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CLERGY NOTES

ARMITAGE, WILLIAM T., was advanced to the priesthood in St. Andrew's Church, Manchester, N. H. on July 20th by Bishop Dallas of New Hampshire. Mr. Armitage will serve as chaplain at Deer Island prison, Boston harbor, and will have charge of St. Andrew's Church, Orient Heights, East Boston.

CRANE, FREDERICK M., assistant at All Saints' Church, Beverly Hills, Calif., has resigned and assumed charge of Christ Mission in Hollywood.

FORTUNE, FRANK V. D., rector of St. Paul's Church, Steubenville, Ohio, has accepted a call to Christ Church, Clarksburg, Va. He will assume his new duties early in September.

FUESSLE, RAYMOND E., assistant rector of St. Alban's Church, Washington, D. C., has accepted a call to the rectorship of Christ Church, Macon, Ga., to become effective on September 1st.

McNAIR, EDWARD, was advanced to the priesthood in St. Paul's Church, San Diego, by Bishop Stevens of Los Angeles on July 19th. He will continue as priest in charge of St. Peter's, Del Mar; St. Andrew's Mission, Encinitas-Leucadia; and of St. Michael's, Carlsbad.

SADLER, W. BOONE, JR., was advanced to the priesthood in St. Paul's Church, San Diego, on July 19th by Bishop Stevens of Los Angeles. Mr. Sadler will continue as assistant at St. Paul's Church.

WAY, WILLIAM, rector of Grace Church, Charleston, S. C., was recently elected president of the South Carolina Historical Society. He is also president of the New England Society of Charleston.

YAMAZAKI, JOHN H. M., was ordained to the diaconate in St. Mary's Japanese Church in Los Angeles on July 20 by Bishop Stevens of Los Angeles. Mr. Yamazaki will assist his father in St. Mary's and also become a chaplain of the City Mission Society.

FOR INFORMATION

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THE WITNESS

A National Paper of the Episcopal Church

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THE LABOR SUNDAY MESSAGE, 1941

THE CHRISTIAN concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement, involved directly in the worldwide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there unions are few and weak. Where democracy has been discarded, as in the totalitarian states, there the independent labor union movement has disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or it must center total power in a political state. There seems to be no other alternative. If we cannot

have the spirit of Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the further application of the Christian principles of democracy to industrial and economic relations. If this new missionary call is heeded, the Christian forces will play a vital part in the era just ahead. If it is ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into society.

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfill its basic purpose of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principle of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor can command public support only as it deals effectively with various elements in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit which is essential to democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must, also, refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations. Others have yet to accept and to practice this Christian democratic principle.

This hour of crisis calls for a Christian move-

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ment which has renewed its spirit and clarified its vision of the wider implications of its Gospel, and for a labor movement which has purified its practices and set its eyes on the farther goals of

true democracy. All groups are summoned to work together for a better ordering of society upheld by religion on the one hand, and by the productive labor of hand and brain on the other.

NIEMOELLER IN PRISON

By

LEO STEIN

Former Staff Member of Berlin University

FOR twenty-two months I was held in German concentration camps and prisons, and for eighteen of those months I had as prison-mate Pastor Martin Niemoeller.

I met Pastor Niemoeller for the first time in the prison of the court of inquiry in the Moabit suburb of Berlin. We were in the ante-room of the court chamber, where we had several hours to wait. Waiting with us was a former Nazi political leader who had been arrested because he had belonged to the Roehm clique. This man complained bitterly and announced: "It's a low trick to lock me — an SA leader — up in the same room with this dirty Jew." Niemoeller's face went chalk-white, but he did not answer the man. He said to me: "Don't be angry; the man does not know what he is saying." From that moment a friendship grew up between us.

While in Moabit I met Niemoeller often. In fact I spoke with him daily in the courtyard where the prisoners were divided into two marching circles, one circle marching fast and one slow. The latter was mostly for sick people, and Niemoeller and I marched in it. During the course of these daily conversations he told us the whole story of his arrest, of how the Gestapo had taken down stenographic reports of his sermons, how they had seized all of the church money which he had administered. I had made a study of ancient church law, and we carried on long discussions about that.

I shall never forget Niemoeller's words as he described his first arrest. He said: "When I was first arrested I could scarcely believe that men could be so cruel. I was in the Prinz Albrechtstrasse prison (Gestapo Headquarters), and I heard there how they were whipping the men. All night I heard screams. I sank on my knees and prayed all night, prayed that God would not let me be weak. It was only through prayer that I was able to hold on."

During the eighteen months we were together, Niemoeller told me that he had twice been asked to give a declaration of loyalty, which he had refused to do, in spite of the beckoning of free-

dom. Then we were both transferred from Moabit to the Ploetzensee Prison. Niemoeller was brought to this prison in an attempt to break his morale, for it was in this prison that executions were carried out. We both saw these taking place in the prison court. An axe was used to cut off the heads. Most of those executed were political prisoners. Niemoeller consoled one of the condemned men—a Communist—in the prison court, although this was forbidden. "I will pray for you, my son," he told him, and he spoke fervently. He spoke those words to all, Jew, Catholic or Free-thinker, and all knew that he was in earnest.

When we were transferred to the Sachsenhausen concentration camp, the camp needed his consolation badly. Officially it was forbidden to the several priests in the camp—we had about 50 of them—to hold divine service or to give consolation. But we who were there will never forget how Niemoeller, in spite of the rule, used to go secretly at night through the barracks to visit dying Christians, Jews or Communists and give comfort to them. Another camp rule forbade Christians and Jews to speak to one another, but Niemoeller often showed himself demonstrative toward Jews, and used to say: "We are all brothers here together."

Once, when a guard shouted at a Catholic priest who had just been admitted and struck him, Pastor Niemoeller became enraged and cried: "Halt! Have you no honor in your body? Have you no respect for a priest's robes?" He cried out in his old military officer's voice, and the guard was so bewildered that he actually stopped tormenting the priest. But when Niemoeller tried this a second time, when a Jew who was sick and had hidden himself so as not to have to do stone-breaking work was whipped before his eyes, Niemoeller was called before the commander of the camp. The commander said to him: "I most earnestly warn you that I should punish you. I do not wish to, but next time you will be put in solitary confinement."

Without desiring it, Niemoeller actually had a great deal of authority on all sides. He was the

hope of the camp, and even the Nazis had a certain respect for him.

When I said farewell to Niemoeller, and told him that the Nazis had let me go and that I was leaving for America, he said to me: "I wish you all possible luck. Begin a new and better life over there, and tell them the full truth about the concentration camps." But, I said, that will hurt you. "I know it, but I am proud to suffer for my Christian faith. Go and tell the truth, so that the world may know that that faith is our only hope. God protect you."

Talking It Over

By

WILLIAM B. SPOFFORD

THE STORY comes from an exceptionally well-informed journalist now in Europe. When Rudolf Hess crashed he was actually on his third visit to England since the beginning of the war. In the early months of the conflict, news offices buzzed, then suddenly fell silent, about a plane of German manufacture which landed in England and whose sole passenger was hurriedly rushed off the field in a British government limousine. He reappeared some hours later and took off with his pilot who had sat in the plane all the time waiting for him.

Now the story comes from a high official of a refugee government with headquarters in London, that when Hess crashed in Scotland he was on his way back to Germany after conversations with British officials. With Hitler's consent, and elated because the war was to be turned against his old hate, Russia, Hess proposed a negotiated peace between Germany and England on the basis of British non-interferences in Europe, retention of virtually all the empire, swapping a bit here and there for bits of the French empire. This Churchill refused. Now there is a further angle to the story. Knowing that the present rulers of England will not negotiate with Hitler, the German High Command is said to be willing to replace him. Who will be the new leader? Who can best collaborate with the English ruling class? Who else but Rudolf Hess, at first called "mad" when the story of his flight became known, but who still remains officially a member of the Nazi hierarchy.

TRINITY'S President Ogilby has his own ideas on the matter of letters of recommendation, a question raised in this column in the last number. "I have had considerable experience in that

field," he writes, "some of it painful. It is natural that a parson should be something of an idealist and that he should see his young men through rosy glasses. On the other hand, when a clergyman recommends a young man to college as a student or as a candidate for the ministry, or as worthy of a scholarship grant, phrasing his letter in superlative terms not warranted by the facts, he is often doing the lad grave injustice. When a young man not really capable of intellectual work is admitted to an educational institution because of fine things said about him, the net result is often tragic. I am sorry to have to say that this does not occur too often because most college officials have learned by unhappy experience to distrust recommendations from parsons.

"The same situation often occurs in the case of recommendations for positions. If a clergyman wants to get a job for someone in his parish, it is grossly unfair to the candidate as well as to the employer for the recommendation to emphasize qualifications which are not really there.

"Bonding concerns and large corporations these days usually have a personnel department which endeavors to appraise correctly applicants for positions. It is my conviction that everyone, parson or layman, who is asked to give a recommendation for an individual should make it a matter of conscience to state the whole truth. If we surpress what is unpleasant because of our eagerness to get an individual into a position of financial comfort, we may build up an unpleasant situation later on.

"In other words, I disagree absolutely with your position in which you seem to think that if you cannot say nice words about a person, you should ignore a request for information. You seem to take the position that if we are asked about someone we know, it would be a hardship to him if we state the facts. I question this. Unpleasant facts properly interpreted may be a help. In any case, if a man is thinking of employing someone whom we know, he is entitled to the benefit of our experience."

A SUBSCRIBER wants to know why it is possible to buy a Roman Catholic Prayer Book from mail order houses and from most book stores, whereas it is usually impossible to find an Episcopal Prayer Book. My friend William Krause of Oxford University Press has the answer: "Episcopal Prayer Books are difficult to find on sale in stock because Church people do not buy enough of them. If Church people would restore the good old fashioned custom of everyone having his own Prayer Book it would be a

result of better Church members enabling publishers to make more books, which could be sold at a lower price. The sales would be large enough to justify dealers in carrying them in stock. Prices, naturally, depend on the quantity you make." Mr. Krause also informs us that his firm is to publish this fall *Prayer Book Interleaves* by the late Dean William P. Ladd of the Berkeley Divinity School. Many of them appeared in his column in this paper, with requests from readers over the years that they be put into a book.

A NICE LETTER from the Rev. Kenneth O. Miller of Hawaii who reports that he is taking his services again after being in bed for three months with a heart ailment. He writes: "Here is something for you folks back home to think about, particularly in these days when there is so much talk about the 'Japanese scare.' My congregation is composed mostly of 'Naolis' (White Americans and English). The parson who took my services for more than two months was a young Japanese, the Rev. James Nakamura, a very fine fellow and he went over big. He is Hawaii born and hence a United States citizen. Recently I had a group gathering at my home for religious instruction. It was composed of three Chinese, four Japanese, two Koreans, two Filipinos, one part Hawaiian and four 'Naolis' or white folks. There was perfect harmony of course, as there always is out here among the various races who mix readily and constantly all the time." This bit of news about race cooperation is interesting, at least for me, since the report just came to me of a public library, not many miles from where I live in New Jersey, where Negroes are compelled to enter the back door if they wish to take out a book. If the various races can get along together in Hawaii what prevents them from doing so in the state of New Jersey, let alone in other parts of the United States? . . . When I was a student at the Berkeley Divinity School one of my classmates was a smiling Japanese Christian, who had left his family behind in order to put in four years of study in the United States. We had a lot of fun sitting up most of the night telling each other how we were to straighten out this messy world. Of course we came to few conclusions, but this Japanese Christian and I did make a pledge: if war was ever threatened between our respective countries we would do our best to prevent it. Perhaps the time has come for us to remind each other of that pledge—with the Japanese Christian in a better position to act than I am, for he has just been elected a Bishop of the Japanese Church. So here is a reminder and a salute to Jiro Sasaki.

Let's Know

By

BISHOP WILSON

V FOR VICTORY

THE "V for Victory" campaign has been launched throughout the conquered countries of Europe. It is part of the war of nerves. People are urged quietly to plaster the letter "V" in conspicuous places as a symbol of victory over Germany. Since "V" is the Roman numeral for five, that number will also answer the purpose. The opening notes of Beethoven's Fifth Symphony are to be hummed and whistled as the theme song of victory. It is all backed up with a Scriptural reference to the fifth verse of the fifth chapter of the Book of Daniel. This last comes from the story of Belshazzar's feast.

The Book of Daniel was written by an unknown author in the second century before Christ when the Jews were suffering bitter persecution at the hands of a Syrian king named Antiochus Epiphanes. Daniel himself had lived several centuries earlier and was one of the heroes of Jewish lore. Actually very little is known about him. The author of this book used him as the central character in a story of courage and fidelity even under heavy misfortune. It was not meant to be history but a story with a moral, to encourage the Jews in their own adversities. As a matter of fact there are a good many historical inaccuracies in the book and none of it is to be taken literally. It is symbolical writing.

Belshazzar is represented as the king of Babylon. In fact he was the king's son, the heir to the throne. Nabonidus, his father, was a quiet sort of man who probably did not figure very heavily in the events of his reign. Belshazzar was the general in command of the Babylonian armies and a much more fitting figure for the story. So it is Belshazzar who presides at a great feast for his courtiers. While they are holding high revel, a hand appears writing on the wall of the banquet hall opposite the king. None of his counsellors can read what is written and the king is greatly disturbed. Then the queen recalls a man among the captive Jews named Daniel who used to be good at such matters. The king sends for him, Daniel makes a speech, reads the writing and provides an interpretation.

MENE, MENE, TEKEL, UPHARSIN—that is what Daniel read. They were Aramaic words, a language familiar to the Jews but not to the Babylonians. Literally they mean NUMBERED, NUMBERED, WEIGHED AND DIVIDED. Daniel boldly applies them to the immediate situation and says they mean that the days of Belshazzar's

reign are numbered (the duplication of the word MENE stresses the gravity of the doom), that the king himself has been weighed in the balance and found wanting, and that his kingdom is about to be divided with him left out. It is to be noted that the third of these words is given in two forms—"Upharsin" and "Peres." The letter "U" simply means "and" while the two remaining words "pharsin" and "peres" are variations of the same root. The conclusion of the whole matter is that the Persians swarmed into Babylon that very night, executed the king and took over the city.

This story is found in the fifth chapter of Daniel. The fifth verse reads—"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote."

All of which fits very nicely into the V for Victory campaign.

A Litany for Today

HOLY SPIRIT of our God, we do not good without Thee

Teach us and guide us, Good Lord.

Without Thee we live in darkness and the truth is not in us

Teach us and guide us, Good Lord.

The needs of the world are great, and our lives are petty and weak

Teach us and guide us, Good Lord.

We are swayed by prejudice, misunderstanding and fear

Teach us and guide us, Good Lord.

We are proud, willful and self-seeking

Teach us and guide us, Good Lord.

We are confused and discouraged, and know not the way

Teach us and guide us, Good Lord.

We acknowledge Thee, the only source of wisdom, of power, and of peace.

Teach us and guide us, Good Lord.

We open our minds and hearts to Thee, the only True light

Teach us and guide us, Good Lord.

We give Thee the little knowledge that we have, to be used in Thy service

Teach us and guide us, Good Lord.

We give Thee all our capacity for thought and understanding

Teach us and guide us, Good Lord.

We give Thee our affections and our loyalties

Teach us and guide us, Good Lord.

We give Thee our aspirations and our hopes,
Teach us and guide us, Good Lord.

We give Thee the heights and depths of our emotions

Teach us and guide us, Good Lord.

We give Thee our memories of the past, and their power over us

Teach us and guide us, Good Lord.

We give Thee all that lies below our consciousness and moves us to good or evil

Teach us and guide us, Good Lord.

We give Thee our very selves

Teach us and guide us, Good Lord.

and make us instruments of Thy Peace.

Glory be to the Father and to the Son, and to the Holy Spirit

Amen.

—By ALETHEA BLEEKER YATES.

The Little Church

YOU MAY have your big Church in the City, where everything revolves around a few wealthy families and nobody else feels any personal responsibility but the clerical staff. Give me the little Church in the country, where the trousers of the Rector are worn smooth and shiny, the Warden doubles as Janitor and the Treasurer keeps the funds at home, in the well known sugar bowl. Speaking of the Rector's trousers, they were of good quality when he bought them. That is why they have lasted so long. Things do last at the Little Church, for instance, courage and loyalty. The Rector appreciates courage and loyalty and they go a long way towards making up for his poverty and shiny trousers. Things count, too. Money counts, every dime, for there are no rich parishioners to make up deficits. Attendants counts. If the Robbins family, Father, Mother, Aunt Lucy and the five Little Robbins should stay away, some Sunday, it wouldn't seem like Little Church, at all. Keeping up the Little Church means a lot of hard work for everybody, rummage sales, baked bean suppers and all that but, when congenial people work together for a good object, hard work is fun. No wonder Little Church people love their Church. It is just an extension of their simple homes. All over our land are little groups of faithful people, working, praying, sacrificing—helping some little Church to hang on. God bless the little Churches. They are the sturdy, clinging tendrils that support the spreading vine.

THE CHURCHMOUSE.

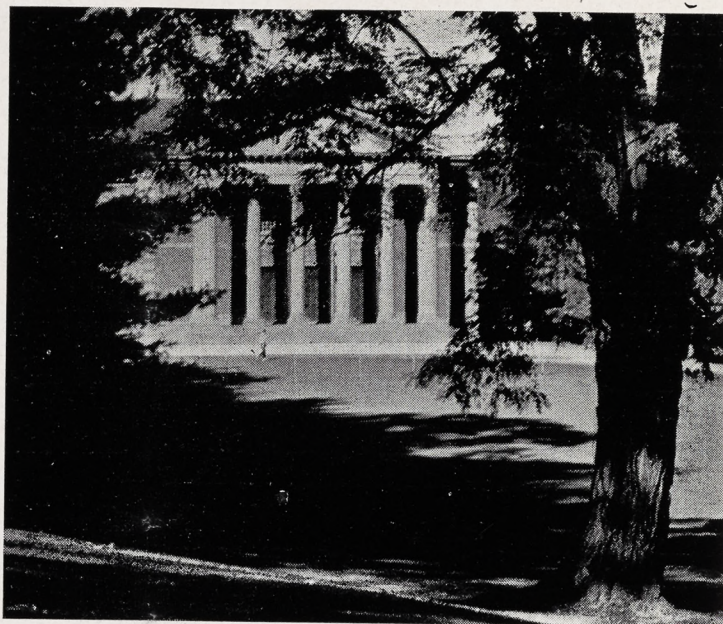
THE INSTITUTE AT WILLIAMSTOWN TO FACE NEW WORLD

Taking as its theme, "The World We Want to Live In," the 1941 Williamstown Institute of Human Relations, sponsored by the National Conference of Christians and Jews will meet on the campus of Williams College, August 24 to 29. It will feature lively debates on the principles and problems which Americans need to agree upon in the formulation of post-war aims and the establishment of a more civilized society. Graced with a board of experts, representative of practically every aspect and shade of social living, the Institute will attempt to thrash out those fundamental difficulties which prevent mankind from attaining lasting peace and a civilization featured by integrated social harmony. No such task could be accomplished by any group in five days, but from an educational standpoint, the Williamstown Institute is an extremely worthwhile endeavor. It will be the first time spokesmen for the three major faiths in America — Protestant, Catholic, Jewish — have seriously joined together since the start of World War II to discuss the post-war era and its relationship to society. Such a meeting cannot help but stimulate thought and bring about a healthy interplay of ideas. Probably no precedent-shattering plan will come from the Berkshire Hills as a result of this conference, but it may serve to get the general public's mind working towards ultimate goals which must be attained following the present conflict if the human race is to progress. If the Institute simply fulfills this function, it will have been a worthy venture.

District Attorney Thomas E. Dewey



EXECUTIVE SECRETARY EVERETT CLINCY AND
FOUNDER HARRY A. GARFIELD CONFER ON
THE PROGRAM FOR THE INSTITUTE



WHERE INSTITUTE WILL BE HELD

of New York will head a panel in a town-hall discussion of "Inalienable Rights—Inescapable Duties" at the opening session, sharing that session with Dorothy Day, editor of *The Catholic Worker*; Harold Guinzberg, president of a publishing house; David Hinshaw, executive of an oil company; President Mildred McAfee of Wellesley College and James N. Rosenberg of the American Jewish Committee. They will reaffirm rights which have been "inalienable" in America for 165 years and define "new rights" which Americans have asserted for themselves since. They will then discuss the responsibilities which we must assume to safeguard these rights, consider how far our participation in foreign affairs is essential to their preservation and exchange points of view as to what measures are required by religious, educational and civic groups to maintain and extend common rights.

A foreign correspondent, a Congressman, an industrialist and a labor leader will debate the economic pattern which the post-war world must follow to insure a durable peace, at another session. Discussing the economic issues of the post-war world will be Reuben J. Markham, correspondent for the *Christian Science Monitor* who covered the fall of Austria, and author of the volume "The Wave of the Past;" Representative Jerry Voorhis, California Congressman who is currently sponsoring a joint resolution in Congress to establish a National Commission on "Unemployment: Present and Post-War Economic Adjustment;" Howard Coonley, chairman of the executive committee of the National Association of Manufacturers; and A. Phillip Randolph, president of the

Brotherhood of Sleeping Car Porters. Among the problems to be discussed are: equitable access to raw materials by all nations, elimination of unemployment, undue accumulation of wealth by individuals, means to attain a higher degree of industrial democracy, and measures to prevent wasteful exploitation of the world's resources.

How far differences in race and national origin nourish the seeds of war will be explored in the Tuesday night session of the Institute. Prof. Carlton J. H. Hayes, historian at Columbia University, and Catholic co-chairman of the National Conference of Christians and Jews, will attempt to answer the question, "Does Nationalism Menace World Peace?" He will show how nationalistic appeals have been used to arouse war spirit through the ages and outline steps to be taken in the reconstruction of society after the war to overcome barriers of language and customs. On the same program with Prof. Hayes will be Dr. Walter W. Van Kirk, radio commentator and chairman of the commission to study the bases of a just and durable peace of the Federal Council of the Churches. Speaking on the subject, "Build a Durable Peace," Dr. Van Kirk will report on "practical" measures under consideration by American leaders to insure a more stable world order. Others on the program are Arthur H. Compton of Chicago University; Ruth Benedict of Columbia University; Paul Klapper, president of Queens College; Howard McClusky of the American Youth Commission; the Rev. Wilfred Parsons of Georgetown University; Rabbi Louis Mann of Chicago; the Rev. Joseph Fletcher

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

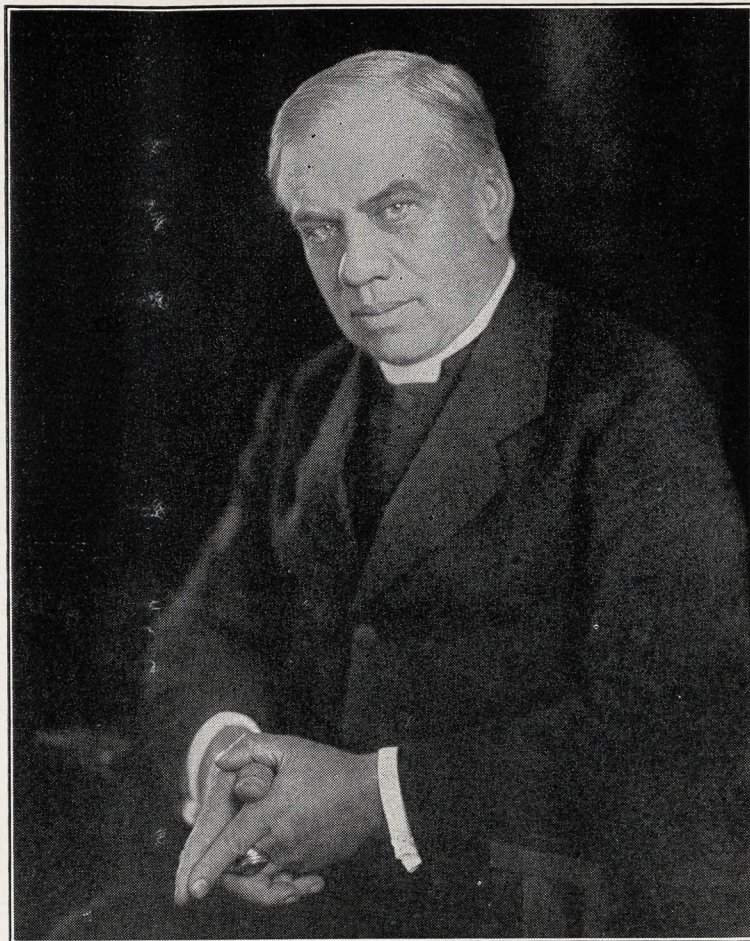
Edited by W. B. SPOFFORD, JR.

Curiosity drove me to make a couple of visits. The first was a jaunt to 281 Fourth Avenue to call on the Youth Department of the National Council. Knowing that the Presiding Bishop had called for "no church slackness during the summer months," I desired to find out just what hustle and bustle was taking the place of the usual summer let-down. If I expected to find a mad-house of energetic drones, I'm afraid I was sadly disappointed. Most of the offices were dark and empty and I could only find one secretary in the department. She said that there was absolutely no news of summer activity, although they were making plans for Youth Sunday to be held September 28th. The second visit was over to the headquarters of the American Youth Congress—which also strives to keep busy all summer with affairs pertinent to the younger element in our society. In this office, four secretaries were banging away at typewriters at a merry rate, pouring forth letters and calls. Within five minutes, eight youngsters came in to ask how things were going and if they could be of any service to the organization during their spare moments. One of the secretaries told me that there wasn't much going on—although they were making extensive plans for a Conscript Welfare Week in August, a World Youth Congress, a Youth Sport Day plus a few assorted campaigns to get pertinent points before the legislatures of the country. The contrast between the two organizations was apparent immediately. Both had an important job to do; both were working with the same group; both were working for a better society for all men—and yet one was bubbling over with activity and seemed to have the interest of the youth whereas the other appeared to be dead and ineffectual. What could be the answer?

* * *

New York's St. Mark's In the Bouwerie

One of the most interesting churches in New York City is historic St. Mark's-in-the-Bouwerie, located on the east side at 10th Street and 2nd Avenue. It is a beautiful building on a cool looking bit of land, located in one of the most teeming sections of the crowded city. For many years the rector was the Rev. William Norman Guthrie, who brought the parish to the forefront in public attention by unique services and various activities aimed at attracting the artistic and literary people of the city. Upon his resignation a couple of years ago the parish called as rector



BISHOP IRVING P. JOHNSON
To Teach at Divinity School of the Pacific

the Rev. C. A. Brocklebank (picture on the cover) who is having real success in a most difficult field—a truly missionary field, the east side of New York City.

* * *

Bishop Johnson To Teach At the Pacific

Bishop-Editor Irving P. Johnson, who retired a year or so ago as the Bishop of Colorado, has accepted an appointment by the trustees of the Church Divinity School of the Pacific, to teach there this academic year. He was formerly the professor of Church history at the Seabury Divinity School and is to deliver lectures on that subject at the Pacific and also lecture in pastoral theology. The school opens on August 25th.

* * *

Japanese Bishop Elected

The Rev. Jiro Sasaki, for the past twenty years rector of Holy Trinity Church, Kyoto, Japan, has been elected bishop of Kyoto diocese, succeeding Bishop Nichols whose resignation from the Japanese House of Bishops with that of the other foreign bishops, resulted from the Japanese government's decree withdrawing foreigners from administration

offices. Mr. Sasaki's election has yet to be confirmed by the Japanese House of Bishops.

* * *

Suggestions For Labor Sunday

The department of industrial relations of the Federal Council of Churches, in issuing their Labor Sunday Message printed elsewhere in this number, make certain suggestions for the observation of Labor Sunday. The day should be observed either Sunday, August 31 or on the following Sunday. They propose that the Message be read and that copies also be distributed. Arrangements can often be made with local radio stations for the broadcasting of the Message, and local newspapers will generally print it if a local minister or a committee representing all the churches, request it. In some churches there have been union services, with addresses by an employer and a labor leader. The suggestion is further made that informal conferences of employers, labor leaders, ministers, farmers, members of cooperatives, representatives of racial groups be held over a period of weeks. These promote friendly understanding, break down barriers between eco-

nomie groups and develop community cooperation. There are no speeches, no resolutions, no permanent organizational set-up and above all no publicity. Just people getting together to discuss mutual problems—and it works.

* * *

African Church Grows Over Night

Population at the House of Bethany in Cape Mount, Liberia, increased suddenly by 92 on a recent evening, when 20 Dutchmen and 72 Indians ended a walk of four miles from their landing point from a torpedoed ship. They had been without food for five days after the sinking of their Royal Netherlands steamer. They have been housed in St. Timothy's Hospital and are being cared for by the House of Bethany staff.

* * *

Pawtucket Church Completes Drive

The congregation of St. Martin's Church, Pawtucket, R. I., has just completed a successful campaign to raise \$50,000 to build their church. In 1932 the congregation built the foundation for the church and, since that time, services have been held in the basement. Now, with the funds available, they contemplate completing the edifice. The basement will then be used for the Church School and other parish activities. The Rev. W. T. Townsend is rector of St. Martin's. The firm of Ward, Wells and Dreshman conducted the campaign for funds and were highly commended by Bishop Perry for their success.

* * *

Groton Conference Lineup Announced

The New England Commission for College Work has recently completed plans for the annual fall conference which will be held at the Groton School, Sept. 7-11. Speakers at the gathering will be Prof. George R. Eliott of Amherst College; the Very Rev. Angus Dun of the Episcopal Theological School; Dr. Gordon K. Chalmers, president of Kenyon; the Rev. John Crocker, head-master of Groton; the Rev. Charles W. Lowry of the Virginia Theological Seminary; the Rev. Alden D. Kelley, national secretary for College Work; Prof. John D. Wild of Harvard; and the Rev. C. Leslie Glenn, rector of St. John's Church, Washington.

* * *

A Job for a Head Nurse

The superintendent of an important Church institution ministering to those suffering of tuberculosis has written to ask if we know of a Church woman who would like a job as head nurse. "We will be glad," he writes, "to furnish full details as to duties, salary, etc. to anyone who might be interested." Anyone that is

can send their name to the New York office of THE WITNESS and we will pass it on immediately.

* * *

Church In Midst of War

Word has just come from the Rev. Walter P. Morse from Ichang, China, an occupied and much isolated city a thousand miles up the Yangtze River. No foreigner has been allowed to enter Ichang since the city was taken over by the Japanese military in June, 1940; almost no mail has been received and only four times has it been possible to send mail out. Two years of bombing destroyed most of the buildings before the occupation and drove thousands from the city. Only the most needy remained. One small part of the mission compound is inhabitable and is still sheltering refugees. Since the occupation the roar of cannon and the shaking of the building have often drowned the voice of the celebrant at the mission altar. Stray bullets fly through the trees and four persons have been killed in the compound. The isolated position of Ichang and the lack of a consular representative, Mr. Morse believes, has made the attitude of the military authorities toward foreigners more difficult there than in other occupied places. But, concludes the missionary, "my purpose has ever been to undo the ravages and cruelties of invasion. Ichang provides countless opportunities and I must stay on for the present."

* * *

Dean Johnson To Tour United States

Dean Hewlett Johnson of Canterbury Cathedral, England, has expressed his willingness to tour the United States in the fall in the interests of aid to Britain and the U.S.S.R., according to an announcement made recently by the American Peace Mobilization. The 67-year-old Dean is the author of *Soviet Power* which has now sold over one and a half million copies in 15 languages and has turned into one of the most controversial and thoroughly discussed books of the day. A leader of the British People's Convention and for many years an ardent worker in labor's cause, he has written many books and pamphlets for the trade union movement.

* * *

New Church Consecrated In Dominican Republic

With Bishop Harry R. Carson arriving by plane from Haiti and the British Minister coming from the capital, the consecration of St. Stephen's Church, San Pedro de Macoris, Dominican Republic, took place on July 27. The new church was erected by an appropriation from the United Thank Offering, being one of six for which appropriations have been made from the 1940 offering. It is the sec-

ond one completed; the first was All Souls' Church in Edgerton, Wyoming.

* * *

Church Pension Fund Owns Insurance Corporation

The final step has been taken resulting in the complete ownership of The Church Properties Fire Insurance Corporation by the Church Pension Fund as approved by the Insurance Department of the State of New York and authorized by General Convention last fall, according to an announcement by Bradford B. Locke, executive vice-president of the Fund. The Church Properties Fire Insurance Co. was established in 1929 as an affiliate of the Pension Fund but not as a subsidiary.

* * *

Seamen's Institute Has Busy Season

The first six months of 1941 showed that the Seamen's Church Institute of New York provided a large volume of services to active merchant seamen of all races, ratings and creeds, according to a report issued recently by Leslie C. Westerman, business manager. The volume of services rendered showed increases of from 20 to 30 per cent over the same six month period of 1940. The total of lodgings provided, including relief beds, was 138,000, as compared with 127,014 last year, up to July 1st. The large increase was the employment bureaus which obtained ship or shore jobs for 1,243 seamen in 1941 as compared with 766 last year.

* * *

Rector Appointed To Mediation Commission

Once again the Rev. Rollin J. Fairbanks, rector of St. James' Church, Grosse Ile, Detroit, has been appointed to a special labor mediation commission by Governor Murray P. VanWagoner to settle a strike at the Great Lakes Engineering

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Corp., a shipbuilding firm with a yard at River Rouge. Mr. Fairbanks assisted in a similar capacity in settling a strike two months ago at the Excelsior Corp., an aircraft tool manufacturing company.

* * *

New Zealand Objectors Start Co-Op Factory

A group of conscientious objectors in New Zealand have found a means of being constructively useful to the community while at the same time developing cooperative principles in industry—principles which many of them believe must supercede the present competitive system if the root causes of wars are to be eliminated. Pooling all of their available funds, they bought materials and machinery and set up a cooperative woodcraft factory in Wellington, N. Z. For the present the men are receiving no wages, and at times are unable even to provide themselves with adequate food. But members of New Zealand peace societies are taking an active interest in the project and hope to assist it financially through its difficult formative period.

* * *

Peace Group At Work In Denmark

From the office of the War Resisters' International in London, it is learned that the Danish section of the movement, entitled "Aldrig Mere Krig" (No More War) is still continuing the publication of its paper without interruption from the Nazi authorities, and that meetings are being held throughout Denmark in collaboration with such organizations as the Danish Peace and League of Nations Union and the Women's International League for Peace and Freedom, with the intention of demonstrating that the peace movement "is not knocked out, but is here and intends to remain here." From the text of the announcement, it is apparent that these meetings aren't "underground" affairs, but are carried on with the full knowledge of the state authorities, which makes one wonder if such releases aren't allowed to slip through the German censor in order to build up a good case for a strong "peace offensive."

* * *

Inter-Faith Committee Issues Statement

The Inter-Faith Committee for Aid to the Democracies, which is headed by Bishop Oldham of Albany, recently issued a statement rejecting the chance of a negotiated peace with Germany and urging continued spirit in the fight on fascism. The statement says in part: "We reject the widely held conviction that a just peace by negotiation lies within the realm of present possibilities. We believe the democratic powers ought to state their peace aims and that when the time comes, the affairs of

the world should be re-ordered by the common counsel of all nations, victors and vanquished. The idea that the offer of just peace terms could at this time beguile the German people from their loyalty to the present German regime is to deal with tragic realities in terms of childish fantasy. This is to confuse the issues of the day by delusions sentimental in their conception and cruel in their consequences. We do not know what the future holds for our nation or for the world; but we are convinced that our present duty is to throw all the resources of this nation into the common defense of democratic civilization."

* * *

Grace Church Gives Carol Program

A special program of Christmas and Easter carols, together with festival music appropriate to other seasons of the Church year, was presented by the summer choir of Grace Church, New York City, on August 3rd. Robert W. Schmidt, assistant organist and choirmaster of

the church conducted the program. Among the composers whose music for Lent, Advent, Epiphany and other seasons was heard were Purcell, Berlioz, Proetorius, Noble, Sowerby, Tchaikovsky and Friedell.

* * *

Cathedral Doors Completed

Another important step in the preparations for opening the entire length of the Cathedral of St. John the Divine has just been completed in the permanent surfacing of the great bronze doors at the west end of the Cathedral. When the doors were installed in 1936, they were experimentally treated with gold, which did not prove satisfactory in this climate. This temporary covering has been removed and the bronze and sculptures are now fully revealed in their dignity and beauty. Each door is eighteen feet high, six feet wide and weighs three tons. They were done by the late Henry Wilson, famous English sculptor. They were cast and fabricated by M. Barbedienne of Paris, the same firm that

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1. **The Malvern Manifesto** as finally edited by a committee headed by the Archbishop of York.
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3. **What to Do** (How to create study groups and cells)
4. **Life and Worship** (The Meaning of the Eucharist)

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5. **The Meaning of the Malvern Manifesto** by Dean Joseph F. Fletcher of the Graduate School of Applied Religion

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did the Statue of Liberty, and were six years in the making.

Clergymen Form Workers Committee

A committee for collective bargaining in the interests of workers in the Winchester Repeating Arms Co. in New Haven has been formed by seven clergymen of that city. The ministers, who conferred with organizers of the A.F.L. and C.I.O., said the purpose of the church committee is "to assist labor to organize the Winchester plant." The committee is headed by J. George Butler, pastor of the Summerfield Methodist Church, 70 per cent of whose congregation works at the Winchester plant.

Final Evacuation From Japan

Immediate temporary furlough for the remaining foreign staff of the Church in Japan, to last for the duration of the present emergency, has been ordered by Bishop Reifsnider, former bishop of North Kwanto, according to a cable received from him on July 29th. The present action is a matter of precaution, in the opinion of the National Council, to avoid complications if shipping facilities are further decreased or if international relations grow more serious. As most of the American staff withdrew from Japan during the past year when the Japanese government asked the removal of all foreigners from administrative offices, the present decision affects relatively few. The destinations of the workers leaving the country are not yet known. Some will probably come to the United States, some may be assigned to work in Hawaii, Alaska or the Philippines. No information has been received as to whether similar orders will affect any of the Church of England staff in Japan.

Says Religion Demands Cooperation

Religion backs up and demands cooperation between all peoples was the opinion of Mr. A. F. Fagginer Auer, a Netherlands Professor of Religion, who opened the Harvard conference on "Religion and the World Today," on July 20th. He said, "It is supposed that men cannot cooperate toward the solution of a problem because they interpret the truth in different ways. This supposition is contrary to the principles of religion. Religion is the power which endeavors to bring men together. It would not undertake this if it did not

believe this possible." In discussing the world situation, Mr. Auer said that international troubles and cancer were alike in that a great deal of knowledge has been applied to each. When enough is applied, both will be soluble, he said.

F. A. Sanborn Dies In New York

The Rev. Francis A. Sanborn, former rector of the Church of the Good Shepherd in New York and former president of the New York Churchmen's Association, died on July 28th in the Presbyterian Hospital. He was sixty-one years of age. Mr. Sanborn served as secretary of all diocesan conventions in New York from 1935 to 1941.

Church Comes; Filth Goes

In the south India villages where the Rev. George Shriver works, a Christian may be recognized by the fact that his hair is combed and his shirt is clean. One Christian village which was a wretchedly dirty place only a year ago but is now clean was visited by Mr. Shriver recently for the baptism of nearly 100 people. Noticing just one man with unkempt hair and a dirty shirt, he asked who that was. The villagers at once assured Mr. Shriver that the man was a heathen from quite another village, not yet dealt with.

Bishop Travels For Consecration

Bishop Norman Binsted, who is in charge of the Philippines, is making quite a jaunt in order to attend the consecration of a new English Bishop. He goes from Manila to Hongkong to

take part in the service which will install the Very Rev. James L. Wilson, dean of St. John's Cathedral, Hongkong, as the new bishop of Singapore. Since it is difficult for many of the bishops in China to attend and since the occasion helps to unite the work of the Anglican Communion in the Orient, Bishop Binsted thought the trip well worth while.

Terrorism Strikes In Oklahoma

The state of Oklahoma is rapidly getting an evil reputation for itself

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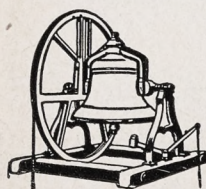


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as the seat of stupid reaction blanketed by masks of terrorism and violence. The latest bit of news from that backward state relates how the Ku Klux Klan of Oklahoma City led by its Grand Dragon J. W. Reed, descended on the university town of Norman on July 24, to "get the Reds on the Oklahoma campus and elsewhere because they have fifth columnists in Communist ranks." The group consisted of at least 30 Klansmen, who distributed their literature on the streets of the town and then drove to the campus, where with hoods drawn (except when they posed for newspaper photographers), they entered university buildings. Grand Dragon Reed was anxious to speak with newspaper men about his expedition which he said was undertaken because the Klan had decided "it's about time to do something about the situation down here."

* * *

Speakers Bureau Hits Merry Pace

During six months, January 1st through June 30th, 1941, the National Council Speakers' Bureau confirmed speaking engagements in 51 different dioceses and missionary districts. These included 357 single engagements, and 85 itineraries consisting of 532 itineray days. (An itinerary day included from one to four engagements, the average being three). Ninety-six different speakers were used in completing these engagements.

* * *

Bishop Mosher Dies In New York

Bishop Gouverneur F. Mosher, who retired last year after twenty years as bishop of the Philippines, died on July 19th in New York City after a long illness. He was 70 years of age. Before being elected bishop of the Philippines in 1920, he served for 24 years in the industrial cities of China.

* * *

Fosdick Calls For Internationalism

The "racial-national" philosophy epitomized by the Nazis and the Fascists must be replaced by a new internationalism "if human life is to have any decent hopes," the Rev. Harry E. Fosdick said last week in a sermon in Riverside Church, New York City. Urging that the place to begin working out the international, or individualist-universalist, philosophy is within the nation, Mr. Fosdick said that one of the best defini-

tions of democracy is this philosophy put into practice. The individualist-universalist idea means, he said, the supremacy of persons individually and a universalism that, overriding national and racial lines, sees all humanity in terms of God's fatherhood and man's brotherhood.

* * *

Battle Wordly Success Says McConnell

The one main task of the Church is to help reverse the downward pull of the worship of force and worldly success, according to Bishop Francis J. O'Connell of the New York Methodist area, preaching recently in the First Presbyterian Church, New York City. "The Church is in the world not to destroy it but by spiritual gravitation to direct it into the right orbit," he said. "The Church has always declared that it stands in opposition to what the Scriptures speak of as the 'world.' By the 'world' the Church has meant not so much the persons in the world as individuals but those persons as existing in social relationships which make the most severe problem for Christian redemption of a wide scale. Almost all of us admit that individuals are not in any large sense directly responsible for the systems under which we live, except that the individuals do acquiesce in the pull of downward forces of the world. The world has its own standards of success stated chiefly in

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terms of physical force, material possessions, fashions of thinking. These constitute the kind of social gravitation which always seems to pull downward. Unless we battle against the worship of force and worldly success this gravitational tendency makes nations and all the larger groups run downhill. To help reverse this trend is the task of the Church."

* * *

Rector Donates Blood To Red Cross

The first clergyman to contribute his blood to the new Blood Bank of the Buffalo Red Cross was the Rev. Melvin Abson, rector of St. Stephen's Church. "It's a very simple and painless operation," Mr. Abson commented, "and I'm 100 percent behind the idea. In my opinion it isn't a sacrifice on the part of a blood-donor but it's really a duty of poor and rich alike. In contributing our blood we are giving something of ourselves and sharing it with our less-fortunate brethren."

* * *

Churches' Stand Given Credit

Crediting reduction in the number of lynchings in the South to a more determined stand against the practice by the Protestant churches, the bureau of research at the Tuskegee Institute has announced that three lynchings had been recorded for the first six months of 1941—in Georgia, Florida and North Carolina. All of the victims were Negroes. The figure was compared with none for the first half of 1940, and five for the complete year.

* * *

Betrayal Of Civil Liberties?

A city ordinance was recently adopted by Rutland, Vt., prohibiting the use of signs or placards which denounce, ridicule or belittle in any way religion or the worship of God. Violators of the ordinance will be held guilty of a misdemeanor and will be subject to a fine of not less than \$25 or a prison sentence not exceeding three months.

* * *

Having Fun In New Jersey Parish

An outdoor stove oven has been built in the church yard of Christ Church, South Amboy, N. J., by a group of men in the parish and it is in almost continual use. Each Sunday evening a different group of the church members are invited for a picnic supper for a good old fashioned "clambake." The evening concludes with a lively hymn sing with the rector, the Rev. Harry S. Weyrich, presiding at the organ.

* * *

Definition Of Democracy

A recent pamphlet issued by the Council for Democracy has the fol-

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The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York CitySundays: 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.

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.

Grace Church, New York

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

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursday 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 a.m.; Morning Service and Sermon 11 a.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

St. Bartholomew's Church

Park Avenue and 51st Street

New York City

Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion11 A.M.—Morning Service and Sermon
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer.

St. James Church

Madison Avenue at 71st Street

New York City

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

8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Thursdays 12 noon—Holy Communion.

St. Paul's Chapel

Trinity Parish

Broadway and Vesey Street

New York

Sundays: 9:45

Weekdays: 8, 12 and 3

St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,
8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

Trinity Church

Broadway and Wall Street

New York

Rev. Frederic S. Fleming, D.D., Rector

Sundays: 8, 9, 11 A.M., 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral

Shelton Square

Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service, Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 11 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.

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.

Emmanuel Memorial Church

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lowing definition: "To us, democracy is two things: 1—A form of government—a magnificently inter-related system of free elections, ordered laws, responsible representation and free speech—'government by consent of the governed.' It may be imperfect but it is capable of self-improvement and self-discipline. It is a practical machinery by which men and women can work and live together, conduct their own affairs and control their own destiny. 2—It is a feeling in the mind and heart—a belief in the value and dignity of the individual human being, a belief in justice and fairness, a respect for other people's religions, in faith in reason rather than in riot, and a powerful conviction that no man is a god and that every man deserves a chance. Democracy does not always realize those things in practice, but democracy is a very deep belief that they do matter and can be achieved. This is what democracy means to us; and we believe that, contrasted with the base and shoddy ideas being forced upon the market, it is an idea of supreme value, one that can and must be sold."

* * *

Albert Tebeau Dies In Ohio

The Rev. Albert C. Tebeau, rector of the Church of the Epiphany, Euclid, Ohio, died at his home there on July 20th as the result of a sudden heart attack. Although Mr. Tebeau had been rector of the Epiphany for less than two years, his ministry in that parish had been of an outstanding and energetic character. The congregation had just launched a building program which called for the construction of a new church.

THE INSTITUTE AT WILLIAMS-TOWN TO FACE NEW WORLD

(Continued from page 8)

of the Graduate School of Applied Religion.

The Institute was founded in 1921 by President Harry A. Garfield of Williams College who says of this year's conference: "The coming peace will be more difficult to win than the present war. It is urgent that we devote some of our energies to the former as well as to the latter." The Rev. Everett Clinchy, executive secretary of the National Conference of Christians and Jews, has this to say: "It is not too early, and not yet too late in this country, for us seriously to apply ourselves to the task of producing a just and lasting peace. We have specifically American objectives to attain and they must be formulated in terms of American patterns and thoughts. Whether we choose it or not, a new world will issue from the current era of conflict. Its form will be determined by what responsible leaders of public opinion of every faith think and say and do together today."

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Theme—"The World We Want To Live In"

The National Conference of Christians and Jews will sponsor this first, much needed forum of American leaders—Protestants, Catholics and Jews—on the principles which this time must prevail in the rebuilding of the post-war world. Combine a delightful vacation with attendance at these stimulating sessions:

EVENING SESSIONS

SUNDAY

● CITIZENS IN THE WORLD WE WANT TO LIVE IN

A Welcome to the Institute
James P. Baxter, 3rd, President of Williams College

Inalienable Rights—Inescapable Duties
INTRODUCTION OF PANEL
Roger W. Straus, American Smelting & Refining Company

PANEL LEADER

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Frank Kingdon, Publicist, New York City

Mildred McAfee, President of Wellesley College

Mrs. Charles Poletti, Trustee of Town Hall, Inc.

James N. Rosenberg, American Jewish Committee

MONDAY

● WORKERS IN THE WORLD WE WANT TO LIVE IN

Economics as a Factor in Human Relations
Reuben H. Markham, "Christian Science Monitor," Presiding

Jerry Voorhis, Congressman, California

Howard Coonley, National Association of Manufacturers

A. Phillip Randolph, Brotherhood of Sleeping Car Porters

TUESDAY

● PATRIOTS IN THE WORLD WE WANT TO LIVE IN

Does Nationalism Menace World Peace?
Carlton J. H. Hayes, Columbia University

How Shall We Build a Durable Peace?
Walter W. Van Kirk, Federal Council of Churches

WEDNESDAY

● OUR NEIGHBORS IN THE WORLD WE WANT TO LIVE IN

Latin and North America—Their Mutual Contributions

Program of Latin American speakers under the direction of Nelson Rockefeller, Coordinator of Commercial and Cultural Relations Between the American Republics

THURSDAY

● THE AMERICAN IN THE WORLD WE WANT TO LIVE IN

Has Our American Democracy a World Future?

Harry A. Garfield, Founder of Institute of Politics, Presiding

Arthur H. Compton, Chicago University

A Speaker from the Capital of the Nation

MONDAY

MORNING DISCUSSIONS

● CULTURAL DIVERSITY—AMERICA'S STRENGTH

Ruth Benedict, Anthropologist, Columbia University

Rayford W. Logan, Historian, Howard University

Otto Klineberg, Psychologist, Columbia University

Godfrey Schmidt, New York State Labor Department

TUESDAY

● EDUCATION—BUILDER OF HUMAN RELATIONS

Paul Klapper, President of Queens College, Flushing, N. Y.

Edward A. Fitzpatrick, President of Mount Mary College, Milwaukee

WEDNESDAY

● WHAT DOES TODAY'S YOUTH EXPECT FROM EDUCATION?

A youth panel discussion between representatives of seven youth organizations such as: Student Christian Movement, Newman Club Federation, The Hillel Foundation, International Student Service, National Youth Administration, National Urban League and American Farm Bureau

Howard Y. McClusky, American Youth Commission, Panel Leader

THURSDAY

● INTOLERANCE—ITS TOLL UPON THE INTOLERANT

Dr. David M. Levy, Psychiatrist, New York City, Presiding

Sister Mary de Lourdes, St. Joseph's College, Connecticut

Others

FRIDAY

● HUMAN RELATIONS VIEWED AS A SPIRITUAL CONCERN

Joseph Fletcher, Graduate School of Applied Religion, Cincinnati

Rev. Wilfrid Parsons, S.J., Georgetown University

Rabbi Louis Mann, Chicago Sinai Congregation

●

William Heard Kilpatrick, Columbia University, will lead and summarize all morning discussions.

●

Rabbi Morris Lazaron will preach in the Williamstown Congregational Church, Sunday morning, August 24. Services will also be held in the St. Patrick's Roman Catholic and the Episcopal Church.

NOON ROUND TABLE GROUPS

Discussions of the practical problems involved in achieving

"COMMUNITY COOPERATION"

Faculty and Students from Colleges and Universities

Round Table Leader: George N. Shuster, President of Hunter College

Teachers, Administrators, Pupils from Public and Parochial Schools

Round Table Leader: William G. Carr, U. S. Educational Policies Commission

Members of Youth Organizations

Round Table Leader: Clyde R. Miller, Teachers' College, Columbia University

Members of Labor, Business and Industry

Round Table Leader: John R. Steelman, United States Department of Labor

Members of City Religious and Community Organizations

Round Table Leader: Rabbi Judah Nadich, The Anshe Emet Synagogue, Chicago

Members of Rural Religious and Community Organizations

Round Table Leader: Benson Y. Landis, Federal Council of Churches of Christ in America

For More Information Write:

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