

August 21, 1941

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THE WITNESS



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CLERGY NOTES

BETHEA, JAMES EDWIN, assumed the rectorship of the R. E. Lee Memorial Church in Lexington, Va., on August 1st. In addition to being rector of the church, Mr. Bethea will also be chaplain at Washington and Lee University and the Virginia Military Institute, both in Lexington.

CLINGMAN, ROBERT C., rector of St. Peter's Church, Akron, Ohio, is serving as a chaplain, Hq., C.R.T.C., Ft. Riley, Kansas.

DE FOREST, JOHN T., JR., who has been serving with the Church army in Alaska and rural Pennsylvania, has left Church work temporarily to enter Maryville College, Maryville, Tenn. Captain DeForest will study to become a medical missionary.

HAMMOND, H. EDGAR, at present assistant at Trinity Church, New Haven, Conn., will become the chaplain of Virginia Episcopal School in Lynchburg, Va., in September. He will also teach classes in religious instruction.

HAWK, JAMES D., was ordained priest by Bishop Roberts of South Dakota on August 3rd in the convocation booth in the White Horse on the Cheyenne reservation. Mr. Hawk will become priest-in-charge of All Saints' Church in Herrick on the Rosebud reservation.

HUGHES, DOM ANSELM, Benedictine monk of the Anglican Church, has been assigned temporarily to Trinity Church in Fredonia, N. Y.

KOCH, ARTHUR E., rector of St. Peter's Church, Roanoke, Va., has accepted a call to the rectorship of Nelson Parish in Arrington, Va. He will assume his new duties on September 1st.

MELLING, G. CLAYTON, has resigned as rector of Christ Church, Towanda, and St. James', Canton, Penna., to become rector of St. Mark's Church, Mauch Chunk, Penna. Mr. Melling will assume his new duties on September 1st.

WALKER, COLIN CAMPBELL, retired rector of St. Ann's Church, Brooklyn, N. Y., died on August 12th in Lakeside, N. J. He was 76 years of age.

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THE EPISCOPAL CHURCH

By

BISHOP JOHNSON

THE CHRISTIAN religion is that which Christ and the apostles originated. When one is faced with the fact that there are more than two hundred religious groups which differ radically from one another (and yet each claims to teach the original gospel), he realizes that there must be considerable misrepresentation. It must be due to a false premise as to the basic principles which constitute the interpretation thereof. It is true that Christ taught a philosophy of life but His Gospel is more than a philosophy. It is also true that He set forth certain moral standards, but His gospel is more than a code of ethics. Furthermore He came "that men might have life and have it more abundantly," but His gospel is more than a biological system.

The fact is that if we are to accept Christ as our Master, we must not only love Him for what He is but must also obey Him in that which He teaches. It is not enough if we, like Nicodemus, acknowledge that He is a teacher come from God. He, himself, repudiated that tribute as incomplete. "Except a man be born again, he cannot see the Kingdom of God." He was a teacher come from God, but He was also the bestower of a new life. It is not enough if we admire Him for His virtues—"Why callest thou me good?" He was a good man but He was more than that. He was a vine imparting His life to those who constituted the branches thereof.

"I am the life" is a startling statement but it tells the story of His chief mission on earth which was to superimpose the Kingdom of Heaven upon the animal kingdom of which man is a part. "I am come that ye might have life and have it more abundantly." Most religious leaders accept the fatherhood of God as the premise of their philosophy. Many of them follow Christ as an ethical leader but the great majority ignore the gift of

the Holy Spirit as Christ taught and the apostles believed.

The consequence is that instead of seeking the unity of the Spirit in the bonds of peace, they try to impose the uniformity of opinion in the bonds of prejudice. The early Church was neither a glorified service club nor a philosophical forum. It was a household of faith into which men were born, in which they were fed at their Master's table; in which they were to be everyone members one of another. The symbols of its purpose were the altar and the altar rail at which they practiced the love of God and of their fellowmen.

When the Christian church becomes a debating society it loses its charm and defeats its purpose. The household becomes divided over opinions and like a house divided against itself it fails in its influence on society. A good household is one that has traditions which it respects and ideals to which it aspires.

WHETHER those who belong to the Anglican communion live up to its traditions and its ideals is one thing but whether its standards represent the apostolic faith is another. It commends itself to me because of four attributes which belong to a household. First, it has kept the altar and the altar rail as the symbols of worship and fellowship. Second, it has preserved the faith, the sacraments, the scriptures and the laying on of hands as that which was entrusted to its care. Third, it makes the standard of membership to consist in an acceptance of the Apostle creed and permits latitude toward individual opinions about this and that. Fourth, to those who are loyal to its claims upon them, it has the atmosphere of a home in which they are reared. Possibly its members are lacking in zeal, due to the fact that the Church lacks the partisan urge.

One is apt to accept a home without making it a subject of propaganda. Curiously enough it includes in its membership both those who resemble Roman Catholics and also Congregationalists in their theology. It does not seek uniformity in doctrine but cultivates a charitable attitude toward those who differ from one another. It is a household in which people can radically disagree without becoming disagreeable.

Like a true home it venerates tradition and seeks ideals. Unfortunately it has the same appearance of exclusiveness that a good home manifests, due no doubt to that kind of satisfaction which a good home is apt to produce. It includes however a rational philosophy of life, high

ethical standards and loyalty to the faith and order of the primitive Church.

As one who has had a long life and many contacts with all sorts and conditions of people, I have found the clientele of the Episcopal Church to be composed of most reasonable, generous and liberal folk who act as a leaven in the communities where they live. After all, though you "give your bodies to be burned and have not charity, it profiteth nothing." The essential quality of charity is that we love those whom we do not admire and put up with those with whom we do not agree. Anything less than this falls short of our Lord's teaching. If we greet only those who agree with us do not the publicans the same?

BEHIND THE HEADLINES

By

JAMES MYERS

Industrial Secretary of the Federal Council of the Churches

GLARING headlines in the daily press announce strike after strike. Violence flares out. Charges and counter-charges fill the air. Whose fault is it?

What causes these strikes? How many and how serious are they? What are labor's demands? What wages do industrial workers receive, what hours do they work, what hazards of injury or death do they undergo? How much is the cost of living rising? How long can workers count on continuance of their jobs in defense industries—are they engaged by the year, the day or the hour? If defense jobs are sure only for a limited period, and workers perhaps have to move to fill them, are they entitled to higher pay for that period? Is labor unreasonable in its demands for wage increases, for the right to join unions and settle differences with employers through collective bargaining? What about exorbitant union initiation fees and labor racketeering?

On the other hand, are particular employers and industry in general, greedily holding out to retain for themselves all the profits from defense orders, and unwilling to share their increased prosperity with the workers who turn out the goods? How many employers still flatly deny or secretly but effectively oppose all efforts of workers to bargain collectively through representatives of their own choosing, and defy the law which guarantees that right? Is such opposition to the law and to labor's basic rights a good example of loyalty to democracy? Is the nation suffering from "labor trouble" or from "employer trouble"?

Who knows the answers to all these questions? At least certain major observations can be made, and certain measurements or "yardsticks" can be suggested which the reader can bear in mind as he reads the daily papers and seeks to understand what lies behind the headlines.

In the first place, each of us, if we want to be fair, must realize that unless he knows the answers at least to all the questions I have listed above and the facts as they apply specifically to each particular case, is in no position to judge who is right or wrong, or how much right or wrong the employer or the union may be.

In the second place, it is well for the reader to realize that if he reads only daily newspapers, he receives a distorted impression of the situation. This false impression is probably due not so much to anti-labor bias on the part of some papers, as it is to the fact that it is "News" only when there is labor trouble. When unions get along well with employers, there is seldom any mention of the fact in the papers. The fact is that if on any given day the newspapers were to print even brief accounts of union plants where there is no trouble, there would scarcely be room for any other news in the paper.

Third. There is nothing mysterious about the number of present strikes. Any student of industrial history could have foretold that they would happen. They always do occur in a period of up-turn of business activity. The reasons for strikes during an up-curve of business are easily understood. Workers see their employers prospering

and see the increasing profits declared to the stockholders. At the same time labor begins to feel the pinch of rising costs of living straining family budgets which have little or no margins. Demands follow for higher wages both to meet the higher cost of living and as a share in the increased prosperity of the company. Wage raises are often obtained through negotiation in organized industries without strikes or stoppages.

IN UNORGANIZED industries employers sometimes voluntarily increase wages and under such circumstances usually have no strikes. When they fail to raise wages justly and at the same time oppose the right of labor to organize and bargain collectively, strikes frequently result. Often the worst strikes occur where the history of opposition to the right of workers to organize has been longest and most bitter. Action and reaction in industrial relations in general tend to be equal.

It has been my observation over a period of many years that in general there are fewer strikes where labor is organized and accepted on an industry-wide basis, than there are where there are no unions or where employers are still fighting against the formation of unions. After unions have been accepted by employers, machinery exists for the peaceable adjustment of differences. Even when agreements expire, there need be no stoppage of work if both sides agree to continue work while negotiations continue for a new contract, with the understanding that any agreed upon changes will be retroactive. The United Mine Workers offered to do this in the soft coal industry, but the operators at first refused which alone caused any stoppage in production.

To be sure, as in other human institutions, serious faults exist in some areas in the labor movement including racketeering in some crafts and industries, principally in building and service unions in some of our larger cities where employers often are also involved; and jurisdictional difficulties, and high initiation fees, which cry aloud for remedy and more democratic control from within the movement. Yet, on the whole, the labor union movement stands as one of the greatest achievements of American democracy, giving to the common man a voice in his own economic destiny. It would be a tragedy indeed if, in the name of defense of democracy, the democratic rights of labor were to be abrogated. The suggestion that the right to strike be entirely revoked and arbitration be made compulsory is opposed by the Committee on Manufacturers of the Chamber of Commerce of the U.S.A. as well as by labor. A recent scientific study of "Labor and National

Defense" by the Twentieth Century Fund points out that compulsory arbitration with sharp penalties against strikers is unworkable in a democracy, citing the experiences of Great Britain, Canada, Australia, and the United States in 1917 to show that voluntary mediation through a National Board brings satisfactory results when given a fair trial.

Let's Know

By

BISHOP WILSON

JEHAD

EVERY now and then a suggestion crops up regarding the possibility of a Jihad or Jahad—that is, a sacred war waged by Moslems against the "unbelievers." There were rumors of it a few weeks ago when the troubles in Iraq were boiling. Some fears were expressed that Mohammedans in all countries might rise up in a common cause against the British empire.

All this is based on the assumption that the Moslems are closely united in their religion. Not long ago I heard a speaker refer in commendatory terms to the unity of Islam in unhappy contrast with the sectarian divisions of Christianity. The simple fact is that there is no such Mohammedan unity.

There is a tradition that Mohammed himself predicted that his followers would be split up into seventy-two divisions. Whatever basis there may be for the tradition, it was not far wrong in its accuracy. Upon Mohammed's death violent dissension arose as to who should be caliph (i.e. his "successor"). Strife, battles and assassinations took place. Out of it came the main split in the Moslem ranks which still continues down to the present day, namely the division between Sunnites and Shiites. The former were the conservatives, the latter were the radicals. The differences were both political and theological. The Shiites allowed great freedom as to doctrine and ran to numerous subdivisions. Pantheism, mysticism and rationalism entered in, each securing its quota of sectarian followers. There were the "Seveners" and the "Twelvers," the former declaring that the original Imamate (leadership) descended to the seventh generation while the latter say the twelfth generation. The Druzes who still live in the neighborhood of Damascus are an extreme section of the Shiite wing.

One of the reasons for the transitory success of the early Crusades was the rivalry between the two opposing caliphs of Syria and Egypt which divided the Moslem resistance. It was only when

Saladin suppressed his rivals and assumed personal control that the tide of the crusading wars turned definitely against Richard of England.

Some sects interpret the Koran literally, others metaphorically, while still others fluctuate from one line to the other. There are Mutazilites who deny attributes in the Deity, Jabarites who deny the doctrine of predestination, Sifatites who run to crass anthropomorphism. Bahaism is an amiable variation which has followers in this country and has erected a temple on the outskirts of Chicago.

After the Crusades the sultan of Turkey seized the caliphate for himself and during the first World War, twenty-five years ago, the Sultan was still the Caliph of Islam. There was fear at that time that all Moslems would rally around him in a great Jihad. Actually there were Moslems from India fighting with the British against Moslems in Mesopotamia just as there are Arabian Moslems fighting under Lawrence against the Turks. And Mohammedanism has disintegrated considerably in the past twenty-five years. The unity of Islam is a fiction and there is not much prospect of a Jihad.

The Awakening Church

By

DON WEST

I HAVE come that they might have life, and that they might have it more abundantly." Thus spake the same Jesus who said, "Even as ye have done it unto one of the least of these . . .", and "Whoever wants to save his life shall lose it, and whoever loses his life, for my sake, shall find it."

Herein lies a philosophy of life, one of abundance as over against skimpy scarcity, cautious selfishness. It was further personified in the life of Jesus, who ranks as the world's foremost exponent of the abundant life. Christians must throw themselves into whatever is at hand to do with utter abandon. He requires bold, adventurous, courageous living—a divine discontent with whatever hinders the abundant life, even "for the least of these." He is intolerant of complacency and timidity that stand fearful of adventuring on new trails, or seek to save themselves.

This abundant life philosophy is the most challenging mankind has ever had. Most of us shrink from it. We have fallen back upon the "safer" way of striving to "save our own souls." And mostly instead of our churches issuing Christ's challenge to men to lose their lives, as Jesus did, we have spent our time urging them to "save

themselves." We have tried to sell them religion with the high powered advertiser's trick of showing "where it pays." We invite them to "flee from the wrath to come," and to "make sure of their own soul's salvation"! We urge them to be good, because "it pays to be good." We use every selfish argument that is used by our greedy economic system. I heard a minister in a conference on evangelism the other day say we needed to show men where it "paid" to come into the church. I know of a church secretary and editor who is ingenious at money raising. During the worst of the depression he contrived to get a huge donation of many thousands of dollars earmarked and set aside to assure his own personal salary. He wanted to plan ahead, make sure of the morrow.

This is only typical of our attitude. It isn't a criticism of an individual or persons. It is a part of our anti-Jesus, skimp, fearful philosophy. We are afraid. We don't dare adventure. We must save ourselves! We have not only adopted the semi-pagan philosophy that we "must flee from the wrath to come," but we must also make sure of our personal security right now.

But Jesus is still challenging men to "lose themselves." He offers the hardest, the richest, the most abundant life. He flings it to men of courage, to adventurous spirits. The pious stumbling blocks — self-righteous church members — shy away from this real Jesus. They still want to deal in terms of "personal religion" which is just another term for "selfishly motivated religion," of "saving our souls" and securing our personal safety now. Jesus dares us not to be afraid to lose our souls! He dares us to dig deep into His religion, and find there the true "personal religion" with the righteous motivation that will drive us on toward the goal of building the Kingdom of Heaven on Earth!

Leap in the Dark

THE truths of Religion can not be proved in advance. Spiritual understanding and awareness of God can only come after complete surrender to God. Richard Abely does not realize this. Says he, "The preachers are so positive in their statements that you would almost think that they had something. Yet, when you try to pin one of them down, he is not there with the truth. No Religion for me. I'm not the kind to take a leap in the dark."

Richard Abely is not consistent, for he is Fraternity Man and, at least once in his life, has taken a great, big "Leap in the Dark."—THE CHURCHMOUSE.

WHAT SHOULD OUR MESSAGE BE?

By

JOSEPH F. FLETCHER

Dean of the Graduate School of Applied Religion

THE tragic and passionate events today in this unredeemed world order, in which we Christian people are involved no matter how much we may regret the fact, put a burden upon us who preach the Gospel to deal with its greatest themes. Perhaps our tendency is to evade that responsibility. What should our message be?

Pastoral relations with just ordinary people in American society soon show us the hunger there is for honestly facing and faithfully teaching Christian answers to those questions that lie on the deepest levels of wonder about the human situation. For example, a New England clinical psychologist told me recently that fully fifty per cent of his patients are suffering from neuroses induced by a sense of personal futility and helplessness in the face of mass problems and collective change. There seems to be nothing we can do about it all!

One religious solution of this emotional block is to agree that the individual is helpless and to counsel him to put his trust in God and look to Him to make all things right in His own good time. Do we dare to give the puzzled faithful in our flock that hope and that assurance? This is a fundamental question for the preacher and the pastor. Can we honestly, at one and the same time, claim freedom for man as the basis of his moral responsibility and still promise him that history and God are on the side of justice and the right?

If in history, in the social order of corporate human living, man possesses genuine free will and real responsibility, then how can it be said that a never failing Providence ordereth all things aright on earth? "Thou settest in order," says an old prayer, "what our wilfulness has put out of order." At what point, then, does God act for the right, and to what end and purpose?

If an individual can lose his own soul, isn't it possible that an epoch or even the whole course of world history can be permitted to go hopelessly wrong? Having shot His bolt, so to speak, in the redemption of the world by our Lord Jesus Christ, is there no more now that God can or will do if men choose not to avail themselves of the redemption? Is faith in God's Providence as ordering all things righteously only an overhang from the age that believed in progress? Can we preach the doctrine of Divine Providence as a guarantee that the drama of the earth will in the end be proved to be a Divine Comedy?

Obviously my intention here is not to explore this question exhaustively. Let's just face it simply and directly on the level where our people meet it and state it, to themselves and to us. We can't deal with it in the framework of theological lore. We have to deal with it as an issue of human faith, not as a problem of theological discussion.

OUR American people are far too optimistic about themselves and their world. When their world crashes they get panicky, and find escape in spiritual disillusion or a dangerous projection of responsibility upon God. The doctrine of the Fatherhood of God becomes the false doctrine of the Papahood of God. In times of peace they rest comfortably in a Pelagian faith in human goodness and sufficiency; in times of war they run to cover behind what would be normally "unAmerican" ideas of irresistible grace and theistic determinism.

These are times when it is easy to despair. Humanity is making such a pitiful and horrible mess of things. We all know that. Can we really, after all, lose out in the struggle to preserve decency? This is the central question of our time, and I cannot under God see any truly prophetic Christian answer except to say with John Middleton Murry, "Yes, we can indeed lose our soul as men and as a society, and fall into barbarism and brutality. If all the imagination and all the heroism of all the world were united in a single effort to bring humanity safely through this crisis without the loss of precious and noble values, it might not suffice. I do not say it would not suffice; but I do say it might not."

God cannot and will not save our souls, individually or collectively, against our private or our public will. That is the simple truth about our human situation, and the enormous responsibility it carries for us all makes it also a tragic truth. But we cannot evade it; there is no escape from it. The future of man as man, rather than as a mass-being, depends in fact upon men and what they can be inspired to do; not upon what God might do if he had not made them men but marionettes.

As Christians we stand in a truly prophetic scene; in a great moment of decision. It is an enormous and terrifying truth, this fact of human responsibility. As preachers and mediators of the Christian faith our test is in the courage with which we grasp that truth—which alone can make us free—and bring men to accept it and live by it.

MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by W. B. SPOFFORD, JR.

At its biennial meeting, last December, the Federal Council of Churches passed a resolution asking that Congress or the President appoint a commission on unemployment to be composed of representatives of consumers, farmers, labor, finance, manufacturing, commerce, government, education, church, youth and welfare agencies without regard to race or color. More recently Congressman Jerry Voorhis of California has introduced a bill into the House calling for such a commission. The bill is now in committee. Hearings were held recently by a sub-committee of the Labor Committee of the House at which favorable testimony was given by representatives of the Federal Council, the National Catholic Welfare Conference, the Central Conference of American Rabbis, and national organizations of manufacturers, labor and consumers. May we suggest that you write to your representative urging him to vote in favor of H. J. Res. 59 and

help get this vital commission appointed.

* * *

Friends Close Refugee Camp

Discontinuance of the European refugee camp at Quaker Hill near Richmond, Ind., has been announced by the Quakers. Since the opening, 50 European refugees have been helped to learn the English language and to become acquainted with American traditions. The camp will now be employed as a center for worship and may be used in part for a religious objectors camp.

* * *

Westbrook Pegler in Doghouse

Stating that "Westbrook Pegler has permitted his column to become an organ for the dissemination of fascist propaganda," the American Committee for the Protection of Foreign Born has nominated the newspaper columnist for a place in the Hall of Shame because of his attacks on the democratic rights of the foreign born. During the past month Pegler has printed four columns which generally advocated that foreign born Americans be denied the right to hold public office or any

office in a trade union. Pegler's nomination was made "for his un-American attacks on the rights of the non-citizen and naturalized Americans on July 3 and 4; for his advocating the Hitler-inspired slogan of 'America for Americans'; for his proposing that naturalized citizens be denied the right to hold public office or be officers of trade unions; for promoting disunity and discrimination against the foreign born." As a literary stylist, the Pulitzer Prize winner is on the top; as a thinker and a patriot, he's decidedly second-division material.

* * *

Editor Discusses Religion and Democracy

Lawrence C. Martin, managing editor of the Denver Post, recently wrote an editorial on religion's place in the democratic set-up. He said that "Religion is an essential of our democracy for the reason that it is today the one remaining champion of the sanctity and integrity of human personality. Religion is the only remaining hope of the preservation on earth of any substantial degree of human liberty. That assertion is made because of a conviction which many thoughtful men everywhere share, that human intelligence has failed to evolve a satisfactory formula of life though many forms have been tried. The society which will evolve in the future, if democracy is to be preserved, will continue to regard man's personality as sacred, and his relations with God as his own affair; but it will acknowledge that the principles of religion, since the days of Abraham and before, are the essential principles of human well-being."

* * *

Grasshoppers Interrupt Bible Study

Grasshoppers are responsible for driving a thousand children away from vacation Bible schools in north China, according to the Religious Tract Society, which supplies lesson material for these schools. Nearly 600 children finished the courses, but a much larger number had to drop out to chase grasshoppers and save the family crops. The food supply in that section of China is precarious even in the best of times, but when the insect pests come, the wise Chinese put first things first and turn all out to battle them.

* * *

Quakers Get Milk for France

The United States treasury department has recently approved an application by the American Friends Service Committee calling for the purchase of 243 tons of Swiss milk, now available for France. According to the committee, Quakers in unoccupied France have been reaching 50,000 children through the daily



ELWOOD HAINES

Holds Service for the Sponsors

canteen meals in the schools. The Quakers, it was revealed, have also proposed a practical plan to re-establish French and refugee families in abandoned French villages. The rebuilding of two such villages is already under way. The Unitarian Service Committee assumes financial responsibility for one of them.

* * *

Edgar Jones Gets Post in Michigan

Murray D. Van Wagoner, governor of Michigan, has appointed Edgar DeWitt Jones, prominent Detroit clergyman, to succeed Paul W. Chase as a member of the Michigan Corrections Commission. The term of service is six years.

* * *

Detroit Pastors Condemn Defense Promotion

Several pastor members of the Detroit Council on Churches have recently voiced protests against use of the pulpit as a defense agency. The protests were voiced at a recent meeting of the directors of the Council as the result of a letter sent out asking that announcements of defense bond and stamp sales be made from the city's pulpits. The Rev. Hillyer H. Stratton, pastor of the First Baptist Church, said: "I am a violent non-pacifist, possibly an interventionist, but I wonder if the church had better not stick to its last. I do think powerfully that the Church of Jesus Christ should not be used to sell bonds, collect aluminum or recruit recruits."

* * *

Magazine Launches Grace Campaign

"Grace before meals" and more tranquility in dining habits for American families is being urged by the Ladies' Home Journal, leading periodical for the weaker sex, in an editorial theme which will be launched in the fall. The editors believe that the dining room is "the Heart of the Home"—the room that brings and holds the family together. They state that "never before have Americans had more cause to come together and thank their Creator for the blessing of good food eaten in peace and tranquility. Today, America is acutely hungry for the reassurance and consolation of deeper family relationships—and American families are ready for the message which our editorial theme holds for them."

* * *

American Mission Bombed in China

An American mission station in Kweilin, Kwangsi Province, China, was partially wrecked in a bombing attack by Japanese war planes on August 4th, the official Chinese news agency has announced. It was reported that the American Baptist mission and a British mission school



BISHOP GOODEN
Urges Support of Church Schools

for Chinese were badly damaged in the raid. There was no report of casualties.

* * *

Organs Ordered for Soldiers

Music for religious services for the army is now assured as a result of the recent order for 555 electric organs which the war department has just placed. They will be installed in regimental chapels now being built in the various army camps throughout the country. The organs will be equipped with sturdy handles to facilitate removal from one location to another. Of the 555 organs ordered, six are to be installed in the Panama Canal Zone, four in Puerto Rico, four in Manila and thirteen in the Hawaiian Islands.

* * *

Great Indian Poet Dies

Rabindranath Tagore, mystic and India's greatest modern poet, died in Calcutta on August 7th. He was eighty years of age. Tagore's greatest work was a collection of poems, "Gitanjali," which won the Nobel Prize for literature in 1913. Tagore's philosophy was based on the desire to educate the man of the future to believe in the brotherhood of humanity,

to achieve a world state by harmonizing the spiritual resources of the east with the scientific learning of the west. He expressed his philosophy in this way: "As the mission of the rose lies in the unfoldment of the petals, which implies distinctness, so the rose of humanity is perfect only when the diverse races and the nations have evolved their perfected distinct characteristics, but all attached to the stem of humanity by the bond of love." Such profound and beautiful thoughts could only come from a person who has lived fully and well and devoted himself to service—such a man was Tagore.

* * *

Program for Hemisphere Cooperation

Those familiar with the various statements of peace aims and plans for international harmony set forth by church groups will be glad to see how closely these statements are approximated by an outstanding labor leader, Vicente Lombardo Toledano, who speaks for a vast majority of the organized labor of Mexico. In a statement for the executive committee of the Confederation of Latin American Workers, issued on July 21, he outlined ten points that must be attained if true cooperation be-

tween the nations of the Western Hemisphere was to become a reality. They are: 1—Expropriation, without indemnity, of all Axis properties and credits in Latin America. 2—Prevention of all financial maneuvers tending to make Latin American countries now in debt to Great Britain, debtors of the United States. 3—Establishment of authentically democratic governments in those Latin American countries whose present regime is not based on popular will. 4—Freedom for all political prisoners. 5—Organization of a Latin American merchant marine, using as a basis vessels confiscated from the Axis, in order to facilitate commercial exchange among the Spanish American republics. 6—Organization of Latin American commerce on the basis of inter-American credit. 7—Unrestricted export of raw materials and manufactured goods from the United States to Latin America. 8—Maintenance and extension of labor's rights to organize, with removal of the restrictions prohibiting strikes and the formation of national and international federations. 9—Higher standard of living for the farming and laboring masses with protection for small farms and industrialists. 10—More cultural exchange between Latin America and the establishment of a "University of Latin America"

CHAPLAINS' FUND

EACH WEEK a bundle of copies of THE WITNESS is sent to the more than 150 chaplains who are serving with the armed forces. They are distributed in recreation rooms and reading rooms, and are widely read judging by the letters we receive from the chaplains. In order to send these bundles for a year we must raise \$1,500. Contributions will be gratefully received at the New York office, 135 Liberty Street. We acknowledge with thanks the following donations:

Previously acknowledged	\$105.50
C. A. Santer	1.00
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with the cooperation of all the governments and popular organizations of the Western Hemisphere. The notable thing about these ten points is that they show the deep suspicion that the people of the Latin American countries have of the United States. Apparently the administration's attempt to foster a "Good-Neighbor Policy" is doing very lit-

tle to wipe away distrust of the United States and its customary monetary motives. Evidently it has been considered a one-sided affair with the Latin American countries giving too much trust in return for too little good-will on our part.

* * *

Second Conference Held at Columbia

The second conference on science, philosophy and religion in their relation to the democratic way of life will be held at Columbia University from September 8 to 12. Included on the program is an all-day session on the topic, "The Religious Background of Democratic Ideas," presided over by F. Ernest Johnson of the Federal Council of Churches. Other sessions will discuss the relationship of the natural and social sciences, philosophy, jurisprudence, art and literature to democracy.

* * *

Russian Reports On Religion

According to recent reports of the Russian press, the membership of the Militant Godless League has dropped from 5,000,000 to 2,000,000. It has actually gone out of existence in many places. Five anti-religious societies, which had been used for instruction, have been closed because of poor attendance.

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Bonds	4,954,387.81	Policy Claims	11,364.30
Preferred Stocks	695,680.00	Refunds to Policyholders.....	13,888.48
Cash in Banks	257,232.87	Miscellaneous Liabilities	3,369.96
Accrued Interest Receivable	43,356.62	Contingency Reserves	22,483.00
Net deferred and uncollected premiums ..	130,550.52	Total Liabilities	<u>\$5,207,785.98</u>
Due from Reinsurance Company	181.89	Capital	\$100,000.00
		Surplus	917,574.63
Total Assets	<u>\$6,225,360.61</u>	Total	<u>\$6,225,360.61</u>

All bonds held at December 31, 1940 are carried at amortized values as provided by law. Actually their total market value exceeds their amortized value. All stocks are carried at values prescribed by The National Association of Insurance Commissioners, which, in cases where there were market quotations, are substantially actual market values.

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EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by W. B. SPOFFORD, JR.

Mr. Charles C. Burlingham, senior warden of St. George's, New York City; Mr. Allen Wardwell, a trustee of the Church Pension Fund; the Rev. Howard C. Robbins of the faculty of the General Seminary and the Rev. Elmore McKee, rector of St. George's, were among Church leaders to call upon the United States to supply medical aid to the Soviet Union, and thus aid in Russia's fight against the Nazis. The statement, which was issued recently by the newly-formed National Committee for Medical Aid to the Soviet Union, says: "Medical supplies and surgical instruments are urgently needed for the Russian armies and the civilian victims of the war in Russia. Many of these supplies are available in this country and can be delivered to the U.S.S.R. We therefore are organizing a committee to raise funds for medical aid to the Soviet Union. Working in consultation and cooperation with other war relief agencies, the committee will coordinate the purchase of medical and surgical supplies to be sent to the U.S.S.R. in order to assure the most efficient use of funds to meet this serious need. We who are still at peace must do all that we can to ease the suffering of the victims, so that no life is lost for lack of aid we might give, no wound untended that we can help to heal. We appeal to the American people to do all in their power to support this humanitarian work and to give medical aid to the peoples of the Soviet Union in their struggle against the common enemy of civilization."

* * *

Boston Church Has Weekly Pilgrimages

Pilgrimages around Trinity Church, Boston, are being conducted for visitors each Sunday morning following the 11 o'clock service. The history and interesting details of the famous church are explained by James R. Holmes who conducts the tours. Mr. Holmes has been ushering at Trinity for over 50 years. He knew Phillips Brooks and relates many incidents of the beloved preacher's ministry at the church.

* * *

Service for Godparents

An annual service for all Christian godparents has been started at Christ Church Cathedral in Louisville, Ky. Each godparent is given a certificate that states the facts of his sponsorship and quotes portions of the baptismal service. Dean E. L. Haines of the Cathedral says the

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April 13th this year is Easter Sunday.
April 6th, Palm Sunday. The week between, Holy Week; with Friday, April 11th, the day of crucifixion. We will probably be in the field during that week, but take THE UPPER ROOM with you; read it; and remember the significance of the last days of Jesus and of His sacrifice for us.

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HENRY A. MORTON,
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service is intended to remind godparents of their responsibility for the religious training of the children they sponsor in baptism.

Bishops Comment On Eight Points

Comments on the eight-point war aims platform agreed upon by President Roosevelt and Prime Minister Winston Churchill at their historic sea meeting were issued by two leading bishops on August 14th. Bishop Manning of New York said: "The joint declaration issued by President Roosevelt and Prime Minister Churchill is a great and epoch-making event. It cements the fellowship between our country and other English-speaking nations and unites us irrevocably with them for the overthrow of tyranny and aggression and the maintenance of justice and human liberty. This joint declaration will serve notice upon the aggressors that they cannot win, it will give new hope and courage to the peoples who are temporarily enslaved and it will help greatly to unite all loyal and clear-thinking Americans solidly in support of the foreign policy of President Roosevelt and of our government." In regard to the eight points, Bishop Hobson of Southern Ohio, who is also national chairman of Fight for Freedom, Inc., said: "The world's two greatest leaders have issued a stirring summons. The eight points are our victory code. The common people everywhere now look for bold steps to assure the final destruction of Nazi tyranny. Mr. Roosevelt and Mr. Churchill reveal a very basic understanding of the one thing that has thus far been lacking in this war. It never has been enough to fight for the status quo, nor even for the end of Hitlerism. The people have wanted something new, decent and high-minded to fight for. Now they have it."

Presiding Bishop On Youth Sunday

The Presiding Bishop is personally urging the fullest cooperation by parishes in the observance of Youth Sunday to be held on September 28th. "As important as any other phase of the Forward in Service Program," says Bishop Tucker, "is the task of making religion a more vital force in the lives of our young people. Today youth appears to be ready for accomplishing this goal; a new youth leadership has been born in the Church and from one end of the country to the other come reports of

renewed interest and activity on their part. Today is the time to build a strong Church leadership for tomorrow."

Britain Includes Russia In National Prayers

Great Britain's fourth national day of prayer since the outbreak of the war will be held on September 7th, it was announced on August 15th, and a special call was made to remember in prayer the armies and people of the Soviet Union. The Archbishop of Canterbury, announcing the day at the request of the king, issued the "special call to remember in prayer the armies and people of Russia and their heroic resistance to the military might of Germany, and new and grave anxieties which are rising in the Near and Far East."

Bishop to Speak at Synod

The tentative program for the twenty-fourth synod of the second province to be held in Asbury Park, N. J., on October 21 and 22, shows a fine line-up of speakers headed by the Presiding Bishop and Prof. T. M. Greene of Princeton University. Other speakers will be Bishop Colmore of Puerto Rico; Bishop Beal of Panama Canal Zone and Bishop Carson of Haiti.

Presiding Bishop Urges Increased Devotion

A nationwide call to worship and prayer with a simultaneous program for perfecting the organizational structure of 5,000 churches and stimulating Church activities in gen-

eral was announced by the Presiding Bishop on August 20th. The objective of the movement according to Bishop Tucker is "to redeem our times by making loyalty to God the dominant factor in human life. Through worship and prayer," he continued, "we seek an increase of divine power for the individual and for the Church as a whole. In order that this power may be brought effectively to bear upon the world, it is important that the organization and program of every parish and every branch of the Church's life

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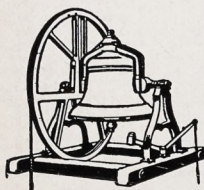


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shall be perfected." Bishop Tucker estimated that 50,000 business men, including some of the nation's outstanding executives, will be called to advise with local Church leaders to carry out a broad expansion campaign calling for "planning groups," parish and diocesan conferences. "While millions of men goose-step to dictators' commands, and others fight for their very lives," he concluded, "the Cross symbol of Christianity remains the hope of humanity. It is the Church's task to bring the manhood and womanhood of America to this realization."

Bishop Gooden Says Teaching Halts Crime

Anticipating the time next month when thousands of boys and girls, young men and women will be returning to schools and colleges, Bishop Gooden of Los Angeles, recently issued a statement calling American schools to account for youthful delinquency. "Youths 16 to 21 are responsible for fifty per cent more of America's crime than their number in the population makes reasonable," the Bishop asserts. "The fact that religion is left out of consideration during the impressionable years at the time of the major interest of young people, their secondary school days, must bear the blame for much of this sad situation. No real remedy is available until people recognize the fact that character cannot be developed with good hope of success unless God is admitted into the everyday life of youth, not by courtesy or subterfuge but by right. A prime duty of any school must be the nurture of character and good public schools make every effort as far as they can without religion. Here they are attempting the impossible, for real character must be based upon the foundations of real Christianity."

Training Course on Missions in September

An intensive training course on the preaching of parochial teaching missions will be held from September 1 to 4 at St. Frances' House, Cambridge, Mass. The leaders will be the Rev. Bernard Iddings Bell and the Rev. Granville Williams, Superior S.S.J.E. Twenty of the leading rectors of New England will participate.

Joseph Boyle to Teach at Columbia

Joseph E. Boyle, national director of promotion for the church, has

been appointed to teach the first course in institutional public relations to be given at Columbia University in university extension, according to James C. Egbert, director of the extension program. The course, to begin Sept. 30th, will include study of the methods of informing the public of activities of colleges, churches, social settlements, nursing and public health associations and similar institutions.

First College Conference in Second Province

The first conference on college work in the second province will be held at Silver Bay, on Lake George, from September 9th to 12th. Speakers at the conference will be Bishop Loring of Maine, Professor Thomas S. K. Scott-Craig of Hobart College; the Rev. William N. Pittenger of General Seminary; the Rev. Stephen F. Bayne, Jr., rector of St. John's, Northampton, Mass.; the Rev. Alden D. Kelley, secretary for college work of the National Council; and the Rev. Charles H. Ricker, chairman of the committee on college work of the second province.

Noted Layman Dies

William G. Peterkin, former member of the National Council, died in Parkersburg, W. Va., on August 9th. Mr. Peterkin's service on the Council

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began in December 1925, when he was elected by General Convention for a six-year term. He was again elected to fill an unexpired term in 1932, and was elected for a six-year term in 1935. He was active in the Council's departments, and was a member of the committee on trust funds.

* * *

Presiding Bishop's Relief Honored

The Presiding Bishop's Fund for World Relief, which has given more than \$9,000 to China Relief alone this year, has been invited to membership in the China Relief Legion. The fund will be awarded the Fellowship of the Wisteria, which is reserved for members contributing between \$5,000 and \$10,000. The Presiding Bishop will receive shortly a testimonial certificate from Madame Chiang Kai-shek, which she has had printed and has signed herself. He will receive also a small lapel bar in five colors with a green jade in the center surrounded by the traditional twelve-pointed China sun.

* * *

Dean of Canterbury Sends Message to Russian Ally

Dean Hewlett Johnson of Canterbury Cathedral sent a message to the Soviet writer Fadayev on July 30th praising the resistance of the Soviet Union and announcing the oneness of purpose between the English and Russian people. The message said in part: "To the Red Army, Red Navy and Red Air Force, to Stalin and to all the heroic peoples of the great Soviet Union, we send our greetings and salutations. The world's progressive peoples saw in you their major friend; in the Nazi fascists, their major enemy. Of the outcome of your struggle, there can be no question now. Whether sooner or later, German fascism will fall at your hands and ours. The evil spirit that dominates the Germanic peoples will lose its spell and the German worker after this tyranny has passed over will stand free once more from the fetters of the monstrous fascist ideals and live to thank you for his deliverance. Comrades of the Soviet Union, for twelve months the peoples of this country have borne alone the brunt of the Nazi fascists' air attack, breaking the legend of the Germans' air invincibility. Never once have our people flinched or doubted that right would prevail. For nine months London and all the major cities of our land have suffered merciless bombardment. The small cities and villages receive their blows. I send this message from what is but the shell of my once lovely Deanery. Yet never for a moment has the courage of the common people broken before the hail and fire of the bombs or high explosives. Like the heroic defenders of Madrid whose

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* * *

Bishop of Hongkong to Speak on China

Bishop Ronald A. Hall of Hongkong, chairman of the international committee for Chinese Industrial Co-operatives, has just announced his intention to visit the United States in September for a transcontinental lecture tour. He will describe the accomplishments of the 3000 workshops in the Indusco movement in rebuilding China's war-dislocated industry. Bishop Hall was one of the founders of the international committee. During October and November, he will lecture at the Episcopal Theological School in Cambridge, Mass.

* * *

Bishop Bidwell of Canterbury Dies

Bishop Edward J. Bidwell, assistant bishop of the diocese of Canterbury and former bishop of Ontario, Canada, died in England on August 11th. He was seventy-five years of age. He had held the position of assistant bishop of Canterbury for six years.

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