago's "Little Church at the End of the Road"—St. Stephen's—dedicated its latest contribution to its artistic and poetic collection recently in the form of a unique fireplace called the "Hearth of the World." The fireplace is studded with rare and semi-precious stones from all over the world. Most of them have been sent or brought by couples married at the church, who collected the fragments on their honeymoons. The stones include bright bits of onyx, agate, obsidian, red and yellow jasper and rose quartz. There are also stalactites from Mammoth and Sand caves, fossils, limestone crys-

tals, and red pipestone, which is sacred among the Indians. About the fireplace is a marble cross from Teheran, Persia. The walls of the church are hung with poems, etchings, water colors and wood carvings and are decorated with casts of statuary presented by artist friends of the parish. The church is also famous for its Keith Preston Memorial library of first-edition poems and its "Garden of Memory," where each flower and tree has been planted in memory of a person or event.

* * *

Albany Churchmen Hold Corporate Communion

Churchmen of the capital district of the diocese of Albany observed Washington's Birthday with a corporate communion and breakfast in the Cathedral of All Saints. Bishop Oldham was the celebrant, with a number of clergy in the chancel, and one hundred men in attendance. Bishop Oldham addressed the group at the breakfast, and there were brief talks by the Rev. R. W. Woodroffe,

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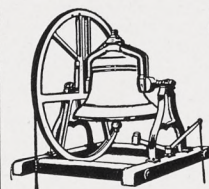
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who was in charge of arrangements, and the Rev. D. K. Montgomery, of Morristown, New Jersey, who was the Lenten preacher for the week at the Cathedral.

* * *

Massachusetts Lay Readers Commissioned Under New Plan

Twenty lay readers were commissioned by Bishop Sherrill of Massachusetts on February 13th. This was in the nature of an historic occasion for the lay readers were the first to qualify under the new plan to raise the standards for all lay readers licensed to officiate in the diocese of Massachusetts. The new requirements were determined by a special commission formed in January, 1939, and were put into effect last fall.

* * *

Earthquake Blamed on War

Father Joseph F. Carroll, Jesuit seismologist at Marquette University, believes that recoil from the big guns being used by Russian invaders may have been sufficient to upset the delicately balanced formations of rock strata in Anatolia, Turkey, and produced the recent earthquake.

* * *

Coat Crook Cops Curate's Clothes

The Rev. Edward Tate, curate of St. Stephen's Church, Wilkes-Barre, Pa., recently lost his hat and coat—the coat was recovered some three days later in a second-hand store in Scranton by detectives. It seems that Mr. Tate had fallen victim to a nefarious criminal who had been working the district, specializing only in hats and coats. The hat—oh yes, it seems that when the thief was finally caught by the arm of the law, he was using Mr. Tate's chapeau to keep his head warm.

* * *

Joe Fletcher Touring Seminaries

The Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, is making his annual visit to seminaries in the

east and middlewest. He reports that the increasing demand for clinical training on the part of seminaries, has created a problem which is unique in the eighteen years' history of the Cincinnati Summer School for Social Work. More students are making application than there is room for. Visiting Seabury-Western Seminary on February 15th, Mr. Fletcher spoke at the Chapel service and read a paper. On February 16th, he visited Meadville Theological School. On the 22nd he read a paper at the faculty meeting of Virginia Seminary. The same week he visited General Seminary in New York and took part in a conference with the Rev. Almon R. Pepper of the National Council, Mr. Seward Hiltner of the Federal Council of Churches, and others, discussing problems of clinical training for theological students.

* * *

2,450 Attend Brotherhood Breakfast

Bishop Stires and Representative Bruce Barton addressed the largest communion breakfast crowd in the history of the Long Island Brotherhood of St. Andrew on Washington's Birthday. The gathering was held in Brooklyn and it was stated that it was the largest gathering of Episcopal laymen in the country. Mr. Barton made the growing need for a spiritual standard of living rather than the currently stressed material standard of living the theme of his address. "No matter how many bu-

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reaus we create, no matter how much legislation we pass, no matter how many planning commissions we have, unless our standard of inner living is maintained we will not completely solve our problems," he said. To develop and maintain the inner standard of living is the chief function of the Church, and the presence of so large a group of men bears living testimony as to its efficacy, he concluded.

* * *

Japanese-Americans Hold Conference

The fourth annual conference of the Japanese-American young peoples' fellowships of the North Platte Valley, Nebraska, was held at Scottsbluff, Neb., on February 17th and 18th. The conference theme centered around "Youth for Christ" and addresses were given by the Rev. John C. Neal, rector of St. Timothy's Church, Gering, Nebraska, and the Rev. William I. Lockwood of Torrington, Wyo. The conference had the largest attendance since the conference was started.

* * *

Massachusetts Episcopal Club Elects Officers

Chandler Bigelow of St. John's Church, Beverly Farms, Mass., was recently elected the new president of the Episcopalian Club of Massachusetts for the term of 1940-41. Mr. Bigelow is a Massachusetts State senator and a member of the diocesan field department.

* * *

New Jersey Parish Completes Building Program

With the dedication of a new pipe organ, Christ Church, Toms River, New Jersey, brought to completion on Sunday, February 18th, an extensive plan of improvement of the parish facilities. The result of a long-range program on which the Rev. J. Mervin Pettit, rector, and his vestry have been working for years, this has involved the renovation of the Haines Memorial House as a rec-

tory and necessary changes in the old rectory to fit it for parish house and church school use. In the church itself, a new stairway, choir-rooms, wash-rooms, new carpets, and repainting have all served to add to its efficiency.

* * *

Presiding Bishop Chairman of Missionary Program

The Presiding Bishop will be chairman of a program at the Waldorf Astoria, New York City, on March 16th,

which is the starting event of an effort on the part of American foreign missionary interests to enlarge their efforts under the challenge of war and dictatorships. The gathering is sponsored by the Foreign Missions Conference, and will be featured by radio addresses by Queen Wilhelmina of the Netherlands and President Roosevelt. Other speakers will be Dr. John R. Mott, president of the International Missionary Council; Dr. Charles R. Watson, president of

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. Tagart 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.

Grace Church, New York

Rev. Louis W. Pitt, Rector
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.
Daily: 12:30 except Mondays and Saturdays.

Thursdays and Holy Days: Holy Communion 11:45 A.M.

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 4:30 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, 10, 11 A.M., 4 P.M., Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.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 at 71st Street

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

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed., 8 A.M.; Thurs. 12 M.

St. Thomas Church Fifth Avenue and West 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. 12:10 P.M., Noonday Service. 5:15 P.M., Evensong and Address (except Saturdays).

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 Noon.

Wednesday: 11 A.M. Holy Communion and Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 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. 12:35 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

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday School.

11:00 A.M.—Morning Service and Sermon.

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the American University in Cairo, Egypt; Dr. Charles T. Leber, chairman of the committee on reference and counsel of the Foreign Missions Conference; and Dr. George A. Buttrick, president of the Federal Council of Churches. Music for the program will be supplied by Miss Marian Anderson, the Westminster Choir, and the choir from Tuskegee Institute.

* * *

Bishop Jenkins Wants Work with Youth

Bishop Jenkins of Nevada in addressing the convocation of the district, stressed the Church's opportunity and obligation to youth. "The student is not as much in need of social activities," he said, "as a shrine to which he may be drawn to worship and in the quiet and silence of the altar to come to know God." Upon the urging of the Bishop the convocation passed a resolution favoring a bill in the legislature designed to protect unborn children from syphilis. Bishop Jenkins was taken ill shortly after the convocation, and has since been in a San Francisco hospital recovering from pneumonia.

* * *

Black Facts of New York City

A pamphlet entitled "He Beholds New York," issued by the Greater New York Federation of Churches, is filled with striking and ominous facts about the big city. Here are a few: In New York City there are 500,000 families living in slums, 700,000 jobless, 350,000 Negroes victimized by prejudice, 150,000 Puerto Ricans suffering beyond all others, 1,000,000 victims of venereal disease, 1,000,000 arrests, 7,000 children arrested, 5,000 cases of neglected children brought to courts, 1,163 suicides, 1,200,000 children untaught in any religion, and 5,000,000 people unassociated with any Christian church.

* * *

Bishop Parsons to Preach at Synod

Bishop Parsons of California, president of the Church League for In-

dustrial Democracy, is to be the preacher at the service opening the synod of the province of the Pacific, to meet at Salt Lake City, April 30-May 3. Bishop Sanford of San Joaquin is to be the headliner at the synod banquet.

* * *

Bishop Welcomed with Banners

When Bishop Gardner of New Jersey visited St. Peter's, Perth Amboy, the other day was he surprised. Large "Welcome" banners decorated the parish buildings and the town itself. A communion breakfast attended by over 150 "workers only"; then children presenting him with two personal gifts and a big armful of flowers to take home to his sisters; then a jammed church for a great service. George Boyd is rector.

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Bishop Bartlett in Hospital

Bishop Bartlett of Idaho is in the hospital suffering from back injuries caused by a fall.

* * *

Pasadena College and Religion

The student outlook on religion of Pasadena Junior College was recently polled. A survey of 2,421 students disclosed the fact that of this group, 61% were members of some Church, and 55% attend services regularly or frequently. Only 4.9% do not believe religion to have any significance today.

* * *

Fred Hewitt Speaks in New Jersey

Fred Hewitt, editor of the "Machinist Monthly" for more than thirty years, was the featured speaker of the 1940 Forum of Grace Church, Orange, New Jersey, recently. He spoke on the subject "What Are

Christians Going to Do About the Church and Labor?" Mr. Hewitt has had a long and close association with the labor movement in the United States, being a member of the most progressive labor union of the A. F. of L.—the Machinists Union, the first to start a Labor Bank, and set up co-operatives for its members. He has been asked many times by the government to sit upon various commissions and boards of arbitration where matters of concern to labor have been involved.

U. C. C. D.

Any desiring information about the United Christian Council for Democracy are asked to send their requests to

Rev. Richard Morford, Sec'y.
22 Forest Avenue Albany, N.Y.

THOSE IN NEED

We appeal for aid for the following Emergencies:

1. The work being done in China by the Rev. Kimber Den, Episcopal Missionary. He has established homes for children orphaned by the war and writes that a child can be cared for for an entire year for \$15.
 2. The Spanish Refugees in camps in France. These people must be moved to Latin American Countries and there are hundreds of thousands of them. Donations for this cause will be sent to the committee headed by Bishop McConnell.
 3. The German Refugees, in order that they may be brought to the United States.
 4. The Southern Sharecroppers whose plight is so well known to all.
- Make checks payable to "Treasurer of the CLID", signifying for which cause you wish to have it used.

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Mr. William F. Cochran, Treas.

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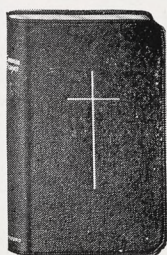
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Gifts for our friends and for the Church School children.
The suggestions below will help in making a selection.

PRAYER BOOKS



Pocket size Prayer Book, Black cloth,
round corners red edge, gold cross. 75c

Pocket size Prayer Book and Hymnal.
Black cloth, round corners, red edge,
gold cross. \$1.50

Pocket size Prayer Book, Red cloth,
round corners red edge, gold cross. 85c

Pocket size Prayer Book and Hymnal.
Red cloth, round corners, red edge,
gold cross. \$1.60

BOOKS OF PRAYER

Delightful little gift books expressed in the language
of a small child in a beautiful and reverent manner.

Little Prayers for the very Littlest People	Florence H. Perin	35c
Prayers for Boys	H. C. Alliman	25c
Prayers for Girls	E. R. Scovel	25c
A Garden of Prayers for Juniors	Eveleen Harrison	35c

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No. 3. Silver Plated, straight line pendant Cross, 1 $\frac{1}{8}$ inches long.....	25c
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No. B. Silver Plated Latin Cross, $\frac{1}{2}$ inch with 16 inch chain.....	50c
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No. 4. Rolled gold Greek Cross pin, $\frac{1}{16}$ inches, stamped Episcopal S.S.	50c
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Personal Cross, wood, 2 $\frac{1}{4}$ inches long.....	10c
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